Samuel McCall Hunnell

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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SELECTED POETRY.

GREAT AND PRECIOUS PROMISES.

A well of water, pure and sweet
Amidst a burning desert found;
The music of the words that greet
With liberty the iron-bound;
The breathing freshness of the spring
To one in sickness languishing!

O these are welcome; but I know
More sweet and precious things than these—
The peace and joy that only flow
From Jesus' blessed promises.
Whilst he is near who cannot err—
The Spirit, the Interpreter.

Light, where the soul is dark and blind;
Help for the feeble, lest they fall;
Forgiveness to the contrite mind;
Hope when despairing fears enthral;
And triumphs over sin, death, and hell—
Oh! such are gifts unspeakable.

And they are theirs who rightly bear
The christian's high and sacred name;
Who walk by faith, and live in prayer,
With Christ their strength and heaven their aim.
And, Lord, for these our lips to thee
Would pour forth praise unceasingly.

Gospel Standard.

FAITH IN HIS NAME.

There is a name I love to hear,
I love to speak its worth;
It sounds like music in my ear—
The sweetest name on earth.

It tells me of a Savior's love,
Who died to set me free;
It tells me of his precious blood—
The sinner's perfect plea.

It tells me of a Father's smile,
Beaming upon his child;
It cheers me through this "little while,"
Through desert, waste, and wild.

It tells me what my Father hath,
In store for every day;
And, though I tread a darksome path,
Yields hope-rays all the way.

It tells of one whose loving heart
Can feel my deepest woe,
Who in my sorrow bears a part,
That none can bear below.

It bids my trembling heart rejoice;
It dries each rising tear;
It tells me, in "a still, small voice,"
To trust and never fear.

Jesus, the name I love so well,
The name I love to hear;
No saint on earth its worth can tell,
No heart conceive how dear.

This name will shed its fragrance still,
Along this thorny road;
Will sweetly smooth the rugged hill
That leads me up to God.

And there, with all the blood-bought throng,
From sin and sorrow free,
I'll sing the new eternal song
Of Jesus' love to me.

Gospel Standard.

CORRESPONDENCE.

HERRICK, Pa., Nov. 14, 1867

"For the fashion of this world passeth away."—1 Cor. vii. 31.

The apostles, as judges, have set all things in perfect order in the churches. Not only have they expounded all the doctrine and established all the order of the house of God, but they have given the saints minute and thoroughly comprehensive direction concerning all our worldly relations and business, so that in no particular do we lack heavenly instruction.

In this chapter the saints receive important counsel and advice concerning some domestic relations; the advice being given to them not as citizens of this world, to promote their worldly enjoyment, but as saints, to promote their spiritual prosperity, and the declarative glory of God. In every instruction or exhortation the apostle directs and holds their minds to the contemplation of that kingdom which is not of this world, and in the light of which all earthly things *must* be regarded as of very slight importance. With all these instructions concerning temporal things, and in them all, the doctrine is continually unfolded and illustrated.

Before proceeding to the contemplation of the immediate subject proposed for this article, I will notice two important points upon which instruction is given. The first is in regard to the duty of a wife whose desire to be baptized is peremptorily opposed by her husband, and the kind of advice to be given her by the pastor or brethren to whom she may apply. I know of such cases, and have heard brethren say they could hardly advise the wife to take such a step, when to all appearances her doing so would break up the family. I think in this chapter the apostle clearly presents it as her duty to be baptized, let the consequences be what they may. She is not to leave her unbelieving husband, but if he will depart let him depart. "A brother or sister is not under bondage in such cases." God knew her situation when he called her, and if he has written upon her heart his command to be baptized, let neither her nor her advisers reply to him that circumstances render it inexpedient at present to obey.

The next is a truth presented in an incidental expression of the apostle in the 25th verse. "Yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." While worldly religionists are boasting of their faithfulness, and declaring their ability and determination to "hold out faithful," the apostle, and with him all the saints, count it a great mercy of God that they are enabled to be faithful at all. So David, the king, rejoiced greatly before the Lord with praise and thanksgiving, counting it a wonderful mercy that he had been able with a perfect heart to offer willingly unto the Lord; saying, "Now, therefore, our God, we thank thee, and praise thy glorious name. But what am I, and who is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."—1 Chron. xxix. How my soul rejoices in such doctrine as this.

All that is given in this chapter is of use, and not carelessly to be passed over. None of the counsels upon any point are in vain. Each particular instruction will find out the one for whom it is specially designed, to whom it will be forcibly applied, showing itself as so well adapted to his circumstances, that he will rejoice in its heavenly authority, and in the assurance it gives that the Shepherd of Israel has him in special remembrance. Continually does the apostle remind us that earthly condition or circumstance does not affect our spiritual standing and enjoyment, if we observe in our walk and conversation the divine rule; that what even our earthly condition was when we were called, it was known of God, and we are not to be anxious to change it, as though a change would increase our true comfort; but to remember that we are called out from the world, and away from worldly ambition. Yet, lest we should misunderstand the nature of the apostle's design in dwelling so particularly upon our social relations, or lest some should lightly regard his advice, as many do, he thus breaks off in his answer to the Corinthians' question: "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

To understand the true force and application of these admonitory declarations, it will be necessary to examine that which he gives as the reason for them.

"For the fashion of this world passeth away."

Without having our attention particularly drawn to the form of this declaration, we would be apt to think, with the world, that the apostle only reminds us of the well-known fact that all things earthly are subject to death and decay. But looking more carefully we shall see that he means something more than this; and, indeed, that his words do not express this truth as we witness it in the world. Daily we see all things of earthly fashion fading, dying, changing their form and passing away. But no natural eye has ever seen the fashion of this world pass away. This is something to be seen and understood only by those unto whom it is given to know the mystery of the kingdom of God. The rose blooms to-day, and at evening it is faded and gone; but to-morrow another greets our sight of the same fashion. The tree falls upon the earth and moulders to dust, but another tree springs up in its place, and testifies that the fashion has not passed away.

"Lo! all grow old and die; but see, again,
How on the faltering footsteps of decay
Youth presses — ever gay and beautiful youth—
In all its beautiful forms. These lofty trees
Wave not less proudly that their ancestors
Moulder beneath them."

Men die around us, but their children arise and occupy their places, and do after the fashion of their fathers. The lowly dwelling of the poor, the castle of the warrior, the palace of the king, all crumble and fall, but others are reared by other generations, and the fashion is retained. One generation passeth away, but another generation cometh; kingdoms fall, but other kingdoms rise upon their ruins; and so as long as this world shall stand, the fashion of this world, in the world, will still remain.

But the saints have been called out from the world, and belong to a kingdom which is not of this world—to a world where the fashion of this does not prevail.

In his natural creation man was qualified to understand and enjoy the things that pertain to this world. But our natural capacities can extend no farther. The sight, the hearing, the touch, and as well the reason, the imagination, and the affections, are confined to the limits of this present world; nor can they by any possibility reach beyond. Some, while they will acknowledge that we cannot see but earthly forms, nor hear but earthly sounds, nor touch but earthly substances, may still have

thought that the powers of the mind, and the affections of the heart, were capable of farther reach and of finer perception. But let us examine and see if all our reasoning is not upon knowledge which has come through the senses; if all our conclusions do not bear an earthly character; if in our highest and most etherial imaginations, we have ever been able to break away from the forms and fashions of the world, and if we have ever found the affections of our heart clinging to anything that we have neither seen, heard, tasted or felt.

In due time those who were chosen in Christ before the world began, are born again; for, "Whom he did predestinate them he also called." Eternal life is given to them through Jesus Christ our Lord, and thus they are called into that kingdom which no one can see except he be born again, and into the knowledge and enjoyment of those things which "the natural man cannot receive;" for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

As we enter this world or kingdom, we find all things new, and so different from the fashion of this world, that they cannot even be described to those who have not seen them.

In regard to the king, he has neither been elected by the people, nor come to the throne as successor to another, nor does he rule over his people by right of conquest; but he is eternally and unchangeably king, the same yesterday, to-day, and forever. He is, moreover, the Father of all his people; not as Adam was father of all the human race, to be developed by successive generations; but he is the immediate and everlasting Father. But no man can declare his generation, as we may mark the development of, and write down the generation of a man, for none can know them, nor are they developed after the fashion of this world.

In regard to those children, or the inhabitants of that kingdom, many things might be mentioned, showing how the fashion of this world does not obtain there. As one family or nation they are all said to have been born in a day, and at one birth. "As soon as Zion travailed she brought forth her children." There shall never therefore be any increase or diminution of the number. In the kingdoms, families and societies of this world, including all worldly churches, increase is made, and the kingdom or society maintained either by conquest or proselyting, or by natural generation. Not so here. There can never be an addition made to that number of whom their King is the Everlasting Father, and whom Zion brought forth in a day. In regard to their manifestation as children, and their calling into the kingdom, the Lord does this in his own time and manner, unaided in the most remote degree by any man. "It is the Spirit that quickeneth, the flesh profiteth nothing."

To whatever extent we might be able to take up and examine the doctrine of the church of God, her laws and order, we should still see in everything that belongs to her another fashion than that of this world. In no other but the true church is this the case; and by this we know the true church from all others. They all conform to the fashion of the world. The world understands and receives their doctrine; it can see how their numbers are increased, for it is after the fashion of the world; and it can understand concerning the heaven they describe as that to obtain which they are working, for it differs nothing from the world, except in being free from trouble and sorrow—nor indeed in that, as they often tell us that the glorified spirits there are weeping over the fate of earthly friends. "They are of the world; therefore speak they of the world, and the world heareth them."

In reference to the church, it is spoken of as complete and perfect. The passing away of old things, and the establishment of things that are new, is already fully accomplished. "Old things are passed away; behold, all things are become new."—2 Cor. v. 17. But the apostle uses the present and continuing form; "the fashion of this world *passeth* away." He is speaking to the christian, and the expression is in accordance with our experience. There is perfection in the truth we receive, perfection in the church or kingdom of God; but we are in the world, and inhabit that kingdom, and know of all its glories now only by faith. We see through a glass darkly. How slow we are to come into subjection to things so different from the fashion of this world. By what slow and painful experience are we cut off from the world. How much of worldly fashion still mingles in our views of religion, from all of which we must be purified. Spiritually we desire this complete separation from the world, and are continually striving, as Paul was, that we may "attain unto the resurrection from the dead;" are continually "looking for the new heavens and the new earth, wherein *dwelleth* righteousness."—2 Peter iii. 13. Here let me observe that the apostle Peter does not say "wherein shall dwell," in speaking of the new heavens and earth, as though it were something not yet in existence, but to be expected in the future of time; but he uses the present, "dwelleth," as though it already existed, and we were striving to come into the enjoyment of it; as we are, in striving to come into the enjoyment of the perfection of Christ, in seeking earnestly his blessed will, in looking for his glorious truth, and striving to walk in accordance therewith. The prophet uses the future tense in speaking of this new heaven and earth, as of what was then yet to be; but the apostle the present, as of what now is. Isa. lxv. 17–25. This is in accordance with the view given in the "Signs" for Sept. 15, 1866.

It is the fashion or law of this world to marry. Thus worldly happiness is enjoyed, and the population of the world continued. But in that world they neither marry nor are given in marriage. And in the church we behold the fashion of that world, where spiritually we dwell, though fastened in the body yet to this. Here they weep and rejoice, but there is no weeping there, nor any contrast with sorrow of fitful gladness, but unvarying fulness of joy. Here we buy and work that we may possess. There all things are ours, and there is nothing to buy, but we have everlasting satisfaction and rest.

Now we will contemplate the expression with which the passage I have quoted begins.

"*The time is short.*"

This is said to the "brethren," as those only who could understand it by their experience. Under the old dispensations time was an essential thing in two particulars.

1st. As it stretched onward to the future, through the generations to come, it held things of supreme importance to the saints of God, yet to be developed. Prophecy pointed them to a great change that was to take place in regard to the manifestation of God. The promise upon which their faith laid hold, of one who, as the seed of the woman, should bruise the serpent's head, was yet to be fulfilled in the future. This Savior, who was to come in the flesh, they looked forward to in time, "and these all having obtained a good report through faith, received not the promise." They were all saved, as we are, all received the same spirit in the same way, and of all of them our Savior was the "Resurrection and the Life," as he taught Moses at the burning bush that he was of Abraham, and Isaac, and Jacob. Matt. xxii. 31; Luke xx. 37, 38. But that upon which their faith was fixed was yet to be revealed in time—to be "made known in the midst of the years."

2nd. Time was necessary in performing their legal works, and in offering their atoning sacrifices for transgression.

When Christ came, the prophecies, with all the promises made through them, were fulfilled in him; the mystery which had been hid from ages was made known. He made one offering, and left no place or necessity for any other. So he is said to have come in the end of the world. Heb. ix. 26. Not merely as the end of the Jewish dispensation, but of all worldly offerings or works for salvation. Now upon those who by one offering have been forever perfected, "the ends of the world have come."—1 Cor. x. 11. He who is their Savior "has gone into heaven," and is to be known no more after the flesh.

We therefore do not look for any further dispensation in time, as the fathers did. Nothing more to be done in time but the manifestation of the heirs of salvation. This gospel dispensation is called both in prophecy and in the New Testament the "last days," and the "last time." Isa. ii. 2; Micah iv. 1; Acts ii. 17; Heb. i. 2; 1 Peter i. 20; 1 John ii. 18; Jude xviii. The apostle John specially speaks of this, bringing proof. "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Our Savior had given this appearing of antichrists as one of the indications by which his disciples should know when all those things he spake of had been fulfilled, and the end of the world had come.

I look then for nothing new, or of a different order to be manifested in the church in time. The truth shows us now the end of the wicked, and the glory of the saints. The bringing of either to their final destiny is not a thing of time. Time is a created thing, and cannot behold the resurrection, when we shall meet our Savior at his appearing, the last vestige of earthly fashion be taken from us, and our vile bodies be changed and fashioned like his glorious body. When we see him we shall be like him. We trust he will appear to us when we leave this world, without sin unto salvation; then we shall be like him; with us it will be experimentally the last time, unto which our incorruptible, unfading and undefiled inheritance is reserved to be revealed to us. 1 Peter i. 5.

Now, brethren, cannot we see, as we contemplate the glories of the gospel day, why the apostle reminds us that "the time is short." He is not alluding to the brief time that shall elapse before the termination of all earthly things. Neither can I understand John to be pointing specially to any period in the future, when he says, "It is the last time." It was the last time then as much as now. The time was as short then as it is now—no shorter with us than it was with them. They experienced then that of which they spoke as much as we do now. Throughout all the ages of the gospel dispensation the experience of the saints is the same.

Naturally we do not feel that the time is short, for of time only can we think. Eternity to the natural mind conveys only the idea of time extended indefinitely. As natural men we look only to time, work and build only for time, and our imaginary heaven is of time. But when we are "killed and made alive," we see the end of time. Now death appears, and bars our view in every earthly direction. All worldly things now plainly appear to us as short-lived and insufficient, as vanity and vexation of spirit. But by faith we see through the broken bars of death an avenue opened that leads us away beyond the bounds of time, into a region of immortality and interminable glory.

What then is time to us, but that we should redeem it, because the days are evil, walking and acting in all things as becometh those who "are the children of God, being the children of the resurrection."

Let us not act here, then, for our worldly advantage and comfort mere

ly: but "whether we eat or drink, or whatsoever we do, do all to the glory of God." "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord." We are therefore to "Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Since we have seen that the time is short, and that the fashion of this world passeth away, it remaineth that they that have wives be as though they had none. Not that they should neglect the care of their families, but that they should not rest their enjoyment here, nor think that in the church of God they are any happier, or less so, on account of any earthly relation or circumstance. There is neither male nor female there, spiritually, nor any distinction of race, language, or condition.

Of two brethren, one may have a pleasant earthly home, a lovely and loving wife, children like olive plants around his table, wealth in abundance, numerous friends, high honors, and extended fame, with health and strength to enjoy all these temporal blessings; while the other may never have had any of these worldly comforts, or worse, may have been bereft of them all, and like Lazarus, poor, sick, homeless and solitary, may have to beg the crumb that is necessary to sustain life. But in the church of God they are equal. Yes, equal even in spiritual joy, unless it may be that the poor one has been brought to feel more clearly his dependence upon Christ, and has tasted more of his fulness as a Savior and Friend, as a very present help in every time of need. The possession of all worldly comforts does not prevent the possession of all spiritual knowledge and joy, for God makes of whom he will the poor in spirit, taking from them the love of the world. But they that will be rich, we are assured, fall into divers temptations, and get to themselves a snare.

We weep over the loss of friends. The mother weeps bitter tears when her dear child is snatched away by death. We weep over our frailties and wanderings. Another rejoices over some new-found treasure, or some earthly comfort, or, it may be, in a present experience of the victory through Christ. But they that weep are to be as though they wept not; and they that rejoice as though they rejoiced not. Let us not act as though we thought these accidents of time, and these changes of our present state were to affect our spiritual relationship and inheritance. Let faith carry our minds beyond the present, and keep us steady in our place in the church, and the exercise of our gifts, whatever our present feelings or circumstances may be.

If we have bought great treasures, many houses and lands, we are of no more importance on that account in the church, except as stewards of God. We can claim no higher respect from our brethren, nor exercise higher gifts, or enjoy a brighter hope. Let the comfort of each other, then, the peace and prosperity of Zion, and the glory of God, be our only aim in all we think, or say, or do. Let us "look unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let us be steadfast in our minds, through trouble and joy, riches and poverty, health and sickness, adversity and prosperity; whether alone or surrounded by friends and brethren, at home or abroad, persecuted or admired, let us be steadfast in our mind, always rejoicing in the truth, and looking away from time to the world of holiness and unfading joy.

A few more days of weariness and sorrow, such as all who have gone before have endured, a few more days of waiting and watching, and then the vail shall be withdrawn, and he who is our life will appear, and we also shall appear with him in glory

SILAS H. DURAND.

The following letter was sent us for publication, some time since: we have forgotten by whom; but on account of its length its publication has been delayed until now. [ED.]

DEAR JULIA:—In compliance with your request, and to fulfill my promise, I take my pen to record what I hope is some of the Lord's dealings with me. But when I consider what I am by nature, where I have been, the great and terrible wilderness through which the Lord has led and preserved me, it is with a trembling hand and fainting heart. I have once before made the attempt, but my mind was clouded in darkness, my experience looked so small, that I laid down my pen, not venturing to write a word. I revolved it in my mind, viewed it from all points, held it up in every imaginable position, to make it present a favorable aspect; I picked it all in pieces, and at last threw them away in despair. But to-day fines me in a calmer, more peaceful state of mind, and I have gone back, and carefully picked up those rejected fragments, which present altogether a different appearance; I find they are very precious to me. O the goodness and mercy of God to sinners, of whom I am chief, is greater than I in my weakness can describe; but through the guidance and direction of Divine providence I will endeavor to give you a sketch of my feelings in days past and gone.

I used often to hear it stated, and likewise hear it now, that there is no person having arrived to years of understanding, or in other words, after passing the line of accountability to God, but what had serious impressions. Whether I was an exception to that general rule, or failed to pass that line until I was fifteen years of age, I know not; but suffice it to say, up to that time not a serious thought of heaven or of divine things ever crossed my mind. I lived a thoughtless, careless life, regardless of the future. At the end of that time it was rumored around that two young ladies were to relate their experience to the church. Having never heard an experience, and being intimately acquainted with them, I had a great desire to attend the meeting; not through any motive of good, but merely curiosity induced me to go. Nothing transpired during the meeting to disturb the usual serenity of mind, until near the close, when an opportunity was given them to relate their exercises; and while they were talking there seemed to be an impassable gulf opened between me and them which would cut off all communication hereafter. They looked so good, while I was so wicked. The contrast between us appeared so great that ere I was aware I was weeping. There was an oppressive feeling came over me; I felt so lonely, and I desired to be alone. It seemed like awaking from some pleasing dream and encountering a dreadful reality; I returned home with far different feelings from those in which I went. There was meeting that evening in the neighborhood, but I had no desire whatever to attend. The next day I went, rather reluctantly, but as I usually attended meeting on the Sabbath I feared some one would question me if I staid away. Every thing that was said that day was for me. I heard myself described so minutely that I thought every one recognized me and knew how sinful I was. I really felt it was unjust in the speaker if he knew how wicked I was to expose me so unmercifully to a congregation. I dared not look any one in the face for I thought they all knew what a sinner I was, and purposely avoided me, and if any one did speak to me I imagined they had failed to see my guilt, and I almost felt constrained to tell them, for I did not wish them to think me more than what I was. As I was attending school at the time, I anxiously wished for the morrow. I thought when once more in the school room surrounded by my books I could fasten my mind upon my studies, and by that means regain my former cheerfulness. But I found I was mistaken, although I could command my eyes and retain them upon my book, my thoughts were beyond my reach, my mind was not there. I failed to take any interest in anything that was transpiring around me. My schoolmates soon discovered that something was the matter, and laughingly began to accuse me of being serious. I began to see the necessity of rousing myself and appearing cheerful, even if it was feigned, otherwise I should be a subject of ridicule for my companions, but after that I improved every opportunity that presented itself of going into society; thought perhaps by that means I should at last overcome that indescribable feeling which was pressing me down. I would feign a pleasure which in reality I did not feel. None seemed livelier, or appeared ruder than I; and in fact I dared not be still, for fear that my inward feelings would manifest themselves outwardly. I thought a great deal of the poet; the lines seemed peculiarly adapted to me.

Think not because the eye is bright
And smiles are laughing there,
The heart that beats within is light,
And free from pain and care.
A blush may tinge the darkest cloud
Ere day's last beams depart,
But underneath the sunniest smile
May lurk the saddest heart.

I would often look around upon the company and wonder if all exerted themselves to appear cheerful as much as I did; if so I thought it was not worth the effort. How often in the darkness of the midnight hour, upon bended knees, have I asked God to pardon the deceptive part I was acting, and solemnly promised and resolved to do so no more, but those vows were forgotten, or at least set at nought. Sometimes in the excitement of a party my troubles would be forgotten for a time, but only to return with renewed force. For nearly three years did I put forth every effort to throw off that load of sin and guilt which was so weighing me down. All that my human being could do to grieve the Spirit of God, (if so be that it was his Spirit,) was done by me, but it only resulted in grieving me. I then engaged to teach a school, thinking perhaps that that would so engross my attention I would have but little if any time to think of myself. But as days passed on and I saw a number of little ones looking to me for advice and cousel, and I so unfitted to give it—needed to be taught myself—and then to think of teaching others, the thought seemed to increase my mysery rather than diminish it, and night after night I retired desiring I might not live to see the sun rise, for I thought I could not be more miserable hereafter than I then was. There were some professors of religion in the neighborhood, and I often heard them express what pleasure and comfort they enjoyed in living a christian life. I almost envied them that happiness they spoke of, and finally I concluded I too would be a christian. I had tried the pleasures of the world and they afforded no relief, and now I would try the life of a christian. I had read that, "If the wicked would forsake his way, and the unrighteous man his thoughts and turn to God, he would abundantly pardon." I had no idea but what I could live uprightly and finally be accepted of God. My plans were formed, and I immediately put my resolution in practice; upon retiring at night I would repeat some well worded prayer, and I really felt more composed than I had felt for a long time. I performed the same duty in the morning and went forth resolved to watch every word and act lest I should commit some outbreaking sin, and "God could not look upon sin with the least degree of allowance." But alas! the frailty of human nature. Some trifling circumstance would occur and my angry passions would obtain the mastery and harsh unkind words would fall from my lips; when too late my resolution would force itself upon my mind, and all I could do was to mourn and weep over my inconstancy to God. But I was not easily discouraged; I thought if faith-

ful I should at last succeed; but it seemed as though I never committed so much sin in my life, and I wondered if every one who was living a christian life had as much difficulty. Every night I would review the proceedings of the day past but without much satisfaction. At last one evening while contemplating upon the day past, I imagined I had done better than formerly; I began to feel encouraged, but upon reading a chapter in the bible I found I was to give an account and enter into judgment for every vain and idle word. It flashed upon my mind that all my thoughts and words that day, as on former days, had all been vain and idle. I dared not offer my evening prayer as usual, for it was vain and idle words and a mockery to high heaven. I spent a sleepless night; I staid in my room as long as I could the next morning, for I dreaded to meet any of the family with whom I was staying for fear they would notice and discover my feelings. I wanted to read the bible, although it had condemned me the night before, yet I was strangely impressed to read it again, but I would not take it up for fear some one would see me. I passed a wretched day in the school room, endeavoring to do my duty while my mind was so agonized and bewildered. The body seemed incapable of enduring the distress, and at times I was about giving up; even the children noticed my dejection and inquired the cause. I plead a head ache, and I might have justly added a heart ache. After school I went home; I felt I could go no where else, I had such an anxiety to read the bible, and as soon as I conveniently could I took a newspaper, and under a pretense of wishing to read it, retired to a secluded part of the house. I had concealed a small bible within the folds of the paper, and after seating myself upon the floor, drew it forth, laid aside the paper where it could easily be caught up if likely to be surprised by any one. I was just unclasping the bible preparatory to reading, when I distinctly heard the words: "He that is ashamed of me and my words, of him will I be ashamed when I come in the glory of my Father with the holy angels." I dropped the book, covered my face with my hands, not daring to look around, for I verily thought some one was concealed in the room and had spoken the words as a reprimand; after a short lapse of time I ventured to look around, and was some surprised in finding no one in the room. While pondering upon it and wondering what it could mean, the thought forcibly struck my mind that I had committed the unpardonable sin, and that was the manifestation of it. The agony of that moment words can never describe; it can better be felt than told. All my sins passed before me, and in the anguish of my sinful heart I involuntarily exclaimed, "Father forgive me, I know not what I do." The words seemed hurled back upon me with the impression that I was only adding sin unto sin by daring to say Father. I thought I must soon die, for God could not be just and allow me to live. I was reconciled to his justice, though through it I was condemned. It may seem strange, but nevertheless it is true, the fear of death and future punishment never troubled me. I have often thought if I had possessed the right feeling the subject of death and a hereafter would have occupied my mind more than it did; but such was not the case. My trouble and distress was, I had sinned against a holy and just God, and was about to be banished from his presence and know no forgiveness. I remained alone as long as I could, then joined the rest of the family, as soon as possible under the plea of indisposition. I retired mentally bidding all farewell, for I expected the light of another morning would not find me an inhabitant of earth.

How, or why it was, I never knew, but notwithstanding my distress, I slept, and never awoke until morning, and it seemed like entering a new existence. Such a lovely morning I never witnessed. My heart felt, and my lips expressed, the words:

"Praise God, from whom all blessings flow,
Praise him, ye creatures here below."

Every object seemed clothed with new beauty; the sun seemed to shine with an unusual brilliancy. I imagined I could see my Savior's reflection in every animate and inanimate thing. I had often heard of joy beyond expression, but never realized its force until then. Silence seemed the most appropriate for me. The works of nature were always familiar scenes to me, but then there was another beauty added. They were the works of my Father's hand, and I never could tire of gazing. I started for my school that morning with a light heart. I thought of a particular friend of mine, and when I saw her I would tell her all about it. The question arose, about what? There was such a revulsion in my feelings, that it caused me to stop in the path I was traveling. Yes, surely, what had I to tell; nothing, only I had retired the night before very much distressed in mind, not expecting to live, which might be the result of exhausted nature, and I had awaken in the morning relieved of all that burden and pain which might arise from nature being refreshed with a night's good repose. O, I thought if I could only feel as I had the night before, I would be more watchful, and ascertain how and when those feelings left me, and know the cause of my relief. But as I could not obtain those feelings again I felt thankful that I had considered before I had exposed myself by telling any one of it. But it is a secret not easily kept. I was continually on the watch lest in some unguarded moment I should say something to commit myself. Two or three years passed by and during the time I had some hours of enjoyment. But it was apparently an hour of bliss succeeded by an age of pain. I never told but one person any of my feelings, and that occasioned me much sorrow. I would have given a world if it were in my possession could I have recalled it. I thought how that person must despise me for thinking such feelings arose from any other source than nature. I had the path of a christian all marked out, but I fell so far short of meeting the requirements I readily concluded I was not one. The company of christians I delighted in, if I could be near them and not be seen, but I felt that my presence must mar their enjoyment, and I was miserable. If I only knew beyond a doubt I was a christian, or as good as they were, I would be content; nothing short of that would satisfy me. I resolved never to make a profession of religion unless I knew I possessed. As time passed on I felt I was living a useless life; if not a christian I had no right to their company. Then the society of the world had a claim upon me, for I knew no middle ground. "He that is not for me is against me; he that gathereth not with me scattereth abroad." Again I entered into the pleasures of the world, but O how it wearied me. I would look forward with dread upon all social gatherings, for the result was sleepless nights and restless days, but there was my place and I must fill it. Sometimes while in the height of some gay amusement the words, "If ye love me keep my commandments," would crowd upon my mind and sadden the brightest hours of mirth. But did I love him? Could I love him while in my daily life I denied him? No, it was evident those words did not apply to me. It is impossible to describe the dark gloomy days and months that followed. My bible informed me that whosoever was born of God could not commit sin. What hope then was there for me, who was the very embodiment of sin. I tried to persuade myself that it was wrong for me to go to meeting, but as the time of meeting drew nigh some unseen as well as unknown power impelled me to attend. At last I found myself settled down into a kind of listless, stupid state. Nothing seemed to move me. I took no satisfaction in attending meetings, no pleasure in reading the bible. Such a situation seemed worse if possible than any I had before experienced. With me the day of grace seemed to be past, and I was given over to a hardness of heart.

At this time I was attending school and during the term there commenced a series of revival meetings in the vicinity but I gave the subject no thought; it failed to rouse the latent powers of my mind. But one evening I saw the pastor of the church calling upon the family with whom I was boarding. I kept my room, hoping his call would extend no farther than the family, for I did not wish, neither did I feel worthy to see him. But he stated as a man commissioned of God he must preach the gospel to every creature, whether they would hear or forbear, consequently he called at my room. I was confused, scarcely knowing what to say. In the midst of my trepidation he asked me if I enjoyed religion. The thought immediately came into my mind that if I ever knew any thing about it I did not then enjoy it; accordingly I answered that I did not. In the course of conversation I asked him if he thought it possible for a person to know beyond a doubt he was a christian. He replied in the affirmative, and cautioned me against settling down into a mere hope, and advised me never to be content, but seek until I obtained a knowledge. Upon leaving he urged and insisted that I should attend their meetings, which I partially agreed to do. I pondered and meditated upon the subject for a number of days, and at last concluded I would go, as it could do me no hurt if it did me no good. I attended evening after evening; listened to masterly sermons and pathetic exhortations; heard them tell their desires and determinations. Numbers were congregated around the mourners seat, and others were apparently subdued with feeling; every heart seemed touched with emotion except this cold unfeeling one of mine. My friends repeatedly urged me to come out from the world and give myself unreservedly into the hands of God, renounce every favorite sin, even to the cutting off of the right hand or plucking out of the right eye, if needs be; but failing to discover the utility of taking any particular seat whereby to become the recipient of God's mercy, I refused. I looked upon God as an omni-present being whose presence occupied all space, knowing the end from the beginning, searcher of all hearts as well as the inmost recesses of the soul, and feared lest I should do something derogatory to his divine character. But upon being told it was a manifesting that we desired the prayers of God's people, and that "the prayers of the righteous availeth much," and feeling that if ever a poor soul needed such prayers it was me, I at last consented to go, with the full determination that if I obtained an evidence beyond a doubt that my sins were forgiven, I would espouse their cause and become one of their members. Although prayers were offered in my behalf on every hand, and floods of tears were shed around me, I was more hardened than before. I listened attentively to all that was said, but I failed to take that interest in it which I used to feel in Baptist meetings. Their ideas were all clothed in flowery language, but there was a void in my heart which they could not fill, but I thought it was because I was not accustomed to them. I tried to make myself believe I enjoyed their meetings, and in time might learn to love them. I had friends among them whom I respected very highly, and they would often converse with me upon the subject of religion, and however cautious I might be in

my remarks, they would invariably call me a Baptist, and say that bad teachers had inculcated their superstitious ideas upon me. You may be sure it was poor encouragement to one who was trying to adopt their views and conform to their customs. Although my affections were strongly drawn to that poor and despised company, yet the very name would cause me to blush as though some criminality were attached to it. My pride revolted at the idea of being a Baptist; they were so unpopular; to associate myself with a people who was every where spoken against, and whose very names were cast out as evil, was more than my haughty pride and rebellious nature would allow me to do. I occupied the mourners seat for two or three evenings; attended with that same indifferent feeling. At last I informed them it only had a tendency to harden me and I should go no more. But I was told I had been delinquent in my duty; had refused to speak publicly, and if I would win I must take up every cross. So putting aside all indifference and timidity, I complied with that request; but I only felt worse, for fear I had said something wrong. I was so troubled all the way home I scarcely knew what to do. I was led to inquire what I had gained by doing what I had done. Positively nothing; I was worse than before. I think if I ever prayed in my life it was then, that the Lord would guide and instruct me in the right way, and lead me by his spirit into all truth. The words instantaneously flashed through my mind, "If any man say unto you, Lo, here is Christ, or there, believe it not." I felt differently; my mind was more calm. I knew the words were in the bible, and upon going into my room I commenced searching for them. I chanced to turn to a chapter in Romans, and while reading I came to the words: "For we are saved by hope, and hope that is seen is not hope, for what a man seeth why doth he yet hope for." I presume I had read the words many times before, but they never presented such beauty as then. My soul rejoiced with exceeding great joy. I desired no more. It seemed as though those words were left on record expressly for me. If I could have seen their beauty before how many hours of sorrow and sadness would I have been spared. "But who can search out the deep things of God but the Spirit of God."

I felt convinced they were laboring in an error in regard to the will of the creature, which they asserted was so necessary to make them a subject of saving grace. But my pride still drew me towards them. There seemed to be two existing forces within me—one attracting, the other repelling, but I thought it mattered not with what people or church we were connected if the heart was only right in the sight of God. But I felt a great desire to understand doctrine, it being a subject upon which I never had been troubled before, and even now the subject of Predestination gave me no anxiety, for I believed it true. And I thought no person or sect would dare dishonor God, who foreknew all things, by harboring a thought for one moment in opposition to it. But I soon discovered that the people with whom I was mingling despised and ridiculed the idea. I wanted to have charity for all, but when I saw so many different denominations all professing godliness and journeying to the same place, but traveling different roads, it surprised and astonished me. I would often converse with their minister respecting the many doctrines which were flooding the world. It could not be they were all right. But I was told it was not profitable to discuss doctrinal points, and I must not let it trouble me. I tried to banish the subject from my mind, but ere I was aware it would force itself upon me like some unbidden guest.

Finally my term of school closed and I returned home, and was again thrown into Baptist society, and attended their meetings. I was forced to acknowledge that they told my thoughts and feelings as no others had told them, and far better than I could tell them myself. But the doctrine of election in all its enormity was set before me. I did not, could not, and would not believe that. It made that God whom I regarded as a God of mercy, a partial being. To me it was not consistent or reasonable, although I did not openly fight against it; but in the secret chambers of my heart it could have no greater opposer. In silence and in secret the war was carried on. Oft times the thought would force itself upon me, What if it were true? If so my case was hopeless, for there was nothing in me that could merit esteem, or give the Creator delight. It troubled me more than I ever can tell. I could not bear to hear it spoken of either in public or private, and yet it continually occupied my mind. I searched the bible almost day and night for the purpose of refuting it. But while one portion of sacred writ contradicted another would uphold it, and upon the whole I could read only a mass of contradictions, and while trying to clear up this difficulty I became involved in another. I found passages which declared, as I thought, the possibility of falling from grace. A new burden was now added. If such a thing could be, it certainly had happened to me, and of such I read that it was impossible to renew it again. It seemed impressed upon me to ask for some person to give their views upon the subject, but I dared not, lest I should be told it was not profitable to discuss it. I at last had recourse to stratagem to gain the desired information. My mind was relieved upon that point. But Election, no process of reasoning could make it plain; evidently that required a direct revelation from the Most High God. Man cannot teach it to man. Some time elapsed and I was still in trouble; all my investigations amounted to nothing. But in process of time God was his own interpreter, and he did make it plain. I was teaching, and every morning it was my practice to open school with reading from the testament, and while reading one morning the verse came to me: "This is my blood of the new testament which was shed for many." For a moment I thought I had read it wrong, and even read it over again. I thought it must read *all* instead of many; but no, there it was, and it seemed as though the word *many* was in larger letters than the rest of the sentence. The whole mystery was made plain; the clouds of darkness and unbelief were rolled away, and the doctrine of Election shone forth as bright as the noon-day sun. What was once so annoying and troublesome was now a source of comfort. Sorrow was turned to rejoicing. I really felt it was so clear that I could explain it to the smallest and most ignorant, and they would understand it. My thoughts were carried so far above earth and earthly things that I could scarcely peform the duties which were required of me. It was some hours before it occurred to me that I might not be one of that many which were "chosen in Christ before the world began;" but the thought could not mar the beauty which I discovered in God's glorious plan of salvation; I felt to leave my case in the hands of that God who is too wise to err, and too good to be unkind, knowing that the destinies of all are in his hands, and he will do his pleasure among the inhabitants of earth. My way now seemed clear, and I felt at times greatly impressed upon the subject of baptism. I thought it was the duty of believers to be baptized; but it seemed to me to be too sacred an ordinance for one so sinful as I; but I was not satisfied; the subject occupied my thoughts by day, and filled my dreams at night. The Old School Baptists were now the people of my choice; but I did not dare aspire so high as to think of becoming one of their number. Could I expect they would show mercy or entertain the slightest feeling for one who never before had any for them. Once I would have blushed with shame to have been called by their name; now I felt beneath their notice; they were as far above me as the heavens are above the earth. How true the words, "Whosoever exalteth himself shall be abased." I felt they could have no confidence in me, for I had none in myself. But the impression was so great for me to express my feelings to them, that I would often leave the house, fearing I might say something and become myself confounded, and injure the feelings of the church. With these feelings I followed after them at a distance, esteeming it a privilege to meet with them and listen to their conversation. At length I was constrained to tell them my exercises, as

"I could but perish if I went—
I was resolved to try."

Which I did, and, contrary to my expectations, was received, and in due time was baptized. When looking back upon my strange and eventful life, it causes wonder and surprise how they could have consented to receive me as one of their number, it is a mystery to me. But I am content if I can enjoy the meanest place within thy house, O God of grace.

Yes, my friend, I love God's people, for it is written, If ye love God, ye will love them that are begotten of God. And as day after day passes by, I find stronger links added to that chain which binds me to them. Sometimes I have such rapturous visions of the love of God, and the truth of his word, that I almost unconsciously exclaim, "Praise the Lord, O my soul, let all that is within me praise his holy name!" My thoughts are frequently carried away from the vain and transitory things of earth, and I am basking and rejoicing in the ocean of God's boundless and unchanging love, and reveling in the illimitable expanse of a never ending eternity. Sometimes I find the hours moving too slow which keep me from my God. All earthly ties sink into utter insignificance when compared with the bands and cords which God throws around his children; they are bands of roses and cords of everlasting love; their beauty, as well as their strength, are inconceivable; not one of them can be broken, nor their beauty defaced. Frail, feeble men may exert themselves to the utmost, not one of them can be loosed. I feel to rejoice with exceeding great joy, that we are kept by the power of God; for our strength is weakness, and in us dwells no good thing. If our salvation depends upon our own exertions, good works, or merits, what a deplorable condition would be ours; for I find my nature acting in direct opposition to his will, and I cannot do the things I would. But praise to his great name, salvation is of the Lord; and he knows them that are his. How firm a foundation, and withal how secure. Our feeble hope needs no surer stay. If I could always feel that I was built upon that foundation, and was one whom God delighted to save, I would be satisfied to possess the knowledge that "we are Christ's, and Christ is God's;" I think it would cast out all fear. But he knows what is best for us; and as long as we remain here we can only know in part. Although I am sometimes soaring upon the mountain top, holding sweet communion with my God, I am as frequently found lying at its foot, almost crushed, and helpless; but there is a friend there who sticketh closer than a brother, who is always ready to help in every time of need. The world may enjoy the pleasures of sin for a season; but I would rather be a doorkeeper in the house of God. they may take wealth, fame and earthly

friends, but leave me my bible and my God, and I will be content; for he is all in all to his children; and through him they are rich.

But I will close this lengthy and imperfect scribble. I have given you my thoughts and feelings as correct as I can; I am aware they are wandering, and so am I, but I can do no better; and "such as I have I freely give.' And one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, and to behold his beauty, and to inquire in his temple." From your friend and well wisher,

S. M. WHIPPLE.

MANNASSA, Va., Nov. 19, 1867.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for thirty years, and I do not remember that I ever read anything in them that inspired the same degree of pleasure as the communication of Eld. J. F. Johnson in the 22nd number of the 35th volume. Not that he presented any new truth, or because he presented the old in any new dress; but because it seemed to be presented with such force and beauty as to carry conviction at once to the mind of the reader that it was the truth and nothing but the truth. I have not the vanity to suppose myself capable of adding anything to either its force or beauty, nor is this communication designed for any such purpose. But as the doctrine as expressed by brother Johnson has encountered considerable opposition, I thought perhaps it would afford him some little gratification if even I should endorse the doctrine, as I fully and emphatically do.

Old School Baptists have ever been distinguished for the pertincity with which they have insisted upon the necessity of the new birth. But alas for many, when their views of what constitutes the new birth are investigated, they are found to be certain vague and illy-defined ideas about the operations of the Spirit of God upon the human soul, changing it from natural to spiritual, or a birth without pre-existence or regeneration.

If there is a spiritual birth without pre-existent spiritual existence, why should not that birth as often develop a devil as a saint? It is only because every seed produces its like; that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." If that which is born *did* pre-exist, it was either self-existent or it was begotten. If the latter, it follows as necessarily that there must be a progenator as a progeny, or in other words, that this spiritual seed must have a spiritual life and head as necessarily as that the natural seed must have one. Some plants and vines may be propogated by cuttings, but however much they may be multiplied by this process, all may be traced to an original seed, and the fruit will ever show the original kind. Hence we have the two Adams. "The first was made a living soul; the second a quickening spirit." It is no more marvelous that the whole spiritual family existed in Christ than it is that the whole natural family, including his wife existed in Adam before any of them were born, or than that two *nations* should be in the womb of Rebekah. Those (so-called) Old School Baptists who believe in making a spiritual man out of a natural one, only differ from their *christian friends of other denominations* as to what is necessary to be done in order to effect this change. Both virtually repudiate the new birth, and both contradict the apostle, who declares, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. If the natural man can receive the things of the Spirit of God, with what consistency can any man oppose any or all of the systems that are employed for educating, scaring, or otherwise imparting such conception? or whence arises any necessity for his being born again? If it be necessary that a man should be born again in order to his seeing the kingdom of God, it must be because nature, or the fleshly birth, furnishes no faculties, no matter how highly they may be improved, or how diligently applied, that can comprehend or receive the things of the Spirit of God. The new birth must therefore be a development and bringing forth of other faculties, and these of a higher order, else nothing is gained by being born again.

Brother Johnson has shown so clearly that everything that is born must first exist, that it would look like plagiarism for me to attempt to argue the subject farther. He has also shown with equal clearness that the term "regenerate" refers to their first begetting, and not to being born or bringing forth. I have often felt a curiosity to know how those persons who believe regeneration and the new birth are synonimous expressions, and that when it is effected the natural man is changed into a spiritual man, or at least that the soul, which is the life and ruling principle, is so changed, get along when they find any remains of carnality, or any propensity to evil. It seems to me they ought at once to abandon either their hope or their doctrine. I cannot see how they can still maintain both. The bible view of the doctrine, however, teaches how one may be a sinner and yet a saint—how he may exhibit the fruits of the flesh and the fruits of the spirit, and how he may die and yet live. All truth is calculated to strengthen and encourage the hopes of the believer, and the only effect of error is to confuse and confound. The same spirit that indited the effusions of prophets and apostles writes that same truth in the hearts of God's children. Hence whenever the truth is proclaimed it finds a ready response in the experience of the christian; and whenever doubts and fears arise, it is always from a misapprehension of what the truth is. Thus "I see so much evil and indwelling corruption in my nature I fear that I have not been born again," is a conclusion that could only be reached by supposing that the new birth eradicates all this corruption, and makes the person holy. But if the truth teaches that in the new birth there is imparted and brought forth a new principle, that is at variance with all the workings of nature, without destroying or changing a single one of all the affections, passions, or lusts that belong to nature, and the christian, like the apostle Paul, finds a law in his members warring against the law of the mind, or "the flesh lusting against the spirit, and the spirit against the flesh." This fact, while it may make him often cry, "O wretched man that I am, who shall deliver me from this body of death?" yet is a sure guarantee that he is the subject of this spiritual birth, for so the gospel teaches.

But I will not pursue this subject farther at this time.

Yours, very truly,

R. C. LEACHMAN.

LANESVILLE, Ia., Nov. 22, 1867.

BELOVED BROTHER BEEBE:—The last two numbers of the "Signs" are so interesting and precious to me, I am constrained to take up my pen and write something, though very imperfectly, upon the delightful theme which the angels desire to look into, and upon which the brethren have dwelt so interestingly. The wonders and beauties of salvation are ever unfolding to the saved in the Lord, feasting them upon new delights, and teaching them more perfectly the way of the Lord. This is in fulfillment of that for which the apostle prayed: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. i. 17, 18. The crowning excellence of all this rich and glorious grace is *love*—love unto all the saints. United with this love is *faith* in the Lord Jesus. Let us mention another *hope*—a good hope through grace. These fruits and graces of the Spirit are abiding in the saints. How remarkable do they appear through the Spirit-breathing columns of *our family paper*, as brother Durand has fitly called the "Signs of the Times." What sweet confirming evidences it brings me, that this is a heaven born and Spirit taught family—the righteous family which keepeth the truth.

Though the writers wield a pen of truth, yet it is dipped in love; and though they give no place to opposers, no, not for an hour, yet that Spirit is manifest which says, "Lord, lay not this sin to their charge." Here is the patience and the faith of the saints. My whole heart exclaims, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of the excellency!"—Deut. xxxiii. 29. How great the favor and high the privilege, to be a citizen of Zion and a fellow citizen with the saints; where a King reigns in righteousness, and princes rule in judgment, and where we live in sweet fellowship, and hold spiritual communion and delightful converse with the general assembly and church of the First Born. We here find that

> The hill of Zion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields,
> Or walk the golden streets.

When I contemplate the glory and excellence of this kingdom in relation to its King, princes, ministers, subjects and laws, as presented in the scriptures, and seen and felt in our experience, I can adopt as my own the words of the psalmist, "Beautiful for situation, the joy of the whole earth, is mount Zion, the city of the great King. God is known in her palaces for a refuge."—Psa. xlviii. 2, 3. And with the poet I can sing,

> "Happy the church, thou sacred place,
> The seat of thy Creator's grace;
> Thy holy courts are his abode,
> Thou earthly palace of our God."

The circular letter written by our dear brother Rittenhouse, and published in the last number of the "Signs," presents much of the beauty and excellence of this kingdom in regard to its laws and order. This should claim the attention of all the subjects of this spiritual kingdom; and these ordinances and traditions should be kept in this kingdom as they have been delivered to us; for they are of equal authority and importance with the other oracles of God, and especiall essentialy to the peace of Zion. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 16. But when and where the rule is departed from, there confusion takes the place of peace, while the cause of truth suffers accordingly. We may compare this wisely designed and beautifully appointed order to a casket, in which the truth and all they who walk in truth are safely kept. Of these prieeless jewels many dear brethren and sisters have written many precious things; all of whom are beloved for the truth's sake; but in the last two numbers of your paper especially, you, and brother Johnson, and brother Durand have written of them in a deeply interesting and instructing way, as the Lord hath given to you and them. For the manifestation of the Spirit is given to every man to profit withal.—1 Cor. xii. 7. And how glad we are all made to feel when we realize that we are sharers in these spiritual things, and partakers of this abundant grace. These are our Father's gifts and blessings, and they belong to all the children. What a favored family is this! How lovely to see and hear its teachers joyously pointing out to the children the riches their

Father hath given them in Christ, and with brotherly sympathy faithfully accounting for the conflicts and darkness that meets them on the way. But yet we must experience these spiritual lessons before we can truly know them, and it is only thus that we grow in the knowledge of the Lord. Brother Durand's last letter brings fresh to my mind the time in my christian life when I verily thought and earnestly contended that the mind and heart were changed from carnal to spiritual when the sinner was quickened by the Spirit. Sorrowful experience afterwards taught me that in *my case* it was not so; and gradually my darkness gave way, until the light of truth revealed me to myself as *born again.* I can never express half the beauty and delight I then saw and felt in this new found truth. For the first time, I clearly understood that "that which is born of the flesh is *flesh;*" and that "that which is born of the Spirit is *Spirit.*" And though I still believed myself a quickened and saved sinner, I saw that all my quickened sensations and desires after holiness, all the new and happy change in me, sprang from the incorruptible seed, the Spirit-born spirit, of which I was the happy possessor, and not from the changed powers of my old nature; for past painful experience taught me that this was not changed in its nature, but still corrupt as before. I found, not that my former self was made new, but that I was a new creature in Christ, and that the life of Christ was made manifest in my mortal flesh. I clearly discovered that my delight in the law of God was after the inner man, which *after God* is created in righteousness and true holiness; and I as plainly saw that the old man is corrupt according to the deceitful lusts. And this was the cause of my wretchedness. Between these two the warfare arises, which can only end in the death of one. Adam is my earthly, natural and dying head, and as descended from him and born of the flesh I am like him; but Christ is my heavenly, spiritual and living head, and as descended from him and born of the Spirit I am like him. 1 Cor. xv. 47, 48. My generation and natural birth developed me as a son of Adam and heir of mortality; but my regeneration and spiritual birth manifested me as a son of God and heir of immortality. The personal union of these two elements or natures constitutes me what I am—*a sinner saved in Christ.* Without this union of the two opposite natures *in one person,* there could be neither sorrow for sin nor repentance unto salvation. Now therefore, the simple truth is, that notwithstanding I am related to and descended from both Adam and Christ, and the subject of two distinct births, yet I am *one.* For the flesh and the Spirit, though contrary the one to the other, are yet a part of *myself;* and therefore without both I could not be what I am. Christ was but one, though he was both divine and human. "The Word was made flesh." Therefore heaven and earth meet in him. They also meet in those who are in him. Yes, sorrowing sinner, Christ has taken *our nature* into a perfect and indissoluble union with himself. And the children of his love are likewise *partakers* of flesh and blood. Hence this flesh, though now corrupt, is yet the flesh of the child of God, and therefore the object of his everlasting love, and the subject of redemption and salvation. Then, am I born of the flesh? it is *myself;* or am I born of the Spirit? it is yet *myself* that is thus born. Do I find that in me which is vile and sinful? it is *I* who am carnal sold under sin. Do I find again a nature and principle in me that is holy and cannot sin? it is still *I* who cannot sin, because I am born of God. Does sorrow and repentance fill my heart? it is I *myself* that sorrows and repents: Or do these give way to believing and rejoicing? it is no less I *myself* that believes and rejoices. Now if I were asked, How is this? my answer should be this: I am a compound of flesh and spirit, if I have been born again, and therefore two opposite natures exist in *me,* one of these constitutes me a *sinner,* the other constitutes me a *quickened and sensible* sinner. And whether I speak of the old man which is corrupt, or of the new man which is holy, I yet in either case, or in both cases, speak of *myself;* because I am equally identified with both; consequently, whatever is proper to either, or to both, is proper to myself; so that I am as truly affected by and interested in the one as the other. Then, when I speak of myself as a quickened, sensible and saved *sinner,* I include both the old and the new man. This is the way in which I had understood and now understand the precious brethren who have written upon these solemn and joyful realities. And therefore I have often felt pained at hearing other dear brethren charge them with teaching that "there is nothing done *for the sinner;*" when all this sinner-comforting doctrine shows that, "For the Lord hath done great things *for us,* whereof we are glad;" and teaches that all the work of redemption and salvation is done *for and in the sinner.* But this misconception of the brethren's views of the doctrine of the "warfare" arises, I think, from the brethren who object separating in their own minds the heaven-born spirit, "the new man," from the sinner; as if there was no connection between them; or as if the sinner was not equally related to, affected by and interested in both the new as well as the old man. Now the failing to discover this equal relation of the believing sinner to both these natures, as the subject of two essentially different births, is owing, perhaps, to the *priority* of the fleshly birth. In this birth a *man* is born into the world, and hence the mind labors with the idea, that whatever the sinner did not receive in this birth cannot really be any part of himself. It is then assumed from this false premise that to be born again, implies that some part of the man who is born of the flesh must be born *over,* and by this process changed from flesh to Spirit. Hence comes the idea that the soul of the sinner is regenerated. But this would only be a change and reformation of the old man who is born of the flesh, and conflicts with the word of the Lord which says, "A *new heart* also will I *give you,* and a *new spirit* will I put *within you.*"—Ezekiel xxxvi. 26. When this is done for the redeemed sinner, *then he is born again.* And he now walks in *newness of life* and serves in *newness of Spirit.* This is unspeakably *more* done for the sinner than a mere change in his old nature. And though Nicodemus may ask, "How can these things be?" yet we rejoice that the sinner who was born of the flesh is also born of the Spirit. John the Baptist was born of the Spirit before he was born of the flesh. Then, surely; that which was born of the Spirit was as absolutely a part of his being as that which was born of the flesh; and this is as absolutely true of all who are born again.

I would gladly say more upon this absorbing branch of the doctrine of Christ, but the length of this admonishes me to close. May we all know the truth, which makes us free. With unabating love to all the dear brethren,

D. BARTLEY.

ATHENS, Pa., Nov. 17, 1867.

BROTHER BEEBE:—By request of sister A. Dodge I send a copy of a letter from sister Harding, wife of brother I. Elliott Harding, of Talmedge Hill. You will see by the date I received it some time ago; but I think it will be read with none the less interest, especially by the members of the Chemung Church. In tracing the exercises of her mind, I think all who have been brought from nature's darkness into God's marvelous light will recognize the effectual working of him who openeth, and no man shutteth; and shutteth, and no man openeth; making crooked places straight, and rough places smoothe, and causing the humble soul to break forth in praise to his holy name. I had long felt that our dear sister was a subject of God's saving grace, and it was to me a day of rejoicing when she, with two other willing souls, cheerfully walked as followers of Jesus.

M. M.

BARTON, N. Y., May 15, 1866.

MRS. M. MURRAY—DEAR SISTER IN CHRIST:—You asked me to write to you, and I have a desire to let you know some of the Lord's dealings with me, although I feel my inability.

Fifteen years ago, when God laid his afflicting hand upon us in taking from our embrace a loved one, I felt that I was such a sinner that God had taken her from us—that she was too good for one so wicked as I to bring her up. But I have traveled a hard road since that, believing that I was not of that number that was to be saved. I will now try to tell you when my sorrow doubled.

In December last we went to Chemung. While there I received my deceased brother's likeness; and while I was mourning over it, and weeping over his sad and ruined condition, these words came with great force to my mind: "Therefore be ye also ready." O what grief and sorror filled my mind. I was led to see that my sins were of the deepest dye. I told no one of my trouble; but when you spoke to me at the meeting, as you were going to the communion table, it seemed as if I must fall to the floor;—yes, to think you should feel that so great a sinner as I were worthy of such a place. I came home thinking I would get rid of my trouble. I thought I would not let any one know of it. The next day we had company, and I tried to be cheerful and use them well; but my mind was so troubled I thought I should sink under it. When in this state of mind, I received your kind letter so full of comfort and encouragement to my poor sin-burdened soul, I wondered that you should take so much pains for so great a sinner as I. I thought of all the wretches on earth I was the most miserable; that my sins were so great that there was no mercy, no pardon for me. I felt justly condemned—that if my soul were sent to hell God's righteous law approves it well. I felt willing to change places with the brute creation. I thought I should have to give up work. Thursday night when I went to bed, my burden was so heavy that it seemed as if I never should rise again; but after spending a weary night, these words came to my mind: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1. My burden was not gone. I thought I would open the bible to see if I could find any thing to comfort my poor soul. I opened to the eleventh chapter of John; I read it over and over again, and thought, Is it possible that these promises are for me? It reads so different to what it has before. "Jesus said unto her, I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" I thought I could believe it all. I closed the bible, and soon began to feel that these promises were not for me. My burden was now heavier than ever. I thought God would not pardon such a wretch as me. I went to the place where I had tried so often to pray. I could only say, O God, be merciful to me a sinner. I found no relief. Friday

night I went to bed feeling as if I should never see the sun rise again; but God had not forsaken me. Saturday morning about two o'clock, January 21, it seemed as though I was dreaming, and these words came with great force to my mind: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I arose up in bed; I thought it was morning, it was so light. My burden was gone, my soul was praising God. I thought, Is it possible that God will save such a sinner as I? Every thing seemed changed. It seemed as if I was talking with you, that it was a wonder that Jesus Christ should die for me. I felt willing to give up all, and follow Jesus. Yes, I felt that that beautiful robe that you spoke of in your letter had been wrapt all around me. I felt that those words were spoken to me; for if any poor soul ever hungered and thirsted after righteousness it was me. But this happiness did not last long, before I began to think I was deceived. Darkness covered my mind. But God removed all my doubts by saying, "He is able, he is willing, doubt no more." Elder St. John preached at our house shortly after this; his subject was Faith. It strengthened me very much.

Dear sister, I thank you for your kind words and letter; they were like apples of gold in pictures of silver, to a poor hungry soul; but the glory all belongs to God. Feeling it a duty to follow my Lord and Master in the liquid grave. I went to the covenant meeting in April, and tried to relate some of the exercises of my mind, but could say very little. The church received me, but I thought they should have asked me more questions, lest I should deceive them. I was baptized on the second Sunday in May. The next day as I sat reading the bible, this beautiful hymn came to my mind:

"Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?"

I could only shed tears of joy and gladness to think I was numbered with the redeemed of the Lord. I felt as if I should never see any more trouble,—as though my life was bound up in the Lamb. I could only say:

"This is the way I long have sought
And mourned because I found it not."

I felt to praise his great and holy name that he had taken me out of a horrible pit and miry clay, and placed my feet on a rock, and established my goings, and put a new song in my mouth, even praise unto God. I felt as though I could never praise his name enough—that he had watched over me so long, and I so sinful all my days. O may I never forget the mercy of my God, or want a tongue to speak his loudest praise abroad. I felt as if I did not want to live any longer, fearing I might do something to wound his precious cause. If I am saved, it is all of free and sovereign grace. This is from your unworthy sister,

SUSANNAH HARDING.

HERRICK, Bradford Co., Pa., Nov. 24, 1867.

DEAR BROTHER BEEBE:—Today is Sunday, and I would have been glad to have met with my brethren, to speak of the glory of Christ's kingdom, and to talk of his power; but am unable, on account of the weakness of my eyes. So I will try to write a few lines to you that you may know how I do. Since I last saw you it has pleased the Lord to lay his afflicting hand upon me. In the latter part of the summer I was confined for some time with intense weakness and distress in my eyes and head, so that I could not rest; and the language of Job expressed my condition: "When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." My eye that has sight yet, has become so weakened by the pain that I can no longer see to read in any book or paper, except occasionally a chapter, or part of one, in my large bible. The "Signs," which I so much prize, is a blank before me, and the precious songs of praise to God in which I so much delighted, I can no more read or sing, except the few I retain in my memory. Alas! what is man? the creature of a day. "In his best estate he is altogether vanity." What are we but

"Poor wanderers of a stormy day,
From wave to wave we're driven;
Our fancy's flash, or reason's ray,"
Will never show the narrow way
That leads to God and heaven.

I sometimes feel quite dejected in my mind, that I can no longer read the precious communications of our dear brethren. But that is not all my difficulty, for my hearing has become so defective that I am troubled to understand others in reading, especially a woman's voice. But I desire to be reconciled to the will of God in his providence, believing that "he is too wise to err, and too good to be unkind."

Dear brother, although I still have a gleam of hope that the Lord has saved me with an everlasting salvation, yet I often fear that I am deceived, I find so little of the spirit of holiness dwelling in me, and so little fervency in prayer and praise to God, for his unspeakable goodness and mercy to me all my days. I often feel unworthy of a name or place among the people of God; but if I know myself, I love them, and desire their company; yea, with the psalmist I can say, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." I rejoice when I hear that our brethren are walking in the truth; and it gives me sorrow of heart to hear of innovations being made in the church contrary to the gospel rule, thereby subverting the word and testimony of Christ and his apostles.

I was glad to see your protest against the custom of shaking hands while singing or preaching. Surely we would not see such disorder in a company of sober men and women of the world. The church of God is a house of order, and it becomes all her members to conduct themselves with gospel decorum, and solemn reverence to the God we worship, and avoid those flights of passion which lead astray.

Dear brother, I should be pleased to see your face again in the flesh, and also that beloved old soldier of the cross, Elder Conklin, and hear you both preach once more; but it is doubtful if I ever do. I feel that my days that remain are few, and that soon the earthly house of this tabernacle shall be dissolved and fall. Then I hope

——"to see, and hear, and know,
All I desired or wished below."

We are all in common health. Give my love to all the "holy brethren." I cannot write any more now, for I can hardly write a line without a mistake. If you can read what I have written, accept it as a tribute of love from a poor, imperfect old man, who sees and knows only in part.

DANIEL DURAND.

ST. JOSEPH, Mo., Oct. 28, 1867.

DEAR BROTHER BEEBE:—If I may be accounted worthy of calling you brother in our Lord and Master; having read your invitation to believers to send their experiences to the public through the columns of your excellent paper, with a perfect consciousness of my own feebleness and incompetancy, I desire to avail myself of this privilege. But first I will state how, like a messenger from heaven, your dear little paper came to me when I was as yet ignorant of its existence. Some time since, a copy of your paper sent to a man by the name of Peal, was through mistake put into our box. This seemed an accident; but I could see in it the finger of God. I believed it was sent by a higher power; and it has been a source of great consolation to me, situated as I am, far away from the church of my adoption. In this far west where there is but little, if any, of the gospel preached, as I think, in its true light; it has brought food and water to a poor, hungry, thirsty soul, and rest and comfort to my way worn pilgrimage, as the "shadow of a great rock in a weary land."

I am sixty-four years old; I know my time is not long at the best. I love to read and hear from God's dear children; I can feel and understand while reading your paper their joys and sorrows. I have been a member of the Baptist Church over forty years. My name is now with the Ashley Church, in Ohio; in which church I had hoped to live and die; but my family wanted to come west. Of course, while in the flesh, we are of this earth, I was persuaded to leave all dear to me, except my family. There is no Regular Baptist Church here, the one in this place being a Missionary Baptist. But though so far away, I am not discouraged.

"Well knowing my Jesus presides everywhere,
And can in all places give answer to prayer."

I have had my seasons of rejoicing while here, though I feel almost alone in the wilderness, where there is but little food for my soul. At the time of my conversion I was living in Westfield, Delaware Co., Ohio. I saw myself a great sinner. I tried to pray, but found no relief. I felt unworthy even to ask my Savior for relief; and I continued in this state for some weeks, and at times was almost overpowered with my great burden of sin. About this time there was a revival in our town. Many had been awakened—had sought and found their Savior, but I was left behind. It seemed as though there was no peace for me. One Sunday, on going to church, I listened to an old minister by the name of Parcel. He is now, I trust, at rest, but his sermon still lives in the heart of at least one of his hearers. His text was, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." Under that sermon I found rest to my soul. During the service as I saw some leaving the meeting, in my astonishment I wondered how any one could leave such a sermon. I said I found rest; but as I went home with a lighter heart, I almost feared that my lack of grief was a loss of conviction. I said nothing then, but the next day as I sat pondering this in my mind, my mother said to me, "Where is your burden?" This was the first realization I had that my sin-sick soul was free; and in my joy I thought my troubles for this life were all over; and I felt so thankful that I was out of the reach of Satan, as it were, that I did not want to mingle with the world any more. I stood by the door watching the declining sun, and as its last brilliant rays tinged with a golden hue the distant west, I felt almost that I wanted to fly from this world of sin, and depart with the setting sun, lest with its rising again my fickle heart might be tempted to mingle with the vanities of earth. I left my room and sought a grove where I might be alone with my God in prayer. But pray, I could not, for my heart was too full of praise. I looked out upon nature; every leaf and flower, every bird and beast, and it seemed too, that even the passing breeze brought the music of praise to my ears. Every thing I saw or heard seemed in unison with my heart, to be praising God. I felt the need of being baptized and uniting with the church. The Baptist Church I felt to be my home. I offered myself to that church, and was received and baptized. For some weeks my cup of joy was full; but after all, I found, and still find, many trials, but never the same trouble I had in finding peace with my Savior. He has been my support through all trials and afflictions, of which I have had my share. I was an invalid for eighteen years, scarcely ever able to go to meeting; but I have had many enjoyments through all my trials; and while my unprofitable life is spared, I would solicit the prayers of my brethren and sisters in Christ, that I may

spend my days in praising his name, and when my life is ended I may have a home in heaven, where trials and troubles will be no more. Your sister in Christ,

R. A. PATEE.

BERLIN, Md., Nov. 12, 1867.

DEAR BROTHER BEEBE:—As I still have some space left, I will fill up by saying a few words in regard to our association, which is yet fresh on my mind. All the brethren and sisters with whom I have talked agree with me that we had the most pleasant interview we have had for a long time. Everything was so harmonious, and we had, as you know, a larger number of ministering brethren than we are usually favored with, and the preaching was all of Christ and him crucified, as the only foundation of the sinner's hope. It was a precious season for the brethren who had the pleasure to attend, and will be long remembered by us all, and especially by the church with which we met. I tried to preach to them last Saturday and Sunday, and Saturday, by request, the church was convened to hear the dealings of the Lord with three in that immediate vicinity who desired to be baptized, and to unite with them. They all gave a very satisfactory experience of a work of grace, and were baptized the same evening at about sundown. We hope this is but the beginning of a work that may still grow with this church. The brethren have been looking for an ingathering here for more than a year, but when it did come it was when we least expected it, and those we have been expecting are still without. How infinitely above all our comprehension is the way of the Lord. He calls whom he will, and they obey his voice, while others who for years have been to all appearance treading the very banks of Jordon, have not yet entered. We all feel under many obligations to you and all the brethren from abroad for visiting us at our association, and can assure you, your testimony was received with joy and gladness, and the meeting will be long remembered by us as a precious season. I am glad to hear that Elder Durand is expected soon among us, and sincerely hope and believe it may be for the glory of God and the comfort and edification of his people.

Your brother,

G. W. STATON.

ALEXANDRIA, Va., Nov. 11, 1867.

DEAR BROTHER BEEBE:—If you do not think this letter an intrusion, or occupying the space of more important matter in the columns of the "Signs," we, the little church at Alexandria, a small, despised band, not wishing to be reckoned among the nations, yet desire to be known and remembered by all the dear saints of the household of faith who are scattered up and down this broad earth, and by way of remembrance wish to say a few words to them, whom we love in the truth, telling them how we fare in these low grounds of sorrow.

We are truly a feeble band, yet poor and despised as we are, we hope we love the truth, and rejoice in the consolations therein contained, and joy in the seasons of our Savior's smiles, when the light of his countenance appears in our midst. Also we have times of sorrow and loneliness, which is the portion of God's people here, yet we must acknowledge it is all justly and equally arranged in his providential dealings with us. We have lately had a time of sorrow, but were made to rejoice in the midst. It has pleased God to send from us our beloved pastor, Eld. Wm. J. Purington, to other fields of labor, and while we do not wish to murmur, yet there was deep sorrow when he resigned the pastoral care of the little flock who had so long listened to the word as faithfully expounded by him. "He fed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." He has been with us for many years, ever ready at our call at any and all times, and many of us in times of deep affliction have listened to his words of comfort and sympathy. He has been with us in times of sickness and death, in peace and in war, and has ever been the same kind brother and faithful minister of God's word; and while a cruel war was raging, and all the outside world was in commotion, it did seem that the angel of peace encircled us, for the little church here enjoyed the sweetest union and fellowship. Truly, "He led us into his banqueting house, and his banner over us was love." With no regular meeting-house, but meeting in private houses, we were cheered, comforted and encouraged from time to time, listening to the preaching of the gospel in its purity by our pastor, and we were blessed with the presence of our dear Redeemer, and he added to our visible members such as he would have to be saved. May he still be with us, for we feel lonely now; yet know that all things are ordered well. God in his providence gave him to us; he has seen fit to send him from us; may he teach us submission. Brother Purington carries with him the confidence and love of this church; may the Lord bless, instruct and guide him in all the way he would have him go, is our prayer.

But amidst our sorrow at parting with him, we were made to rejoice, for on the eve of his departure, when all looked dark and gloomy, and we felt almost forsaken, and it seemed as though "the Lord had forgotten to be gracious," he showed us, weak and ungrateful as we are, that he still had us in remembrance, for two who had long followed in the footsteps of the flock were made willing to tell us what they hoped the Lord had done for them, and were baptized by brother Purington a few hours before he left. It was a time to be long remembered, "a feast of fat things, of wine on the lees and well refined," of which we drank freely on that memorable day, while standing on the river bank to witness the burial of the willing candidates. We are now alone, having no certain pastor to preach for us, but in the Lord's own time he will "send forth laborers into his harvest." May he enable us to be still and abide his time. We desire the prayers of all God's dear children that this peace, union and fellowship may continue with us, that no root of bitterness may spring up in our midst, and that we may be kept from all idolatry.

And now, dear brother Beebe, we cannot stop without saying a word to you, for we look upon you as a father in Israel, and from whose writings we always feel strengthened and comforted, for we believe they contain the root of the matter, on whatever text or subject you are enquired of. Brother Beebe, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," therefore the world knoweth us not; because it knew him not. And truly the world is ignorant of us, for we are "accounted as the filth and offscouring of all things," even from the days of the apostles until the present day; and cannot we say we are glad it is so, for can you find any others who bear the marks of the "peculiar people" so fully described in the sacred volume?

Dear brethren, remember us in your prayers, and may the God of all grace keep us in the faith, that when our days on earth are numbered, it may be the happy lot of each one of us to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

By order of the Alexandria Old School Baptist Church.

Corresponding Letters.

The Elders and Messengers composing the Yellow Creek Regular Baptist Association, to the several associations with whom she corresponds, sendeth christian salutation:

DEAR BRETHREN:—Through the changing scenes of another eventful year we have been permitted by our Heavenly Father to meet together one time more in an associated capacity. And our hearts have been made to rejoice in hearing of the peace and harmony which prevails at this time among the churches, and also to hear of the ingathering of some of the dear children of God from nature's darkness into the light of the knowledge of the glory of God. We rejoice to see with us at this association so many of your ministers and brethren, and we have feasted greatly on the dispensation of the word of God, which has been so ably and truthfully set forth by them. We desire a continuance of your correspondence.

Our next association will be held with the church at Little Zion, twelve miles north of Callao, Macon Co., Mo., on the third Saturday in September, 1868.

Now, may the God of all grace be with you all, and conduct you safely through this world of sorrow, until it is his good pleasure to call you from this to that better world on high. Amen.

WM. SEARS, MOD.

J. E. GOODSEN, *Clerk.*

Ordination.

DEAR BROTHER BEEBE:—By request I send the following for publication in the "Signs of the Times:"

Mount Salem Church of Regular Baptists met on Thursday, Oct. 7th, 1867, according to previous arrangement, for the purpose of taking into consideration the propriety of setting apart brother J. W. Hutchinson to the work of the gospel ministcy.

Eld. A. Belmear, of Chariton Church, Eld. J. E. Goodson, of Little Zion Church, and Dea. J. Bunch, of Chariton Church, being present, were requested to organize as a presbytery, for the examination of the candidate, and if thought proper, to proceed to his ordination, whereupon Eld. J. E. Goodson was chosen Moderator, and Eld. A. Belmear was appointed Clerk.

The presbytery being thus organized, proceeded to examine brother J. W. Hutchinson with regard to his experience of grace, and his call to the work of the ministry, and being satisfied with regard to his experience and calling, proceeded to the ordination in the following order:

Laying on of hands by the presbytery, ordination prayer by Eld. A. Belmear, charge by Eld. J. E. Goodson.

Much interest seemed to be felt by the brethren and sisters present, and God's presence was visibly seen in the faces of his people. One dear sister attached herself to the church by giving a reason of the hope that was in her. Two brethren and one sister attached themselves by declaration. On the next morning the sister above referred to and a brother who had given his experience of grace at a previous meeting, were baptized by Eld. J. E. Goodson in the presence of a very much affected audience.

Yours, in hope of eternal life.

J. E. GOODSON, MOD.

NOTICE.—Those who receive this number, if they do not wish to continue their subscription, will please write their name and post-office address on the margin, so as not to deface the print, and put it in an envelope and return it by mail, addressed, "Signs of the Times," Middletown, Orange Co., N. Y. Then if their papers still come on, they may conclude we have failed to receive it, and should write us immediately. As they are legally held responsible for payment as long as they receive the paper, even if they have ordered a discontinuance. We do not wish to impose the paper on any one who may wish it discontinued; but we think it unfair, and hardly honest, for any to allow the paper to be sent on beyond the time they intend to account for. [ED.]

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1868.

THE NEW YEAR AND THE NEW VOLUME.

In entering upon the labors of the new year we sincerely hope we have the best wishes and devout prayers of our long tried and faithful friends and patrons, for success in our attempts to make our publication more useful in the future than it has been in the years which are past. Thirty-five years' constant labor in this field of our calling has, we trust, convinced us of our need of divine support, and our dependence on God for every requisite qualification to edify, instruct, admonish, exhort and comfort the saints of the Lord, either in the pulpit, or through the press. Our ministerial labors have not been less on account of the time and labor devoted to the publication of the "Signs of the Times." Whilst engaged in publishing this paper we have travelled more extensively into the different and distant parts of our wide-spread country than we probably should have done, were it not for acquaintance formed through our publication, with brethren in distant parts. But while our preaching labors have been comparatively local, we have had the privilege of addressing "the saints scattered abroad," and of receiving communications from them during the whole time. Twice in each month, for thirty-five years, we have sent out our paper, containing communications and epistles of love from brethren and sisters in all parts, and to those in all parts of the country.

So general a correspondence of the children of God could scarcely fail to comfort, benefit and edify the readers of our periodical; and that they have been blessed to this end, has been abundantly attested by many thousands of the saints.

In preparing to enter upon the new year, and the new volume, we were at some loss whether to reduce the subscription price of the paper, which now, from our extensive and increasing circulation, we could do without loss to ourself, or to supply our subscribers with more reading matter without increasing the cost. We, after advising with our brethren, determined on the latter course, and shall in this new volume supply one half as much more matter as formerly. This will increase our expense nearly fifty per cent; but it will give room for many communications of great worth which have hitherto been kept back for want of room for insertion.

Our present facilities for publishing are, so far as needed for our purposes, equal to any printing-house in the States, and one paper well sustained will much better meet the interests and desires of our brethren at large than a greater number of papers, for at least two important reasons.

First. The effect of several papers would circumscribe the range of correspondence to certain localities, whereas one paper will spread them to every part of the country, and a general interchange of sentiments will tend to a greater degree of union and christian love and fellowship.

Secondly. The greater the circulation of a paper the cheaper it can be published, and consequently the greater amount of reading can be supplied for less expense to the readers.

Having already occupied our position as publisher of the "Signs of the Times" for fully one half of the three-score years and ten allotted to man on the earth, we feel a consciousness that the time of our departure from the field of our labor is not very far distant, when another will be required to take our place, we can speak on this subject with less embarassment than we could in earlier periods, and at times when there were other periodicals of the same profession in the field.

It is well known that ours was the first paper ever published in our country devoted exclusively to the cause of the Old School or Primitive order of Baptists, and that, although its circulation has been restricted, and its publication embarrassed from time to time, by a number of new publications of the same profession, that ours is the only one that has been continued when attended with pecuniary loss to their proprietors.

This year we try the experiment of giving twelve pages in each number instead of only eight, and at the rate of two dollars a year, as formerly, to be paid in advance. Should we be sustained, we shall hope at no distant day to issue our paper every week at the same price. And at all events we shall try to keep up with the liberality of our patrons by furnishing them with all that we can afford for the amount, and with more, we think, than can be afforded by any other establishment in the States.

As to the doctrine and order to which our paper is pledged, our record is with our brethren. As in thirty-five years we have never departed from any item contained in our original prospectus, we are sure our brethren will entertain no serious apprehensions of a departure at so late a period of our life. But we are not our own keeper, and if left of the Lord to our own feeble judgment or ability, we should surely fall. In defence of what is generally regarded by all Old School or Primitive Baptists as the doctrine of the bible, and the faith which was once delivered to the saints, we have endured a great amount of opposition, reproach and persecution from avowed enemies, and also from professed friends. But having obtained help of the Lord, we continue to the present time, and feel disposed even now to adopt the words of the apostle, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

While we would encourage a temperate and brotherly discussion of all subjects which are of vital interest to those who are of the household of faith, we are opposed to all vain speculations which gender strife and discord among the people of God. We are under a solemn charge to contend earnestly for the faith which was once delivered to the saints; but we are forbidden to strive for mastery, or for the gratification of carnal ambition. Letters on christian experience, wherein the writers give account of God's dealings with them in his Spirit's work in their hearts, however simply written, scarcely ever fail to afford sweet comfort and satisfaction to the saints. Admonitions and exhortations to the children of the kingdom, when addressed in harmony with the Spirit and the word, are of great importance, but in all our communications we must recognize and accept the scriptures of truth as the unerring standard by which all our words and actions, as well as the spirit of them, are to be tested.

As editor and publisher, all communications are necessarily submitted to us, as we are held responsible to our brethren for the matter published in our columns. Brethren who submit their communications must not feel hurt if we suppress such of them as in our judgment would not tend to edification. Or should we insert them, or any of them, with our objections to anything which they embrace, no brother or sister should be hurt with us, as it is a duty incumbent on us as editor, and this duty we desire to perform according to our best ability, without partiality or prejudice.

The paramount object of every writer, including the editor, should be the edification of the saints, and the glory of God, therefore if any of us should inadvertently express any sentiment or idea which is not sustained by the scriptures, especially should such sentiment or idea be in conflict with the word of truth, it should be our desire that the error might be detected and exposed, so as to prevent any harm from it to the children of our God.

With our enlarged facilities for publishing we shall require the co-operation of our brethren and sisters to furnish us with suitable matter. Unlike all other publications of the day, our paper is filled chiefly, and almost exclusively, with original articles, as there is very little contained in the religious magazines and newspapers of the age suitable for our columns. We hope to be kept advised of the state and condition of our churches and associations, and also of our brethren and friends of the cause of truth in all sections of the country, that we may be enabled to meet the constant enquiries of those who, like the psalmist, are praying for the peace and prosperity of Jerusalem.

We tender our grateful acknowledgements to those dear brethren who have so greatly assisted us by their communications and exertions to procure subscribers, collect payments and forward remittances, and hope they will not be weary in well doing; and we hope that all who feel an interest in the dissemination of truth, and opposition to error, will use their influence in our behalf. We shall need the aid of all, and we appeal especially to our brethren in the ministry to act in our behalf as agents for the "Signs," in procuring subscribers, and forwarding remittances; but we rely also on the exertions of all the friends of the cause in which we are engaged. We believe that with reasonable effort our circulation could be doubled, and we enabled to issue our paper every week. Will our brethren and friends make the effort?

☞At the close of every volume we are compelled to strike from our list the names of many non-paying subscribers, from whom we have failed to hear: should we, in doing so, by mistake or otherwise strike off the name of any who wish the paper continued to them, the error will be immediately corrected, if they will so instruct us.

Subscription Receipts.

New York:—Dea J C Harding 2, Mrs Jane Purdy 2, G Hallock 2, Wm C McNish 2 50, Manley Maxim 2, Aaron Winans 6, S M Jordan 2, Miss M J Rhodes 1 50, Isaac Tucker 6, A S Cook 6,	$ 32 00
Maine:—Eld Wm Quint 4, Jacob Brackett 2, Eld H Campbell 2,	8 00
New Jersey:—Dea Asa Elston	4 00
Pennsylvania:—Wm H Crawford 4, S A Northup 3, C G Fetter 2,	9 00
Delaware:—John Brady	2 00
Maryland:—Sarah E Zullen 2, Maggie B Barton 2, Mrs M J Pusey 2, Mrs M Crampton 3,	9 00
Virginia:—Ellis Mears 1, Joseph Ritenour 5,	6 00
North Carolina:—J C Barbour 2, Wm Harris 1,	3 00
Arkansas:—Mary P Cook	3 00
Tennessee:—R P Helm	4 00
California:—Eliza M Bargness	4 00
Ohio:—Ellen Baldwin 4, Miss Phebe Brady 4, Eld M B Smith 2,	10 00
Michigan:—Eld Thomas Swartout.	6 00
Indiana:—Green B Duncan	2 00
Illinois:—Eld I N Vanmeter 2, H Griffiths 1 12, Miss M McConkey 2, J W Reader 2,	7 12
Missouri:—T B Lyda 2, Simpson Graves 2, Richard Waller 2,	6 00
Iowa:—Thos Shear	4 00
Kentucky:—E J Green 2, Joseph Martin, Sen. 2, Cordelia Foree 2 70, Eld T P Dudley 2, B Farmer 2, Eld J M Theobald 2 70,	13 40
Total	$132 52

MONIES RECEIVED FOR "THE EDITORIAL."

S. A. Northup, Pa	$ 2 30
Joseph Martin, Sr., Ky	2 30
Cordelia Foree, Ky	2 30
Eld. M. B. Smith, Ohio	2 30
Manley Maxim, N. Y	2 30
J. P. Dugger, Ga	2 30
Samuel Danks, Ohio	3 50
Miss M. McConkey, Ill	2 30
Howard Early, Ky	2 30
Miss M. J. Rhodes, N. Y	3 50
A. S. Cook, N. Y	5 00
Joseph C. Sidebottom, Va	2 30
Andrew Wood, Ill	2 30
Mrs. Mary Sutton, Pa	2 30
Mrs. J. McLain, Ill	2 30
Abigail Dodge, Pa	2 30
Joseph Osborne, Wis	2 30
Prudence Musgrove, Tenn	2 30
Benjamin Richardson, Ia	2 30
Thomas W. Mayfield, Mo	2 30
S. R. Patton, Ill	2 30
R. P. Ashurst, Ky	2 30
Miss C. Wyman, Mich	2 30
H Wyman, Va	2 30
Clarice E. Pusey, Md	2 30
M. B. Portlock, Ia	2 30
Eld. J. H. Wallingford, Ky	5 00
John Barger, Ohio	2 30
Total	$ 72 20

Marriages.

Nov. 27—At the house of the bride's father, in Walkill, by Eld. G. Beebe, Mr. H. H. Knox and Miss Kate Derby, daughter of Daniel Derby, Esq.

Dec. 4—At the house of Archie Hoyt, Esq., near Howells, by the same, Mr. B. Seely Crist, and Miss Adaline Hoyt.

At the same time and place, by the same, Mr. Theopilus Dolson, Jr., and Miss S. Libbie Masterson, all of Walkill.

Oct.—By Eld. G. W. Staton, at the house of Mrs. Matilda Burdige. in Libertytown, Md., Mr. Wm. L. Louis, of Wicomico Co., Md., and Miss Cornealia Dixon, of Worcester county.

Obituary Notices.

Dear Brother Beebe:—Please publish the following obituary:

Died—At Ionia, Mich., of typhoid fever, **George W. Gass**, son of Lambert and Sally A. Gass, aged 26 years, 7 months and thirteen days.

Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath.

LAMBERT GASS.

Dear Brother Beebe:—Please insert the following obituary in your columns:

Died—Sept. 15, 1867, **Dea. Peter Cheatham,** aged 61 years, 11 months, and a few days. He was an orderly member and Deacon of the Fort Dale Primitive Baptist Church for many years. He seemed to be perfectly resigned, having been much afflicted for a year before his death, and frequently said he had no desire to live longer in this world of suffering. He has left a wife and eight children to mourn their loss, but not to mourn as they who have no hope; for although deprived of his society, we have reason to believe he is now enjoying the company of saints and angels in the world above, and singing the song of redeeming grace and dying love where there shall be no more sorrow or separation, but where all is peace and love.

"The graves of all his saints he blest,
And sweetened every bed:
Where should the dying members rest,
But with their risen Head?"

N. A. CHEATHAM.

Greenville, Ala., Nov. 1. 1867.

Dear Brother Beebe:—Please publish the following obituary:

Died—August 14, 1867, sister **Elizabeth Bailey,** aged about 61 years. Her disease was an affection of the throat, with which she was confined to her bed for several months before her death. She bore her sufferings quietly, and was seldom heard to utter a groan, but seemed perfectly resigned to the will of the Lord; and when the messenger came, quietly and calmly yielded up the ghost, with a full assurance of everlasting life. Sister Bailey had been a member of the Baptist church at Indiantown for many years, maintaining a quiet and orderly walk, and until a few months before her death was generally present at our meetings. She leaves a sorrowing husband and several children to mourn their loss, but we all believe their loss is her eternal gain. May the Lord comfort them and the church under this afflicting dispensation of his providence.

Yours in hope.

G. W. STATON.

Berlin, Nov. 12, 1867.

Eld. Beebe:—Please publish the death of my dear sister, **Eunice J. King,** daughter of Dea. Enoch and Eleanor King. She died Sept. 22, 1867, at about nine o'clock, p. m., aged 18 years, 2 months, and 17 days. Her disease was typhoid fever, of which she was sick three weeks. She was taken ill while away from home teaching school. Her sufferings were great, which she bore patiently, but her mind was wandering the greater part of the time. She had never made a public profession of religion, but we trust she is better off than she could be in this sinful world. She was a kind, loving sister, and greatly respected by those that knew her. She could not speak on the day she died, but gradually declined, and passed away without a struggle or a groan, leaving a beautiful smile on her face. She has left father and mother, four brothers and two sisters, to mourn our loss, which we hope is her unspeakable gain. It is the hand of the Lord which has laid this affliction upon us; may we be reconciled, and say, "Thy will be done." Her funeral was largely attended, and an appropriate sermon was preached by Eld. John A. Badger from Job xiv. 1.

Dearest sister, thou art gone.
And our loss we deeply feel,
But the Lord who gave the wound,
Can himself the wounded heal.
O may we meditate his grace,
And say, Thy will be done;
We hope to meet thee face to face,
Before the heavenly throne.

Yours, in deep affliction,

MARY E. KING.

Whitefield, Me., Nov. 10, 1867.

Died—Of typhoid fever, at his residence in Charlotte, Oct. 30, 1867, after an illness of three weeks, **Abraham K. Brentz,** aged 42 years, 11 months, and 12 days.

Brother Brentz obtained a hope in Christ seven or eight years ago, and united with the New School Baptists of this place; but becoming dissatisfied with certain doctrines and practices of that church, declared a disfellowship for them, and walked no more with them. He has been a subscriber and reader of the "Signs of the Times" about four years, in which he expressed great delight and edification. He leaves a widow and four children to mourn their loss, but they mourn not as they who have no hope. He had been in the grocery business ten or twelve years, and as an honest, upright dealer none stood higher in the estimation of his numerous customers. About eighteen months ago he and a small number of others were organized into a little church, called Carmel, professing to be of the Old School Baptist faith and order, in which he served as church clerk. To the writer of this notice he was doubly dear, as a beloved brother in Christ, and also as a son-in-law. May the Lord bless this dispensation of his providence to our spiritual good, is my prayer,

HENRY PERRY.

Charlotte, Mich., Nov. 11, 1867.

Respected Elder Beebe,—Please publish in the "Signs of the Times" the obituary of **Catharine Black,** relict of Dea. James Black, who died forty years ago of paralysis. Widow Black deceased Nov. 2nd. Her disease was dysentary. She was over 80 years old, and was a respectable member of this church. A discourse was delivered at her funeral from 2 Cor. v. 1, which was applicable to her.

ALSO,

Dea. D. McCallum departed this life Nov. 11, 1867. His disease was complicated, principally dropsy in the chest. He was over 83 years of age. A short discourse was delivered to the assembled multitude from Rev. xiv. 13. In him a strong pillar was taken away from this solitary church. He, according to his knowledge and ability, declared the counsel of God in public, but now his tongue is silent in the house appointed for us all, when the sand-glass of the time allotted unto us is run out, but his spiritual tongue sings the high praises of him who sits on the throne, and the Lamb for ever and ever. May the God of all grace prepare us all for this solemn change, and to consider seriously what is written to the saints in Eph. i. 4. "For without holiness no man or woman shall see the Lord." See what the apostle James says in chapter i. 18. One of old saith, "All inspirations without and beside the word is the natural faith of unwritten tradition." "When Christ cometh he bringeth the word with him.

THOMAS McCOLL.

Dear Brother Beebe:—By the request of the husband of the deceased, I send you for publication in the "Signs" the following obituary notice:

Died—In Industry, Franklin Co., Me., Sunday, Sept. 29th, **Mrs. Ann J. Johnson,** aged 31 years, 4 months, and 16 days. Her disease was slow consumption. Her health had been feeble for two or three years, but she had been confined to her bed but five months. During this time she was a great but patient sufferer. I was away from home till the middle of August, and I was informed that she said her only wish was to live till she could see me. Her wish was gratified. During the remaining few weeks that she lived I called to see her frequently. She knew that she had but a few weeks at most to live, and was evidently resigned to the will of God concerning her, saying that it was all right, and she only seemed to fear that she should not be enabled to wait patiently till her change came. She often said that her only hope for salvation was in the finished work of a crucified and risen Redeemer. She had been a reader of the 'Signs' for a year past, previous to which she had known nothing concerning Old School Baptists, or their faith and practice, and expressed herself well satisfied with the doctrine contended for by them, saying often that salvation by grace was her only hope. She leaves an afflicted husband, child, brothers and sisters, and other friends, to mourn their loss, but they feel that their loss is her eternal gain. By the request of herself and husband I attended her funeral, and used as a foundation for remarks that portion of scripture recorded in Isaiah lxiii. 9. May the God of all grace sanctify this dispensation of his providence to the good of all who are thus called to mourn is the prayer of your unworthy brother in Christ,

F. A. CHICK.

Starks, Me., Nov. 15, 1867.

Died—In Wallkill, Nov. 23, 1867, **Mr. Barnabas Horton,** aged about 82 years.

This aged pilgrim has been for many years an orderly and highly esteemed member of the Middletown and Walkill Baptist Church, having been received on profession of his faith in Christ, and baptized November 28, 1819, in which he held his membership forty-eight years lacking five days. Our departed brother was faithfully devoted to the cause of truth and righteousness, and a voluntary servant to the church; and even when pressed down by age and infirmities, and when too deaf to hear with any distinctness the preaching of the word, or conversation of the members, his seat was seldom vacant at any of the meetings of the church. At our church-meetings he would express the state of his mind by a few pertinent remarks, but more frequently by selecting a hymn expressive of his abiding firmness in the faith. During several of his last years his mind has been remarkably exercised on spiritual subjects, and his conversation principally on the bright prospects opening just before him. Without any particular disease, his mortal powers were exhausted by age, and like corn fully ripe, he passed gently away, hailing the happy day with joy that should finish his mortal course, and open to him the portals of immortal blessedness. Four sons, one daughter, and one sister, with numerous grand-children, and other relatives, survive him. His funeral was attended by a large assembly on Sunday, the 24th, at which a discourse was preached from Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Dear Brother Beebe:—Please publish through the "Signs of the Times" the death of my only son, **William A. Hallingsworth,** aged 12 years, 7 months, and 20 days. He was thrown from a horse on the morning of the 8th of May last, and almost instantly killed. He never spoke after he fell. I sent him early in the morning to the pasture for the horse; the horse became unmanageable, and instead of coming towards home ran another way about half a mile. One of my neighbors saw him fall, and brought him home to me speechless. Oh! it is hard to have friends sicken and die, but it is much harder to have them snatched away in such a hurry, without a moment's warning; but the Lord gave and the Lord has taken away, still it is hard in such a case to say, the Lord's will be done. Yet I know the Lord has a right to reign, and none can stay his hand, or say, What doest thou.

Dearest Willie, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.

Yours in affliction,

E. M. BANGNESS.

Sonoma County, Cal., Oct. 27, 1867.

Died—At Sweet Air, Baltimore Co., Md., Nov. 23, 1867, **Emeline Patterson,** aged 41 years and 18 days, a victim to that fatal disease, consumption. She was not a professor of religion, but was enabled while sojourning in her earthly tabernacle, to give to those around her satisfactory evidence that she had been made the subject of saving grace. For several years she had manifested much attachment for the doctrine of sovereign grace, and to the people who believed and preached it, and was, we confidently believe, enabled to view her own lost and ruined condition by nature, and the sinner's only hope of salvation. A few days before her departure she spoke of her own utter inability to relieve herself in any way, physically and spiritually, yet felt her case to be in the hands of one who is able to save, and felt willing to trust *all* to him. She bore her manifold sufferings with a degree of patience and resignation seldom witnessed—we think and felt confident that it would terminate in her good. She leaves aged and infirm parents, brothers, and a devoted sister, to mourn her departure. Eld. Rittenhouse was present on the occasion of her funeral, and delivered some appropriate remarks from Psa. cxix. 75, 76.

Died—At Tarboro', N. C., Oct. 11, 1867, **Miss Lucy Biggs,** daughter of our beloved brother, Asa Biggs. On our late visit to North Carolina, in company with brother Hartwell, we had an interesting conversation with the now deceased, and we both obtained a comforting and satisfactory evidence that she was a subject of God's saving grace. A deep sense of her unworthiness of the mercies of God caused her to speak tremblingly of her hope of salvation, but her consciousness of utter dependence on the grace of God, her clear and correct views of God's method of salvation, and her love to the people of God, were to us convincing testimonials that she was born of God, and taught by the Spirit, and therefore an heir of God, and a joint-heir with our Lord Jesus Christ. Our afflicted brother and sister Biggs, and the surviving members of their dear family, have our sympathy and prayers.

The following letter from our bereaved and grief-stricken brother will be read with interest by those who were acquainted with the deceased, and with the family of brother Biggs.

Tarboro', N. C., Oct. 18, 1867.

My Dear Brother Beebe:—In compliance with your request, I now write to say that our beloved daughter Lucy is no more. She died on the 11th, the Friday night after you left us. It is a sad bereavement to me and my family, and my dear wife is inconsolable. Although not unexpected, it came with crushing effect upon us all, to make the lesson, as I hope, more impressive. She has been to us a most dutiful and amiable child, and no parent ever lost one more devoted to her parents and the younger members of our family. She was universally esteemed and beloved by all her acquaintances; and one of the largest processions ever known in Tarboro' followed her remains to the grave on Sunday last. She has been a great sufferer, being confined for about fourteen months to the house, and most of the time to her bed, enduring much pain, to prepare her for an eternal rest. Although in her last days she was greatly

exercised as to her future state, which gave me hope. She did not express any distinct manifestation of pardon; but since her death we found in her bible, which she read frequently while confined to her bed of languishing, a slip written in pencil by her, and we now know from circumstances, the last she ever wrote, which sent a thrill of rejoicing to our hearts, as evidence that she is numbered with the saints, and is now with the heavenly choir above. I give you a copy of it.

"Every sorrow we meet with is a billow in this world's troublesome sea, which we must cross upon the Cross, to bear us nearer to our home. Each trouble is meant to relax the world's hold over us, and our hold upon the world; each loss to make us seek our gain in heaven; each bereavement to fix our hearts thither; whither we hope the treasures lent us are removed; each chastisement to deepen our repentance for those sins for which God has so chastised us!

A FEW RESOLUTIONS.

1. To deny the cravings of a carnal appetite in food, clothing, reading, thinking, acting.

2. To watch against an impetuous, hasty spirit, which often leads me to say what is trying to others.

3. To exercise charity and forbearance.

4. To be more lowly; and in order to do that to practice more self-examination and self-denial.

5. To pray more and speak less, and to meditate on Jesus.

Remember always the presence of God, rejoice always in the will of God, do all to the glory of God."

This precious slip clearly shows the exercises of her mind as she approached her end. I find no such language used by another, and which she might have adopted. She had no book in her bed when she wrote but the book of God. We conclude it is a composition of her own, dictated by the blessed Spirit. But whether adopted or original, we believe it is the language and sentiment of a heaven-born soul, trusting in the righteousness of Jesus, and resigned to the will of God. How cheering therefore the thought and hope that we may meet her in the New Jerusalem above!

I find myself disqualified to indulge farther on this painfully pleasing subject. God knows what is best. Pray him, my dear brother, for the comfort and consolation of us all, and particularly my deeply distressed wife. Our kindest love and regards to you and yours.

Yours in great tribulation, but still a prisoner of hope, ASA BIGGS.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at.....	$2 30
Imitation of Moroco at.....	3 50
Best Morocco at.....	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted if delivered without cost to us.

B. L. BEEBE.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,.....	$3 00
Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each.....	1 12
Russett—Plain, each.....	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

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BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED APRIL 29, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays exteceped.) Arrives in New York at 10 30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at Susquehanna with Lightning Express, from Buffalo and Salamanca, and arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, arrives in New York 7. 00 A. M.

6. 10 P. M. New York Night Express, daily. Arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Arrives in New York at 3. 25 P. M. Connects at Elmira for Harrisburg, Philadelphia and the South, and at Great Bend for Scranton and Trenton. Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6 55 P. M., and arrives in New York at 12. 30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

7. 00 A. M. New York Day Express, Daily (except Sundays.) Intersects at Corning with the 5. 45 A. M. Day Express from Buffalo, and arrives in New York at 10 30 P. M.

10. 00 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8. 00 A. M. Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

7. 25 P. M. NEW YORK NIGHT EXPRESS, Daily, (Sundays excepted,) Intersects at Corning with 6 10 P. M. Night Express from Buffalo, and arrives in New York at 12. 30 P. M.

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LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) through without change of coaches, arriving in Buffalo 12. (midnight) Rochester 11. 12 P. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

8. 30 A. M. Accommodation Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Expyess Mail Train, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6. 15 A. M., Salamanca, 5. 50 A. M., and Dunkirk 8. 02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3. 30 P. M. Way Train (Sundays Excepted) for Middletown and intermediate stations.

4. 30 P. M. Way Train, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5. 30 P. M. Night Express, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of coaches, reaching Salamanca at 12. 20 P. M., Buffalo 12. 25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7. 00 P. M. Lightning Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8 00 P. M. Through Emigrant Train, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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READ THE FOLLOWING TESTIMONIALS.

Donaphin County, Kansas.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctering did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

Parola, Woodford Co., Ill., January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Docter Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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Samuel McCall 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., JANUARY 15, 1868. NO. 2.

ORIGINAL POETRY.

LINES WRITTEN WHEN IN DEEP AFFLICTION.

'Tis my lot while I am here,
Sorrow, grief and pain to bear;
But I hope high heaven's King
Has forgiven all my sin.

Then, dear friends, when I shall sleep
In the grave, forbear to weep;
For I shall be free from pain,
Never more to die again.

Now be praise to God Most High;
To my soul he draweth nigh;
Joys I feel, but can't express,
Given me through reigning grace.

Never was my hope more bright,
Faith is almost turn'd to sight;
While life's waters free and clear,
Wafts sweet music on my ear.

Soon, my soul, I feel I shall
Be released, and, with a smile,
Bid farewell to all below,
For such joy as angels know:

Who before the throne of God,
Worship and adore the Lord;
Every saint most welcome there,
Who the blood of Jesus share.

Everlasting joy and peace,
In the Covenant of Grace,
Ordered and in all things sure,
Shall forever more endure.

ELIZABETH CONKLE.

Dec. 12, 1867.

CORRESPONDENCE.

NEAR LEXINGTON, Ky., Dec. 15, 1867.

Thomas, the Elder, and a prisoner of hope in Christ Jesus, to Gilbert, the Watchman on the walls of Zion. Beloved in the Lord, and companion in the kingdom and patience of Jesus Christ, greeting:

BELOVED SOLDIER OF THE CROSS:—After the many hard-fought battles in which we have been engaged, and the many victories our incomparable Captain has secured to us, we cannot doubt the skill and prowess of our commander, and can but regret that we are not more worthy of such a commander. When the battle has waxed hottest, and the victory to us seemed doubtful, he has not only verified his promise, "Bread shall be given them, and their waters shall be sure," but in the midst of the fearful clashing of arms, his voice has been heard to say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Fear not, I am with thee, O be not dismayed,
I, I am thy God, and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my mighty, omnipotent hand."

How often have we had to chide our poor, unbelieving hearts for doubting the word of our King, who has said, "I will never leave thee, nor forsake thee." Although wounded many times in battle, yet our great Physician has been always present, to heal our wounds, and gird us again for battle. How often amidst the cannon's roar have we heard his all-commanding voice, "Peace, be still!" when we felt within us "a great calm?"

One conflict is scarcely ended when another begins, and our poor, fearful hearts cry, "Surely we shall fall one day by the hands of Saul." But what is the reply of our Captain? "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Let us never forget, my dear fellow soldier, that we are enclosed with the walls of salvation. "Salvation will God appoint for walls and bulwarks," yea, "Walk about Zion, go round about her; tell the towers thereof, mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever, he will be our guide even unto death." "Because I live ye shall live also." Now ask ourselves the question, Can our cause fail? We think you will say, No, Jesus, No.

For a season we feel calm and confident, but ere long the immense armies of the Midianites appear harnessed for battle. Fearfulness and trembling seize hold upon us when we hear the all-commanding voice of our Captain. "One shall chase a thousand, and two shall put ten thousand to flight, except their Rock had sold them, except the Lord had shut them up." Ah! but my ingratitude, my faithlessness constrains me to cry, "My leanness, my leanness." I fear the Lord has forgotten to be gracious. What shall I do, my sins are great? Hear our beloved Captain again, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." Did ever such encouragement, such soothing language proceed from any commander but ours? Ere it is long, the fiery ordeal comes on again. We fear, we tremble, we doubt. The many conflicts and deliverances we have experienced come up before us, but the immediate sense of unworthiness and ingratitude seem almost to palsy our arm. When we hear our Captain's voice, "Lo, I am with thee alway, even unto the end. Amen," we are encouraged to sing,

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

Again, in view of the assaults of the hosts of anti-christ, we cry, "Lord, how are they increased that are adversaries to my soul." "I am a worm, and no man." "Fear not, thou worm Jacob." But I am so destitute of righteousness and strength. Faith replies, "In the Lord have I righteousness and strength." "This is his name whereby he shall be called—the Lord our Righteousness." Hence he says, "Be thou faithful unto death, and I will give thee a crown of life." How true that saying,

"But when my faith is sharply tried,
I find myself a learner still."

Suppose you, my dear fellow soldier, that Peter was prepared to "comfort the feeble minded, and support the weak," to "feed the lambs and sheep," when he said, "Though all men forsake thee, yet will I not; I will die for thee." Ah, says the weak and fainting disciple, if I were a christian I would be bold and courageous like Peter. But look at the sequel. Peter, with all his self-confidence and courage, when confronted by a damsel, and charged with being "one of this man's disciples," found his courage to have fled. "He denied, and cursed, and swore he did not know the man." Where is Peter now? No doubt he concluded, like my true yoke-fellow has often done, If I had been a disciple I would not have committed this heinous crime. But what do we hear? "Go tell my disciples, *and Peter*, that I am risen from the dead." Why does he add "*and Peter?*" No doubt to let Peter know that though he had sinned he was not cast off, but yet recognized as a disciple. Hence he had said before to Peter, "When thou art converted, strengthen thy brethren." Heretofore, in your proud boasting, your preaching was calculated to weaken and cripple the brethren; but now that you have learned from sore experience how weak and helpless you are, you can preach your example in illustrating the text, "We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Do we not see a needs-be for Peter's defection? "The husbandman that laboreth must be first partaker of the fruits." In this we have a reason why Satan's ministers cannot feed the lambs and sheep—they have not partaken of the fruit. I have long believed that the Lord's ministers are needfully subjected to a greater variety of sore and distressing temptations, trials, doubts and fears, and misgivings with regard to their interest in the rich, atoning blood of the Lamb, than private individuals of the flock. If they had not experienced that variety, how could they minister to the variety of cases?

I am fully persuaded, my dear fellow laborer, that you feel willing, remembering "the spirit indeed is willing, but the flesh is weak," to bear the toil, endure the pain, to be made the honored instrument in comforting, encouraging and building up your Father's afflicted family. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned. She hath received at the Lord's hand double for all her sins." And yet we cry, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." "Who is sufficient for these things?" Although we are growing old, and our fleshly man desires rest, yet as an esteemed old sister once said to me, "Brother Dudley, it is better to *wear* out than to *rust* out."

Let us bear in mind, while passing through the furnace of affliction, there is a needs-be for it. We are following our glorious Captain, who says,

"The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine."

How often has our way, seemingly, been hedged up, and we, like Israel of old, brought to a stand-still. When we hear the word of command from the mouth of our Captain, who has never deserted us in the hour of trial, "Follow me," the waters are driven back. We look and see the path opened. "Look unto me and be ye saved, all the ends of the earth;

for I am God, and there is none else." When the good Lord has touched our hearts with a live coal taken with the tongs from off the altar, when we see the dear saints leaning on the precious gospel, feeding upon the bread that comes down from heaven, and drinking the new wine of the kingdom, how do our hearts overflow with thanks and praise to our lovely Captain for his unspeakable gift, Then we can say, "Lord, evermore give us this bread."

In view of the responsibilities devolving on the ministry, and the feebleness of the instruments, how appropriate the exhortation, "Brethren, pray for me;" and how encouraging to feel assured that the dear brethren and sisters remember us in their supplications, prayers and intercessions at the throne of grace! And what is more appropriate than that they should thus remember us?

The dear young watchmen need proper encouragement in their discouragements. They often cry, "Has the Lord forgotten to be gracious?" "Are his tender mercies clean gone forever?" "Is there no balm in Gilead, and no physician there?" Dear young soldier, we sympathize with you; but remember you serve a kind and gracious sovereign, who knows how prone we are to lean to something else than the sovereign covenant mercy of our God.

"These inward trials I employ,
From self and pride to set thee free;
To break thy schemes of earthly joy,
That thou mayest seek thy all in me."

Paul said, "When I am weak, then am I strong." It is well for us to feel how little, weak and ignorant we are. Nothing will so certainly drive us to Christ, where are ample supplies for all we lack, and indeed our lack is *entire*. But, "If any of you do lack wisdom, let him ask of God, who giveth liberally to all, and upbraideth not, and it shall be given him." David once said, "I was once young, now am I old; yet have I not seen the righteous forsaken, nor his seed begging bread." "In him is mercy, and in him is plenteous redemption." "Remember," he clothed the lillies, and fed the ravens, "how much more will he provide for you, O ye of little faith."

"Then fighting in our Savior's strength,
Though mighty are our foes;
We shall be conquerors at length,
O'er all that can oppose."

Let us bear in mind the assurance that "As thy days, so shall thy strength be; and that,

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

May we not then say, "Thanks be to God, who giveth us the victory." Ere long will you sing, "O grave, where is thy victory, O death, where is thy sting?"

Being detained from my regular appointment by indisposition, I have thrown together some crude thoughts, which are at your disposal. O my dear old brother, has not our indulgent Captain been abundantly better to us than our fears? Then tell the young soldiers so, and that he has always given you your rations unadulterated. Kindest regards to all the dear saints.

As ever, most affectionately your friend and fellow soldier,

THOS. P. DUDLEY.

P. S.—Come, my dear fellow soldier, tell me whether a half century of service in the King's army has cooled your ardor, or left you in doubt with regard to his supplying his soldiers with *rations* suitable to the service required of them? whether you are yet tempted to falter, and to cry, "Lord I believe, help thou my unbelief? whether you are tempted to give place to the foe for a moment, or whether, old as you are, and weather-beaten with long service, you are not now, as heretofore, ready to wield "the sword of the Lord and of Gideon"? whether, as years increase, you do not find yourself leaning more and more on the rich promises of his precious word, and feeling to say,

"Should worlds conspire to drive me hence,
Moveless and firm this heart should lie;
Resolved, for that's my last defence,
If I must perish, here to die."
But speak, my Lord, and calm my fear,
Am I not safe beneath thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade."

I am older in years, but not so old in the service of our King, whose "tender mercies have been ever of old toward us, and whose compassions have never failed;" and as our journey in this life is now drawing to a close, can we not feelingly say, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe, and are sure thou art that Christ, the Son of the living God?" yea,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

With him as my friend, I am made up; without him, forever undone.

"I'm rich to all the intents of bliss,
If thou, O God, art mine."

Where and how is our dear old brother Barton? He is older in his pilgrimage on earth, and probably in the service of Prince Immanuel, than either of us, and I flatter myself he may adopt, with great truth and propriety, the apostle's declaration, "I am now ready to be offered, and my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith," and is looking for that "crown of glory laid up in heaven, which the Lord promised to all them that love him." Are our dear old brethren Conklin and Hartwell, too, still "blowing the trumpet in Zion, and sounding an alarm in God's holy mountain." I trust they are enjoying the smiles of him who was "in the bush when the bush burned with fire, and was not consumed." God bless the dear young soldiers of the cross, and send more laborers into his harvest, for Christ's sake.

As ever yours,

T. P. D.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2Tim. i. 13.

God is infinite. By special revelation only can any thing be known of his essential being and glory. He has revealed himself to his people, but not to their natural understanding. The natural mind of man is not prepared to receive a knowledge of the infinite Jehovah; but the Son of God hath come, and to all the heirs of salvation hath given an understanding, that they may know him that is true.—1 John v. 20. Let us repeat, and carefully note, that this knowledge is not acquired by the exercise of any of the powers of the natural mind, nor received by or into the capacities of the natural understanding, nor held in them. The revelation is made by the Spirit, to the faith of God's elect; to the understanding which he has given.—1 Cor. ii. 10, Rom. i. 17, Matt. xiii. 11. By that faith it is received, and in that faith, as the text shows, it is to be held. The scriptures contain the revelation which God has made of himself. They are the word of God. The form of words, as given by inspiration, holds that knowledge of God and of his Son Jesus Christ, which is life eternal.—John xvii. 3. But that knowledge in them is seen only by those within whom that life has been wrought. The written word is not, as some say, the means of giving life; but it distinguishes those unto whom life is already given, by their ability to understand it, showing that the same word is written in the heart, and witnessing that they are born of God. When our Savior spoke, while on earth, though all heard his words, and thought they were able to understand all that his words could mean, being even more learned than either he or his disciples, yet none could receive his words in their true meaning but they "unto whom it was given to know the mysteries of the kingdom of heaven." Nor could they any better understand the scriptures written aforetime, which also contained his words; for he spake through Moses and the prophets, and David testifies, saying, "His words were in my tongue."

But we find the disciples often charged with being foolish, perverse, without understanding, slow of heart to believe, and faithless; though Peter, representing the rest, often manifested great confidence in his own knowledge. And after the resurrection we find the disciples still ignorant of what we would think had been very plainly told them, and not seeming to remember the words of Jesus. In all this we are clearly taught that they had never understood him with the natural mind, nor could their natural memories hold his spiritual teachings. But the form of his words remained with them, and the miracles he did, and all his acts. The import of his acts was not understood by them any more than his words; as for instance, when he fed the multitudes; when he hushed the wind and stilled the raging of the sea; when he bid the fishermen cast their net on the right side of the ship; when he drove the money changers out of the temple with a whip of small cords; when he cursed the barren fig-tree; and when he washed his disciples' feet. In regard to all of them it is clearly shown that what he said in reference to the last was true: "What I do ye know not now, but ye shall know hereafter."

When he commanded his disciples, just previous to his ascension, to preach the gospel to every creature, he said, "Teaching them to observe all things whatsoever I have commanded you." I suppose that every thing ever made known, or to be made known, in reference to his kingdom, is contained in the instructions given to his disciples while he was on earth; so that should all his words and acts be fully written out in all their meaning, even the world itself could not contain the books that should be written.—John xxi. 25.

When the time until which he commanded them to wait had come, and they were endued with power from on high, then, and from that time, the apostles were qualified to teach what he had cammanded; so that all their words left on record, which they spoke and wrote to the churches, come to us with divine authority as the word of God. Paul was not a whit behind any of them in anything, though not personally with the Lord while in the flesh.

In his letters to Timothy, his instructions to preachers are full and clear. Though all he says is of equal importance, being all from God, yet of late the words placed at the head of this article have appeared to me to be of superlative power and significance.

As christians, we may be called compound beings, being both natural and spiritual; and we find ourselves very much as the disciples were from the time Jesus called them till the day of pentacost; very glad when called, though we hardly know why, and eager to call others and tell them, as Andrew hasted to tell Simon, and Philip to tell Nathaniel; joyfully listening to the words of Jesus, but faintly understanding them; feeling their power, but not knowing why, and therefore wondering why all others do not listen to him as gladly as we; continually speaking and acting upon the supposition that we have comprehended him, as we would comprehend the words of any other, with our own minds, and always getting wrong and stumbling when we

thus speak or act; often questioning and not able to decide what in us is the true experience of his power and teaching, and what only our own notions, and therefore full of doubt and bewilderment; very strong in faith whenever Jesus appears, but not understanding that faith is not natural belief or courage, and therefore prone to go forward, when we feel its power, as though we in ourselves were made strong and true, stepping bravely and self-confidently out upon the heaving waves, and at once beginning to sink, and crying out in fear; sure that we shall always remain vigilant and faithful in his cause, yet falling asleep before we have watched one hour; sure that though all men forsake him, no persuasion or persecution could ever induce us to do so; yet denying him in word or act upon the first temptation, so that we often have to go out and weep, O how bitterly!

Still, amidst all our wavering, and tossing, and stumbling, and wandering, and faithlessness, and bewilderment, and doubt, there is Jesus, always the same, and there are his words, never changing; and whenever we receive true comfort and knowledge, it is through those words, in perfect accordance with the form of them, just as he has given them.

Naturally we are restless in our minds, full of curiosity and enquiry, always striving to search out mysteries, and to explain things; anxious to study out the meaning of scripture, to tell what it means, and why it means so, and to show how reasonable and proper it is that it should mean so; studying not for our comfort, but from natural motives, to form a complete system that shall be harmonious and reasonable in the sight of men. Spiritually we rest in Christ as our wisdom, and feel perfect quiet and contentment in him; are satisfied with just what he gives us to know, and wait peacefully for his instructions, knowing that he only can unfold the mysteries of his word and kingdom, and his time cannot be hastened or delayed, but will be right early. These two different dispositions are in us now. No wonder, therefore, that we are often troubled and disquieted, sometimes taking the first for an evidence of God's work in us, and as the result of it, and sometimes looking upon the last (when we do not at present experience the rest and content) as but carnal indolence. When we at present enjoy rest and peace in Christ, no doubt of its being from him can intrude, but as soon as it is past, then we doubt. So when we have the true knowledge of his word there is no question as to its correctness; but we cannot carry it in our memories, and when the hour is gone, the full confidence of knowledge goes with it; such confidence and assurance can never attend knowledge in which our natural minds are interested.

In the bible alone do we find the form of sound words. The words there are all right, precisely right, and arranged exactly as they should be. We cannot step aside from them and be on safe ground. But how few of them do we comprehend. When Jesus said to Peter and others at the first, "Follow me," there was a great and overwhelming power in the words felt by them. So we remember in our first experience what power and glory appeared in some expressions of scripture, and how clear they looked. Why had we always been so blind as not to have seen what they meant before? They were the "Follow me" of Jesus. Perhaps we have looked at them since and wondered how it was that we once saw such beauty, and power, and light, where now we can see only words. And since then how often have portions of the word that had been dark before, or which perhaps we were very confident we clearly understood, been suddenly unfolded, presenting a meaning so new that we were surprised and astonished, and so clear and luminous that we had no doubt. Perhaps always before when we talked about it, we had found it necessary to explain something regarded as ambiguous in the arrangement of the words, or to transpose, or paraphrase or leave out, or put in a word. Now we want to do nothing with it. It is a form of sound words. Every word is necessary, and none could be added. It is like a perfect ray of light. It is a voice from the most excellent glory. It is the touch of the angel, even of the man Gabriel, who being caused to fly swiftly, has touched us and spoken to us; and there remains no strength or breath in us. All our fancied profundity of understanding has gone.

Now the experience we have had of the power of the scriptures when God opens them to us, ought to, we would think, be enough to make us remember that he only can open them, and to make us wait patiently for his time, not trying to be beforehand with him. But straightway we go to work again at what is deep and dark, and give views, and support them by worldly arguments, and form a very plausable theory. And especially in preaching, how often we work, and struggle, and exert all our wisdom in expounding some scripture upon which we have no light. When we have light we know it, and the brethren know and feel it. But when we are working at what we do not understand we do not always know it, neither do the brethren, and both are liable to go into error. And in trying to sustain false theories thus raised, we get farther off.

Here the apostle gives the safe rule: "Hold fast the form of sound words which thou has heard of me." Here we are on safe ground, however dark or bewildered we may be. While we keep close to the words of inspiration we may be sure our speaking will not be in vain, even though we cannot feel that we have light or liberty. In speaking of God, of his attributes, of his salvation, of his church, we are never safe in departing from them. Until the divine light falls upon a passage we should be chary of explanations. When that light comes we cannot refrain from showing it. When the fire burns then we will speak. And then all our expositions will be in perfect accordance with the written word, and with the experience of the saints. I think that there is a direct testimony in the scriptures to every point of truth, as well as many that we may call indirect, as figures and illustrations. We shall probably find some direct declaration of every truth we are to present. Every thing is established by two or three witnesses. It is important to study the scriptures, and to remember the form of sound words, though we cannot open them. Timothy had known the holy scriptures from a child, which are able to make us wise unto salvation *through faith which is in Christ Jesus.* It is the nature of faith to receive in implicit confidence whatever God the Lord shall say, however dark and mysterious. We are to hold the words in faith and love; but we must wait God's time for their unfolding. Pharaoh remembered and could repeat his dream, but he must wait till God should explain it to him through Joseph. But even if we forget the words God has spoken, or the vision he has shown us, as Nebuchadnezzar did, until God shall bring them again to our remembrance, with the interpretation thereof. It is with him to interpret visions and to make man know the thoughts of his own heart. We often misinterpret our own true experiences, as well as the word. "God speaketh once, yea, twice, yet man perceiveth it not." We sometimes imagine we have seen something spiritual with the natural eye; but we are mistaken. And unless what we imagine we saw corresponds with the word, it was not even a revelation to our faith.

The word will all be unfolded in due time. The prophets, and the children of God who heard them, felt a power in the words they uttered by inspiration, and held them in faith and love. But the time to explain them was not till our Savior fulfilled them; and whoever undertook to show their meaning before went amiss. How could any one have explained the prophecy of Joel before the time, and told how the sun should be darkened, the moon turned to blood, and how the wonders of blood, and fire, and pillows of smoke should be shown in heaven and earth? When the Lord's time came, Peter could readily and confidently explain it, but only to those who saw it fulfilled; and none others understand it to this day. So now, the deep things of God are only known by the light of the gospel day, by experience—only seen in the kingdom of God.

In both expounding the scriptures and exhorting, it is very necessary that we hold fast the form of sound words. Some appear to think it necessary to exert our own wisdom a good deal, and use much persuasion, and present many inducements, in order to bring sinners to obey the gospel. And they will exhort in forms of words which were never heard of Paul, but which are quite contrary to his doctrine. Here is one example: "Think how much Jesus has done for you! and what have you ever done for him? Now can't you do something for him?" Others will carefully keep quiet about what is regarded as the hard part of the doctrine, lest tender and yielding souls should be scared away. Now all this is distrusting God, and clearly showing that we do not think salvation is all his work. We need not be afraid that the word indited by his Spirit will injure or offend that one in whose heart the same Spirit dwells. Neither should we imagine that any other persuasions are necessary to draw his children to their home, the church, than those plainly written in his word. If he has begun a good work he will perform it till the day of Jesus Christ. Our persuasions may induce those who do not know or love the truth to be immersed, but they never can help the Lord in bringing his chosen to himself. The scriptures thoroughly furnish the man of God unto every good work—exhortation among the rest.

In SINGING also, we should be careful to hold fast the form of sound words. When we are singing words that do not express the truth, we are not praising God by our singing. None can sing God's praise but those who have grace in their hearts; by which they are enabled to make melody in their hearts unto the Lord. Paul says, "I will sing with the spirit, and I will sing with the understanding also." The object of singing in the house of God is not to excite and please the natural feelings, but to express the divine joy and thankfulness and adoration which God has inspired within us towards him. "Let the inhabitants of the Rock sing." If the subject of singing were to excite the natural mind, and please the natural taste, then all the instruments of music used at the dedication of the golden image that Nebuchadnezzar, the king, set up, might be employed; and we might as well sing,

> "A charge to keep I have,
> A God to glorify;
> A never dying soul to save,
> And fit it for the sky."

or any thing else. But no one can praise God in playing upon those instruments, or in singing that song.

There are hymn books used in some places containing so many hymns

that are unsound in what they express, that I have been troubled to find what to sing that would not contain some stanza or line which I did not believe. Much might be said upon the subject of singing, but I will not pursue it now. The subject is very clearly presented in a condensed form in the preface to your collection of hymns, brother Beebe, and I could hardly write much upon it without quoting from that. I wish you would publish that in the "Signs," as I think there are many readers of the "Signs" who have never seen it.

By holding fast the form of sound words, and by taking heed to the doctrine, we shall save ourselves and those who hear us from error. There is enough scripture on every subject, however mysterious, to fence us in from error—from taking a wrong direction. And when the blessed light comes, the form of words will fill up and expand with glorious meaning, and gird us about, and lift us up, and present to our enraptured souls the everlasting glories of heaven.

SILAS H. DURAND.

December 20th, 1867.

BROTHER BEEBE:—Although I have allowed my pen to lie aside until it has become rusty, I have not been entirely forgetful, nor have I ceased to be interested in the comfort and fellowship of the brethren. I have so frequently intended to write something for the "Signs," and felt rather desirous so to do, that I can hardly think now how it has been so long delayed. We have been passing through a season of quite general ingathering, and that in some churches which had been stationary for a long time. Among the churches favored in this respect, those old and interesting churches at Welsh Tract and Rock Springs might be named, which have almost doubled in number during the last eighteen months. These ingatherings attract notice the more as coming in trying times; in times when some who have occupied the front ranks among us are going back to walk no more with us. Not only in the churches in this vicinity, but also in the churches at Kingwood and Southampton those who have recently come in are principally young people.

It perhaps was meet at such a time as this that the Lord should ordain strength and praise out of the mouth of babes. As I now write, several names run through my mind, names once sweet and dear, that are not now known among us; that have gone to seek other company, or, at least, retired from our connection. Whenever I think of these things, a feeling of sadness and melancholy comes over me, not for the sake of the cause, but for their sakes who have gone away. An apostle says, "It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." Again the wise man, speaking of error under the figure of a *strange woman*, says, "None that go unto her return again."

Where men have long preached the truth, and this preaching has appeared to be quite rich in gospel matter, and their views of order and discipline apparently clear, and they have been characterized by a degree of zeal and faithfulness in their ministrations, I am led to query where and how they obtained all this. I mean, when they have afterwards gone out from us. Did they obtain the theory of it by tradition? And if so, What inducements do we present for impostors to come among us? I feel sometimes as though I would love to have some talk with some who have formerly visited among us here. I would like to ask what I am to think of their preaching and professions then. Did they regard the Old School Baptists as the only church recognizable by the scriptures, as they professed to? Did they enjoy the society and fellowship of our brethren? Did they believe anything that they preached? Were they at home and happy in their ministrations, as they professed to be? What of their prayers in our families, and in our assemblies? Were they sincere, heartfelt desires for our comfort and prosperity, or were they hypocritical? These and many other such like queries arise in my mind, and I do not know that I shall find a proper solution of them. It did certainly appear for a time in some of these cases, that there may be a oneness of feeling with the saints, a rejoicing with those who rejoiced, and a disposition to weep with those who wept, as though the society and fellowship of the brethren were preferred above the the chiefest earthly joys. Are we to understand all this to have been hypocritical? I presume some of these men have memories retentive enough to call to mind yet something of that judgment by which they might be judged out of their own mouths. They can hardly yet have forgotten the impatience they have sometimes manifested with brethren who were not as zealous and as established as themselves.

Men, I think, I have learned to know, are ambitious with regard to some other things besides popularity. The churches have seemed to present a chance for the exercise of power, for the enjoyment of reverence, and the occupancy of a controlling position. Men whose ambition ran in this channel, seeing the love and veneration bestowed upon the servants of the church of old, (the apostles and primitive ministers,) crept in unawares. But for the gratification of this fleshly ambition there would have been no inducements to creep in. It would seem that the Old School Baptist churches had from the first of her assuming this distinctive title, presented something of an opening of this kind to the ambitious and the designing. There certainly were some in the first place, and some have occasionally shown themselves since, who, as soon as they found they could not occupy a leading, controlling position, immediately either left us, or attempted to draw off a party to themselves. In these cases I suppose it must have been that "with feigned words they made merchandise of us."

Another consideration I will mention. The mutual love and confidence existing everywhere among Old School Baptists has had the effect to produce almost unbounded hospitality. If some followed Christ for loaves and fishes, we might reasonably expect to have followers for the same reasons. If we then will have such feasts of charity, I suppose we must expect to have some *spots* in them. The apostle, in making the observation I have alluded to, goes on to observe that while such characters feast with us, and are quite bold to help themselves, "feeding themselves without fear," and enriching themselves, perhaps to spend and enjoy it elsewhere, they "sport themselves with their own deceivings." This is a most remarkable and most painful observation. It is unpleasant enough to think that men have ever shared abundantly in the love and fellowship, in the bounty and hospitality of the brethren, who never could appreciate their kindness; but to learn afterwards that such characters actually exult in it, and chuckle over it, or as the apostle suggests, have sport to themselves over their success in deceiving, is a most distressing and mortifying consideration. And not less so on their account than our own.

If such influences as the above have brought any persons into our ranks, sooner or later they will manifest that they are not at home with us, and when they deliberately and of their own choice leave us, we can have no reason to regret it. I allude to no new instances in these remarks, but to cases of defection already heretofore noticed.

While we rejoice to see many comparatively young persons being brought in, and can have confidence that it is the Lord's doing, we should remember that youthful minds are subject to temptations and worldly allurements that the older are measurably exempt from; and not only so, but they lack experience and ripened judgment that older persons have to withstand them. They are undoubtedly entitled to the fatherly counsels and watchful care of those who have the care of the churches. Not only should young members know that they will have the sympathy and approval of their older brethren, in maintaining steadfastly a consistent course, but I think it is high time that the position of the church should be known and vindicated against the ruinous snares that are laid to entrap unwary but innocent youth. The vices which in former times were crowded out of respectable society, and confined to their own haunts and dens, now stalk abroad in our streets, find reception in fashionable society, and sit proudly erect in many modern religious organizations. True, they are called by new and pretty names, and they are said to be very *innocent* and *harmless*. Things that evidently belong to the other side of the house we should watch and warn faithfully against, no matter how meek and and innocent they may claim to be. While iniquity abounds, let there be a few names even in Sandis who have not defiled their garments.

Your brother in the gospel,

E. RITTENHOUSE.

The following excellent letter was carefully laid away with some other choice private letters, which will account for its late appearance in our columns.—ED.

WILLIAMSTON, N. C., May 15, 1867.

MY DEAR BROTHER BEEBE,—This being the day on which the Baltimore Association commences its session my thoughts are necessarily turned in that direction.

I can scarcely think of any thing that would afford me more pleasure than to be at that Association and the three others that convene afterwards weekly, including the Warwick, to say nothing of the two others that succeed that in the like order.

I think of the ministers, the private brethren and sisters who will likely be there and my soul yearns to be in their midst. But circumstances forbid, and I must endeavor to be content. I certainly do feel a greater desire to mingle with the brethren North than ever before. I have become so well apprised of their sufferings of late for the truth's sake, that my soul seems more closely knit to theirs in bonds of sympathy and affection. If nature sympathizes with nature, in its afflictions, cannot and does not grace much more sympathize with the gracious, in their persecutions and trials? And O, how I admire the hand divine that has upheld you, my dear brother, and many others in the churches North, against the assaults of Satan since the close and during the existence of the late terrible civil war!

When the various infidel sects had combined with the non-professing world, and some of your own members, by profession, for your overthrow and the triumph of the man of sin, why is it that they did not succeed? Simply because God was on your side. Underneath you were the walls of salvation. You could neither fall *down* or fall *out;* all was secure, and will be so even to the end.

I am in hopes some few of the Southern brethren at least may enjoy the privilege of attending the Northern Associations this spring and summer. I calculate pretty sure on Elder Leachman for one. But however few there may be of us at your Associations, I am in hopes you will not forget us; but that you, Elder Beebe, and Elders Hartwell, Durand, Harding and others will visit some of the next Associations to be held in Virginia, North Carolina and Georgia. Bear in mind that the Kehukee Association convenes with the church at Concho, Martin Co., N. C., on Saturday before the first Sunday in October next, when and where we hope to meet many of the faithful in Christ Jesus. All are affectionately invited to attend. Our invitation is commensurate with the household of faith. We recognize no geographical distinctions. Williamston and Hamilton by steamboat from Norfolk, and Tarboro, by railroad from any quarter, are the three most accessible points from which to visit the meeting of the Association.

I greatly rejoice that the church of Christ is a unit; *that his kingdom is not divided*, and that it is and will be perpetuated without a resort on the part of its members to weapons of carnal warfare. These are not needed either for defence or attack. For, saith the apostle, "Though we walk in the flesh, we do not *war* after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

It is a kingdom that is not of this world, and therefore we witness the contrast between its principles, laws and government from those of the world. Let man alone, to carry out his natural propensities in this natural world, and we should risk little in saying that every principle, rule and action of his would be in direct opposition to those of the gospel kingdom. Can the principles of the gospel kingdom, then, be modified or changed so as to please or propitiate the favor of the natural man without becoming perverted? We suppose not. Therefore, it well becomes the subjects of grace to ponder well the extent to which they may go, in obedience to the mandates of the principalities and powers of this world. If that obedience militates against the commands of our Savior or the laws of his spiritual government it must be refused, be the consequences what they may. His laws are paramount to all others. Christians must obey God rather than men. Their bodies may be tortured, but their consciences must not be violated.

Brother Beebe, you will accept of my deep sympathy, and that of my family for you, and yours, in the recent affliction which you have been called to pass through. God moves in a mysterious way; we cannot find him out. We are finite and mortal; he is infinite and eternal. In due time he will make all plain to us, and unfold many mysteries. For the present we should "Be still and know that he is God." Yours as ever, C. B. HASSELL.

RIKER'S HOLLOW, N. Y., Sept. 17, 1867.

BELOVED BROTHER BEEBE:—I have been frequently requested to write something for publication in your columns; but I feel incompetent for the task, and I fear, and can truly say, I *know* that by so doing I should crowd out more valuable matter, yet pardon me for doing so now.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. The apostle speaks with certainty, having certain knowledge of being born again, and gives the evidence of this certainty, by which *we know*. The witness of this truth he did not receive from man, nor was he taught it of man, for he tells us in the same epistle, (v. 11, 12,) that this knowledge came by the revelation of Jesus Christ as our life, and this life is given in the new birth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." He speaks for himself and for his brethren, saying, "We know that we have passed from death unto life," by the manifestation of the grace of God bestowed on us. And in evidence to confirm our hope, see how closely he sets it forth in the beginning of this chapter. "Behold what manner of love the Father hath bestowed on us." Notice the *manner* of love, differing altogether from all natural affections. The love which rises from the flesh is very strong, and sometimes leads to murder, through jealousy, involving men in condemnation. But the love spoken of in our text is a love which is bestowed on us as an evidence of our acceptance with God. In that he first loved us, and we being taught of him, and partakers of his love, are able to love one another. See 1 Thess. iv. 9. And so fulfilling the law of Christ. This text seems to embrace the experience of all christians. Some have more encouragement than others, as they recive more light, enabling them to confess Christ, by being identified with him, and by entering in by the door into the sheepfold, and then contending earnessly for the faith which was once delivered to the saints. Here some poor tempest-tossed brother or sister may say, before entering into the church, The church will require a reason of my hope. Very true; for without an evidence of being born again the church cannot consistently receive any one. And some tell of a wonderful work which the Lord has done for them; and sometimes they are able to tell the day and date, and all clear and bright, to the full satisfaction of the church, while others cannot tell when they were quickened, and their principal evidence is that they love the people of God, and they think they love God's word, and love to hear good sound gospel preaching, and they are encouraged to hope that God has mercy in store for them. But then again they feel so very unworthy, and that they are such great sinners, that it seems to them hardly possible that they can be subjects of grace. They are so full of evil thoughts, they try to do good, and fail, they try to serve the Lord, but find sin so mingled with their service that all is in vain, and it seems to them they have no just reason to hope. But there is a still, small voice, which seems to say to them, This is the way, walk ye in it. Tossed to and fro for an evidence, love springs up in the heart for the blessed word of God, and for God's children, and still the desire is, O that I had a sufficient evidence that I might tell the church, and be permitted to dwell where my heart's desire is to be. To all such I would say, Read the Songs, third chapter and first four verses; it expresses, I think, their experience. "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not." Still the voice seems to say, "Arise, my love, my fair one, and come away;" and therefore the mind is led to the other three verses named, and in obedience thereto they return and come to Zion with songs and everlasting joy; and God declares they shall obtain joy and gladness, and sorrow and sighing shall flee away. Here is the evidence that we love the children of God, when we love God and keep his commandments, and his commandments are not grievous.

Yours, to serve in the gospel.

W. J. THORP.

SOUTHAMPTON, Pa. Dec. 5, 1867.

DEAR BROTHER BEEBE:—It is some time since I have felt like writing for the "Signs," and I had hoped that I should never again feel impressed to write for publication; yet I esteem it a glorious theme, and one that will never wear out or grow stale. When our hearts are lifted above our cares and trials, then we delight to speak of the things of the kingdom, and it is only then that we can speak with pleasure and profit; and then how it relieves us to speak; then we esteem it a privilege and no task. "Then they that feared the Lord spake often one to another." How it revives us to hear one from another, and with what interest we read the communications of the saints. Of late my mind has been exercised on the subject of brotherly love. The apostle says, "My little children, let us not love in word, neither in tongue, but in deed and in truth. Beloved, if our heart condemn us not, then have we confidence toward God. We know that we have passed from death unto life because we love the brethren." That passage of scripture is peculiarly precious to me, for it was the first that gave me a ray of hope. For if I know my own heart, I knew that I did love the brethren. It was a precious season, never to be forgotten. O let us examine whether we love one another in deed and in truth, with a pure heart fervently.

Our beloved pastor, Eld. W. J. Purington, gave us an excellent discourse at our monthly prayer-meeting. "His text was, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." And if I know anything about brotherly love, in deed and in truth, he gave it to us that day. O that we may lay it up in our hearts, and practice it in our lives. But alas! do we not neglect this duty too much? May God forgive us, and grant us grace to know and do his will.

I was highly gratified in reading the letter which was published by the Predestinarian Old School Baptist church of North Berwick, Maine. The subject was what my mind had been dwelling on. I could not help feeling an inclination to write while I was reading it, for I could respond to all of it. I felt an assurance that it was gospel doctrine, and I desired to ask the great Head of the church to give us grace that we might live according to the gospel rules which are given us in his word, to govern and direct us. How thankful we ought to be that our lot is cast where we can hear the gospel preached to us. Let us not abuse our privilege, but may we appreciate the goodness of God to us. Much might be said on this subject, but I am not competent; my understanding is limited on divine things; but I feel to say, "By the grace of God I am what I am." Perhaps I have written already more than you will have patience or time to read.

Elder Purington is with us, and I hope, and have strong faith to believe, that the Lord has sent him to this place. May the great Head of the church bless his labors among us, is the prayer of your unworthy sister.

Brother Beebe, I submit to your riper judgment what I have written, whether to publish it or any part of it, or not. It looks to me, when I review it, so imperfect I hardly dare send it.

Your unworthy sister, in hope of eternal life,

A. M. FETTER.

CENTERVILLE, Leon Co., Texas, Nov. 19, 1767.

DEAR BROTHER BEEBE:—Permit me to refer to an epistle contained in a late number, written by brother Mitchell; not that I am able to add anything to it, but I may call the attention to it of any who may have overlooked it, for it is not only a sub-

ject of paramount importance to all lovers of the truth, but it is timely and full of comfort, and my heart was filled when I saw it presented by one so able to set forth the truth; for certainly the pure minds of the children of God should be stirred up to put on the whole armor, that they may be able to withstand the wiles of the devil. The events of these days surely find us living witnesses of the fulfillment of the scriptures of truth. And although we may shudder at some of the events which are transpiring, we should nevertheless rejoice in hope of the glory of God; for so likewise are the rich promises to God's people to be fulfilled in due time, if we are of the household of faith, for victory is promised to the faithful in Christ Jesus. And to him that overcometh is given all things. And although the world and the devil be united to disturb, they cannot prevail in their opposition to the wisdom and power of him who ruleth all things after the counsel of his own will, and for his own glory, and with whom there is no variableness nor shadow of turning. He has planted the heavens, and laid the foundation of the earth, that he may say unto us, Thou art my people. Could the scriptures ever be so transformed as to hide from us the characteristics which distinguish us from the world, it is promised that God's law shall be written in our hearts and printed in our minds. Although God's people exist while here on earth in different nations, tongues, kindred and people, they are redeemed, and shall be brought to see eye to eye, and all to speak the same things. "And the peace of God, which passeth all understanding, shall keep us through Christ Jesus." "For this is my covenant with them, saith the Lord. My spirit that is upon thee, and the words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." We are exhorted to keep ourselves from idols, and to walk worthy of the vocation wherewith we are called. To do which we should put on the whole armor.

Brother Beebe, perhaps I am too assuming, but I will not lengthen my letter with apologies, but will ask you to remember me at the throne of grace. If I am indeed a Baptist, I am one of scarcely two years' standing, and fully as weak and unworthy as I am young.

Your brother in tribulation,

SAMUEL C. DENTON.

CINCINNATI, Ohio, Nov. 28, 1867.

BROTHER BEEBE:—How are you? Do you ever get a lift above self and the world? Have you arrived at that time of life at which self and the world do not annoy you, and in which you can walk all the time trusting and resting in the name of the Lord? For myself, I am in about the same condition as when you saw me last, sometimes thinking I have a hope, and then away down in my muck-heap again; and when trying to examine myself by the light of the truth, and to find the glorious and high privileges of the saints, their high parentage, their most glorious descent, and the unspeakable possessions of wealth and glory, which far surpasses that of earthly princes; for the high Father has said by an apostle, "All things are yours," the question arises, If I were one of the family would I disgrace his name by descending so low as to doubt his love and faithfulness, and by acting as though he had not said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"? But I am often reversing the command; but, blessed be his holy name, he sometimes lifts me up above the things of time, and I see them below the place where he sets me, and then my heart melts down with love, and then how heartily I desire to remain and be entirely subject to his will in all things. It is then I can hold the world, and the things of the world, with a loose hand, and let it all go at his bidding. But my heart is deceitful, and full of wickedness; and when my Savior is pleased to withdraw his sensible presence, which is my light and life, and which satisfies, then away I go, searching again, as any other earth worm does; and thus it has been going on for more than twenty-three years, and I am quite sure, judging from the past, that I am not fit to be left alone for a moment. And my almost constant cry is, Lord, do not leave me to myself, for I fear myself more than I fear the devil or wicked men, for if I could I would not tell you all that is in my wretched heart; but its deceitfulness who can know?

My family are in usual health, and I sometimes think I am thankful for God's blessings, as he metes them out to me and mine from his great store-house. The earth is the Lord's, and the fulness thereof. He has always given me my daily supplies. But will he continue to do it? I know he says he will, and his word can never fail; but oh! does he see with what indifference and ingratitude it is sometimes received? Can he endure my continued perverseness? Faith and hope sometimes answers, Yes. But oh, what a labarynth of wickedness faith has to look over! No wonder she cannot see very clearly. And these blessings are only a foretaste of the reality reserved in heaven for his children. O my soul, praise the Lord forever.

May God bless you and yours with his Israel, is my prayer.

SAMUEL DANKS.

NIAGARA FALLS, N. Y., Dec. 10, 1867.

DEAR BROTHER BEEBE:—Another year has passed away, and I am reminded that it is time to renew my subscription for your valuable paper. I am very glad you are going to enlarge it, for it is indeed a welcome messenger, and like cold water to the thirsty soul. If my heart does not deceive me, I often get a feast in reading it. When I read the communications of dear brethren and sisters, telling of their travels in the wilderness, my heart warms with love to them, and I think I know something of the feelings of which they write, and I am made to hope that we are children of the same family, heirs of the same inheritance, bought with the same price, washed in the same fountain, and clothed in the same spotless robe of Christ's imputed righteousness; for we feel that nothing short of that will do for such poor, hell-deserving sinners as we are. All our own righteousnesses are but filthy rags. When I think how great that grace, how rich and free, to take the poor from the dust, and the beggar from the dunghill, and set them among princes; when I think of it, I am lost in wonder at the kindness of the Lord to poor sinful dust and ashes.

"Why was I made to hear his voice,
And enter while there's room?
While thousands left to their own choice,
Would rather starve than come."

The answer is this,

"'Twas the same love that spread the feast,
That sweetly forced me in;
Or I, if left to my own choice,
Had perished in my sin."

I do think if I had been left to myself I should have continued well pleased with my own self-righteousness. But I do feel so helpless that I cannot perform one good act without the Spirit to teach me, and I do hope I know something of the Spirit's work, making intercession in me, with groanings that I cannot utter. And I hope I feel the blessed Spirit, bearing witness with my spirit, that I am born of God. But at some other times I wonder whether I know anything aright, or whether I have only a name to live, while I am dead.

Dear brother, how sad to be deceived, how sad, if instead of hearing that blessed welcome, to hear the sentence, Depart ye cursed! I know that is what I deserve; but to be forever lost, to be forever banished from the company of the children of God! O I do love to meet with them now, but what will it be to meet with them around the throne of God? I must say I have a hope that I shall be there, although at times it is very small; but no matter how small, if it is a good hope through grace; but the hope of the hypocrite shall perish.

Dear brother, I am glad you are going to have the editorials republished, and I shall be glad to have a copy of them. Inclosed is the money for them.

I hope the Lord will bless you, and grant you much of his presence, and make you very useful to his church and people. I have thought many times of the pleasant time I had with the dear people of God at South Dansville, at the Conference in June.

"If such the sweetness of the streams,
What must the fountain be?"

I remain, I hope, your sister in the Lord.

HESTER RUMNEY.

ELDER GILBERT BEEBE:—I have long wished to write you a strictly private letter, revealing some of my feelings, asking you to reply to it as a father would to his child.

I have always seen a beauty in christianity from my earliest childhood. At times I have earnestly desired to feel that my name was inscribed in the Lamb's book of life before the foundation of the world. My father was an Old School Baptist, and could relate such an experience that even his enemies believed he was a christian. Loving him as devotedly as I did, and listening to his conversation, reading and prayers, might have been the cause of my anxiety on the subject; because I have never felt myself suddenly arrested, though greatly desiring it, as most persons say they were; and though I knew I was a great sinner, I never could feel that deep distress of soul—only a restless, dissatisfied longing after the pure water of life. I am ready to acknowledge that the emotions of my heart are no better than the most depraved, just as a criminal could acknowledge his sins. (not being revealed by the Spirit of God.) It has always been a source of trouble to me, because it seemed God could not be reached, that he did not hear my prayers. I have envied those who could sensibly feel that he was angry with them. Sometimes I feel that I am a vessel of wrath, and that ere long his protecting care will be withdrawn, and I shall be eternally lost. Then again, I have a faint hope that my sins have been pardoned. And the reason I can't find peace is because of my sinful actions, thoughts, &c., since. When my father died I thought any one would be convicted by such a dispensation. I tried to live a pure and holy life, tried to keep my thoughts constantly on death, and a preparation for it; but a strange idea kept presenting itself to me with distressing force; it was, that *I should never die.* Finally I got rid of this, and my serious impressions passed off, as they had done before, and I almost came to the conclusion that I was certainly not one of the elect. About two years after this, I heard the missionaries preach altogether; and I thought secretly to try to get religion after their fashion. I thought it would cheer me up through life if it deserted me in death. But here the same coldness and hard heartedness was in the way. I could not weep, I could not pray. At length other

things occupied my attention, till I heard of the death of a young friend who was not prepared. This troubled me, and the next day I went to church. The minister remarked during his sermon, "You will have to give an account for every sermon you hear, and are responsible for the influence you exert on your associates." This touched me in a tender place. I thought my own sins too much for me, without any addition. That evening I listened to another sermon, from these words: "Jesus Christ came into the world to save sinners, of whom I am chief." The minister spoke of an idiot being convicted by hearing these words. Now I longed to be that idiot if I could thus experience a change from nature to grace. I was concerned on the subject till the following Wednesday evening, when my sister and I visited my father's grave; the spot where he, to use his own expression, "was killed and made alive." (and for this reason we buried him there.) My sister started home in advance of me. I followed slowly, thinking of my condition. I concluded that I would be willing to be martyred if this would do any good. I felt that I had done all that I could, and still relief came not. Then my prayer changed, if in future years I should be counted worthy to receive the blessing, if this was not the Lord's time to make himself known, I earnestly asked for some evidence to cheer me. This question then presented itself to my mind: If you are not one of the elect, why has your mind been so often led to this subject? Why have you not enjoyed without remorse the pleasures of sin? In reply to this came the first substantial hope that I should ever enjoy that rest prepared for the people of God. Then I thought, what more do christians than hope? I then exclaimed, I am a christian. A sweet feeling of serenity came over me, and I was satisfied for a moment. But ere I had gone far this question arose: How can you be a christian when you have not been exercised like others? I exclaimed, 'Twas love that sweetly forced me in. Seven years have passed away since that time. I can not hope, and yet I cannot quite despair. I would give any thing on earth to be reconciled to God, so that I might when troubled, prostrate myself at his feet and feel his love shed abroad in my heart.

Forgive me, dear friend, for my presumption, and pray God that he may reveal to you my condition, for I cannot. Excuse this badly written scrawl; it is unsatisfactory to me, but I am so anxious to receive some advice from you I must send it. You will find an envelope within in which to send your reply. In confidence I will subscribe myself,

A STRANGER.

NOTE.—Editorial remarks on the above will be found on this page.

Extract of a letter from Eld. G. Conklin.

KINGWOOD, N. J., Dec. 25, 1867.

BROTHER BEEBE:—I am gratified to learn that you have baptized two or three persons since you were here. [We have had the pleasure of baptizing five; two at New Vernon, and three in Middletown, since we were at Kingwood. ED.] My health is poor, and my bodily powers feeble. I am going the way of all the earth—just waiting the Master's call. I keep myself mostly within doors, except when attending meetings, funerals, &c. I have not as yet lost my appetite, as I did last winter, and I think my cough is not as hard as it was then. The world is receding from my view, and heaven, I trust, is opening to my sight. There is nothing here that invites my stay. My desire is to wait patiently till my change comes. I was unexpectedly brought through the last winter, and much revived through the summer. It may be so again; and it will be if my work here on earth is not done. But, whether living or dying, amen, even so let be.

Give our love to all the dear brethren and sisters, to yourself and family in particular.

Yours, as ever,
GABRIEL CONKLIN.

WESTMORELAND, N. Y., Dec. 16, 1867.

BROTHER BEEBE:—Enclosed you will find two dollars for a continuance of the "Signs." I am much pleased to hear that the paper is to be enlarged, for I am not weary of reading the precious communications of the brethren and sisters which are contained in them. I have received much comfort and instruction through them in the things of the kingdom of Christ. That is what the saints want, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is a passage on which I have long desired to be enlightened. It is Isaiah lxv. 20. And I will now request brother Silas H. Durand to give his views upon it, through the "Signs of the Times." Farewell.

WILLIAM JACKSON.

P. S.—I will try to obtain more subscribers for the "Signs" in these parts. W. J.

BLOOMVILLE, Ohio, Dec. 1867.

DEAR BROTHER BEEBE:—The Lord, in his goodness and mercy, has been pleased to revive his work in our midst. Within the past year there has been added to the Honey Creek Church ten by baptism, and one by experience, and we hope the good work will still go on, and a goodly number more be brought to know him whom to know is life eternal.

"Who can describe the joys that rise
Throughout the courts of paradise,
To see a prodigal return,
To see an heir of glory born."

LEWIS SEITZ.

ORIGINAL POETRY.

HE GIVETH SNOW LIKE WOOL.
Psa. cxlvii. 16.

When the cold mantle of the snow
Has covered field and forest o'er,
The chilled plants can no longer grow,—
The earth developes life no more.
Thy word, O Lord, like snow from heaven,
Has fallen on me, and to each germ
Of earthly hope and joy has given
A death-chill, blighting every charm.

But as the snow preserves, like wool,
The warmth of life within the earth,
That, when released from winter's thrall,
Shall spring in forms of beauty forth:
E'en so thy word, enfolding me,
Shall keep from this world's wintry air,
That heavenly life that shall, when free,
A form of glorious beauty wear.

S. H. D.

Dec. 1867.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1868.

REPLY TO "A STRANGER."

The earnest appeal of our correspondent, for our judgment and advice in regard to her case, is substantially the same as that to which we replied in the 18th number of our last volume; and her queries concerning doubts, glimmering hopes, distressing fears, and deep anxiety for instruction, are the expression of what is pent up in the secret recesses of many hearts. How many with burdened hearts and contrite spirits are in the same strain breathing their prayers to the Great Shepherd of Israel, in the language of the spouse, Song i. 7. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turnest aside by the flocks of thy companions?" and failing to receive a satisfactory answer, some of them have appealed to us, as did the restless spouse to the watchmen, saying, "Saw ye him whom my soul loveth?" Song iii. 3.

We have not time to answer all the enquiries of our correspondents by private epistles; nor do we deem it necessary to do so; as in answering one through our columns we answer many. Of course we do not assume to be able to do more than give such light and counsel as with our limited ability we may be able to do; and it will ever be found as stated in the Song, the inquirers must go beyond the watchmen for light and comfort. But when appealed to, as in the present case, in the childlike spirit of our correspondent, who regarding us as a father in Israel, presuming that our long experience has qualified us in some measure, for feeding the lambs of the flock; although conscious of our lack of paternal wisdom, we do not feel willing to withhold from them such light as we trust the Lord has given us for them. But we would at the same time remind them of the divine direction, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not, and it shall be given him." James i. 5. It may however be given through those gifts which God has bestowed on his church for the profit of all her members. But to attend to the letter of "A Stranger."

It is written as a strictly private or confidential letter; but as it is anonymously signed, the real name and place of the writer is only known to us; and it will, we think, not be regarded as a breach of confidence in us to publish the letter with our reply.

The exercises of the children of God should not be regarded as the private property of any one. Whatever may be the measure of the Spirit received, it is given "to profit with all." That is, with all who are spiritual; but as the natural man receiveth not the things of the Spirit, and cannot know them, they cannot be profited by them. But spiritual gifts and spiritual exercises may be profitable to all who are born of and taught by the Spirit of God. Our correspondent would no doubt be greatly profited if she were informed of the same exercises of which she speaks, as they are felt and experienced by thousands; and thousands, all of whom may think their own secret exercises peculiar to themselves, and all such will probably be profited by a perusal of what she has written of hers. It is consoling to the tempted and troubling ones to know that those in whom they have great confidence are tried and tempted just as they themselves are; and it is still more cheering to know that the Great High Priest of our profession was also tempted in all points as his people are, and that he knows the feelings of our infirmities, and knows how to succor the tempted.

From early childhood you have seen a beauty in christianity, and, at times, earnestly desired an evidence of your election in Christ Jesus. This part of your experience is just like our own; for as far back in childhood as we can remember anything, our own mind was exercised in the same way; and at the first time we remember of feeling a melting, confiding emotion, which came with such relief to our mind, and enabled us to confidently trust that, vile as we saw and felt ourself to be, there would come a day before leaving this mortal state, that God would for Jesus' sake pardon our sins and make us a christian. Although unable to regard this relief as an evidence of a new birth; from that hour we saw a beauty in christianity, and a desire to be an humble christian; and waited anxiously, and prayed fervently for the time to come, when we might feel that pungent conviction for sin, and distress of soul, which we heard others speaking of. For some three or four years we continued in this condition. Unable to realize that we had passed from death unto life, and equally unable to bring

back upon ourself the terrors of the law, or the fear of hell which we had before felt. We have met with very many who have been exercised in the same way, and who for many years have been unable to rejoice in hope, or quite despair through fear. It is not unfrequently the case with the heaven born children, who by the light of life and truth, and the love of holiness which God has implanted within them, to see so much depravity in themselves, and such as they suppose christians do not feel or have, that they are led to doubt and discredit all the evidences of a new and spiritual birth that they have ever had. And others, because they cannot tell the time when, place where, and manner how they were first convicted, and delivered, or fully to rely on such other evidences as they have, like Rachel, refuse to be comforted. It would be well for all such to examine the manner of evidence the scriptures warrant them to rely upon. "He that believeth on the Son of God, hath the witness in himself."–1 John v. 10. Observe, he is not himself the witness; but he hath the witness in himself. The Spirit of life, by which he loves God, loves holiness, loves the people, the laws and ordinances of the house of God, and desires to dwell in them; these bear witness with his spirit that he is born of God. This witness *he hath;* he has not to go back to look for it, in past experience; nor to find it in comparing himself with what he supposes others are, nor yet is he to rely upon himself as a competant witness to himself. His own testimony would be as fickle and vacillating as are his frams and feelings. A witness that contradicts his own testimony would be ruled out of court. Christians are not their own witnesses, for they cannot safely rely upon their own testimony: therefore those who "measure themselves by themselves, and comparing themselves among themselves, are not wise."–2 Cor. x. 12. But while we are not to depend on our own testimony, our judgment, or frames, we may inplicitly rely on the witness which we have within, if we believe on the Son of God. That Spirit which beareth witness with our spirit, is the witness; and it is the Spirit of truth, which the world cannot receive; and its testimony is true. Its dwelling in us is evidence that we are born of God and are not of the world; because the world cannot receive it. And whereever it dwells its fruits are the same; they are "love, joy, peace, long-suffering, gentleness, goodness, faith," &c. These are not the fruits of the christian's fleshly nature; but the fruits of the indwelling Spirit which is given him, and of which he is born again, while that which is born of the flesh, even in the christian, is flesh; and the flesh will always war against the Spirit.

If this Spirit dwells not in us, it is not possible that we should really love God, or holiness, or hate sin; for love is of God, and he that loveth is born of God. If then we love the saints, love the truth, and love the order and ordinances of the Church of God, God himself testifies in us, by his Spirit, that we are born of him. "We know that we have passed from death unto life, because we love the brethren." This is not speculative, it is the word and testimony of God that cannot lie.

"Rest, doubting saint, assured of this,
For God has pledged his holiness."

When a child of God arraigns his hope before the bar of carnal reason, it is impossible from such a court to obtain a true decision; for human reason is incompetent to know or appreciate the testimony in the case. All the evidence a christian can have that is reliable must be spiritual testimony; and what can reason know of spiritual things? God's Spirit witnesses with our spirit, not with our reason, or natural intellect. The revelation of spiritual things is only made to the faith which is the fruit of the Spirit, and is consequently spiritual; and whenever so revealed, it is invariably resisted by all our carnal powers; and every inch of the ground of our spiritual evidence is disputed by the law of our members which wars against the law of our mind. The carnal, or fleshly mind is enmity against God: but the spiritual mind of the christian is the mind of Christ. How can they possibly agree?

Let us suppose Peter and John, submitting the question of the validity of their hope to be decided by reason. The same objections are urged which are brought to bear against the hope of many at this day. Peter and John may say, We were thoughtless and unconcerned, when Jesus came, and bid us follow him; we felt an irresistible attraction, and left our fishing boat, and our father Zebedee, and followed Jesus; because we could not help it; and we were satisfied that Jesus had called us; until we heard how Saul of Tarsus was called; and then we began to compare our experience with his, and were greatly alarmed because on careful investigation we failed to find that we had ever heard a voice from heaven as Saul did, neither were we smitten down to the ground, nor did we see a light brighter than the sun, nor were we made blind, nor were our eyes so enlightened at any time as though scales had fallen from them. Human reason would decide against Peter and John, and in favor of Paul.

But Paul is led in turn to compare his evidences with those of Peter and John. Alas! for me! I am not worthy to be reckoned with them, or to be called an apostle. I am as one born out of due time, and am the least of the apostles, for I persecuted the church of God; and am even less than the least of all saints.

We do not mean to represent the apostles as reasoning thus, but merely to show that if they had conferred with flesh and blood, or yielded to carnal reasoning, they could have found as much ground for doubts and fears as any of the saints of the present day have.

Our correspondent reasons, because her parents were devout christians, her father a faithful minister of the Lord Jesus, and her surroundings from infancy such as were calculated to inspire her with a feeling of veneration for religion, and especially as she has heard of some who were suddenly arrested, and more deeply alarmed and terrified, and more suddenly delivered, than herself; might she not attribute all the religious exercises she has had, to natural cases? It is thus the unbelief of all the children of God, while in the flesh, will at times assail their faith and hope, and urge them to deny to themselves the comfort, and to God the glory of what he has done for them.

While we readily admit all the force and influence that can properly be claimed for tradition, and association with relatives and earthly friends whom we regard as devout and sincere christians, we cannot believe that any such influence can produce in any unquickened child, either a hatred of sin or love of holiness. It cannot implant the fear of the Lord in any heart, nor cause one to feel and know his lost and helpless condition, or to see the justice of God in the penalties of his holy law, or really to desire to be associated with the people of God.

Our trembling friend has longed for a sudden arrest by divine power, that she might know that she had such convictions as others have had; but cannot perceive that these very convictions, such as others have had, have followed her from early childhood. And such convictions too as clearly demonstrate that she has passed from death unto life. It is not possible that any one should see, and feel, and mourn their vileness, and see a beauty in christianity, love the people of God, love his word, his ordinances, and his cause, if they have not passed from death unto life.

Much comfort is lost to many of the children of God, by an unwarranted research after the manner and circumstances of first entering into life. In all the examples given in the scriptures, we do not find a single instance recorded of the primitive saints going back to their first experience for the present evidence that they were born of God; nor were they ever required, in order to gain the fellowship of the people of God, to tell when, and where, and how, they were first arrested, how deep were their convictions, or how suddenly they were delivered. Jeremiah speaks of the time of wormwood and of gall, which his soul still remembered, which inspired hope; but the hope so inspired was, that as God had delivered him from bitter trials before, he would not now forsake him in his deep distress. Paul, on several occasions related the remarkable circumstances of his conversion from a persecuting Saul, breathing slaughter against the saints, to an apostle of the Lamb; but never as a reasou of a present hope for life and salvation, nor as the ground on which he claimed the fellowship of the saints. These relations in every instance were made when standing before carnal rulers and judges, on trial as a prisoner. Those who came to John's baptism were required to exhibit fruits meet for repentance. Those on the day of penticost, gladly received the gospel; gave evidence that they were born again, by their joyful reception of the apostles' doctrine and fellowship. The Eunuch was required to declare his faith in the Lord Jesus; and thus in every case we shall find the evidence of being in a quickened state was required to be an evidence in them at the time. It was not said, If thou hast believed; if thou feelest worthy; but, "If thou believest with all thy heart." Now matter how long thou hast believed. "If ye love me, keep my commandments." Observe our Lord does not say if thou hast loved, and canst tell how long thou hast loved, or how thou was brought from hating, to love; nor if thou art worthy; but, "If ye love me, keep my commandments." And then leave all the rest to him. If we love him, it is proof incontestable that he has first loved us; and all whom he loves, he loves to the end.

In the absence of that deep distress which others have felt; you knew you was a sinner, yes, "a great sinner." Pray, how did you find that out? What made you so restless? Why, if you were not thirsty, did you long for that pure water of life? Has not Jesus called unto him, "Every one that thirsteth?" By the prophet, saying, '- Ho! every one that thirsteth, come ye to the waters." And in the last day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink," &c. And it is also written, "And let him that is athirst come. And whosoever will, let him take the water of life freely." But say you, I don't know how I became thirsty, nor how long I have been thirsty. Nor is it necessary that you should know. He who has caused you to thirst knows all about it; he bids you drink. But again a doubt arises. I fear that I do not thirst aright. Let then your thirst be tested, If it be a spiritual thirst, nothing but the water of life will satisfy it. The springs of nature will fail, no water from your own cistern can allay it. Only the pure water of life which flows from the throne of God and the Lamb, clear as crystal, can satisfy you. If your thirst be natural, the

streams of nature will suffice; but if it be spiritual, none but the living water of life and salvation will do you any good.

You have been made acquainted with the plague and pollution of your own heart. Ah, poor child, that is a lesson none but God can teach. For the heart of man is so deceitftl and desperately wicked that none can know it, except by revelation. God alone can know our hearts, and only he can make us know them. And this is taught by his Spirit, whose instructions are only given to those who are quickened and made spiritual. You acknowledge that the emotions of your heart are no better than the most depraved. What is this but conviction? You confess this just as any criminal would confess. True, but would any criminal confess guiltiness of which he was unconscious? It is by the law you have this knowledge of sin; the commandment came, sin revived and you died. That is, your hope for justification before God by your own purity or righteousness expired. You have no right to say nor conclude that your knowledge of your sinful state is not by the Spirit. None but the Spirit can convince us ot sin, of righteousness and of judgment. You have felt that your prayers were shut out from the Lord, and you could envy those who could sensibly feel that God was angry with them. We do not understand you to desire that God should be angry with you; but you covet a kind of conviction that will be *sensibly felt;* something that will arouse your passions, and terrify your mind. That seems to be your trouble. You have marked out in your mind a way in which you desire to be led. But God has a way of his own, and will "lead the blind in a way which they know not, and in paths which they have not known." Our passions, or the senses of our nature, are not capable of comprehending the ways or works of God Having ourself been in the same condition for some three years, waiting for a conviction and contrition of spirit which we supposed must come before we had a right to indulge a hope in God, we did also covet the anguish of soul which we saw in others; but at last were taught to rely upon what God had wrought in us years before. When a living child throws away the evidence which God has given him, in order to try to obtain a better or a brighter one, he has at last to fall back on what he had before, and trust himself in the hands of his God and Savior. These rebellious feelings of our nature are not to be gratified. The light of life which God has caused to shine in us, the darkness of our natural reasoning faculties comprehendeth not. If we could walk by sight we would need no faith; and hope that is seen is not hope; for what a man seeth, why doth he yet hope for; but if we hope for that which we see not, then do we with patience wait for it. Rom. viii. 24, 25.

That slavish fear that God will withdraw his protection, and that you will finally be lost, is the legitimate consequence of your slowness to believe and trust in God. The Israelites could not enter into the promised land of rest, because of unbelief, and it is just so with the spiritual, anti-typical Israelites, when nursing and cherishing our doubts and fears. If all that God has done for you, in giving you eyes to see your lost condition and utter helplessness, and in enabling you at times to hope in him, is to be underrated and rejected because you have such an experience as it has pleased him to give you, and not such as your judgment would accept, how can you expect to rest? If you were not quickened and made alive by his spirit, you would have no such trouble; for none but such as the Lord loves does he chasten. Hypocrites and false professors have no such trouble; they will tell you they have all the religion they work for; if they wanted more they would work harder. But God has in wisdom ordained that his children shall live and walk by faith, and not by sight. If we can really trust all that we have and all we are to God, that confidence will relieve us from all trouble about a future state. If we are redeemed from death and hell by the precious blood of Christ, we are not our own, we are bought with a price. Our life is secure with Christ in God, and our blessed Savior has assumed all the care and responsibility of our final and immortal happiness. It is not our business henceforth what will become of us. Our Surety has pledged his word that he will raise us up at the last day; and as he lives, so shall all his people live with him. The care and safety of our eternal inheritance God will not trust to us. He careth for us. His charge to us is to trust in the name of the Lord, and stay upon our God. The sympathies of your nature, stirred up by the death of a godly father, could have nothing to do in quickening or making you spiritually alive. Such sympathies are common to all men; they arouse our tenderest passions, and make us resolve to serve the Lord: but leave us to feel as though we were not mortal. Such excitements are quite unreliable. But faith looks away from self to God, to Christ, and sometimes heeds not whether we are in or out of the body. And it is a truth that the more we enjoy the presence of God and feel an assurance of faith, the less we shall think about ourselves. Having committed the keeping of our souls to God, as to a faithful Creator, we at once should relinquish that charge to him and pursue the course of obedience to his commands which he has enjoined on all who love him.

Again, your trouble arose from fearing that you were not of the elect. What have you to do with that matter? You can only make your calling and election sure so far as the developement of it is manifested in evidence, by working out that salvation which God has wrought in you, with fear and trembling. Our happiness and rest lies not in questioning what God has the entire charge of; but rather in gazing, wondering and admiring the wonderful works of God, especially his works of salvation. Our greatest troubles arise from worrying about what God has settled for us in the ancients of eternity, while our sweetest comforts flow from confidently trusting all our eternal interests to his faithful care.

In that sweet moment, when returning from a visit to your father's grave, your cup was filled to its brim, and you had to acknowledge that you was a subject of grace, a child of God, a christian. Then you tasted how sweet it is to believe; then believing you entered into rest, and as long as you believed, your joy was full; but how soon the tempter came to dash your cup of happiness by unbelief. You had not been exercised like others. What of that? Neither are all others exercised in these respects as you were. It is not essential that all should be exercised alike in regard to circumstances, but there are thousands who will read your relation who can testify that substantially they have been exercised as you have. Seven years you have been held between hope and despair. Abuse, quarrel with, and dispute your hope as you may, you cannot annul it. It came not at your bidding; it will not depart by your command. When, by severe discipline, you shall learn to look more to your Redeemer, and less to yourself, you will more sweetly appreciate its blessedness, and rejoice in it as an anchor of your soul, both sure and steadfast, entering into that within the vail.

In conclusion, suffer the word of exhortation. Acknowledge with gratitude what God has done for you. Bow your neck to the yoke of Jesus; learn of him who is meek and lowly, and you shall find rest to your soul.

"Let not doubtings make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him;
This he gives you; this he gives you;
'Tis the Spirit's rising beam."

We have made this reply very lengthy, and perhaps too much so to be interesting to all our readers, but in the hope that what we have written may be of some service to many of that large class of trembling and bewildered pilgrims, who feel like our correspondent, that they are *strangers*, we submit it.

APOLOGY.

Quite a number of obituary and other notices now on hand are deferred until our next issue for lack of room to insert them in this number.

The communication of sister Duval, of Florida, and others which have been unavoidably delayed, will appear in our next issue.

Change of Residence.

ELDER BEEBE–DEAR BROTHER:—I wish to give notice to you, and the brethren and friends with whom I correspond, that I have removed from Owensville, Gibson Co., Ia., to Hardensburg, Washington Co., Ia., where all communications intended for me will be sent.

JAMES STRICKLAND.

Brother M. W. Elston desires his correspondents hereafter to address him at Mt. Salem, Sussex Co., N. J., via Unionville, N. Y., instead of Colesville, N. J.

Eld. James Janeway, formerly of McConnellsville, Ohio, now desires his correspondents to address him at Racine, Meigs Co., Ohio.

Churches Constituted.

The Regular Predestinarian Baptist Church of Christ called Drywood, with regular meetings at brother Daniel Huddleston's house, ten miles south and two miles east from Ft. Scott, under the pastoral care of the undersigned.

ALSO

The Regular Predestinarian Baptist Church of Christ called Turkey Creek, with regular meetings at Turkey Creek School-house, fifteen miles west and two miles north from Ft. Scott, Bourbon Co., Kansas; also under the care of the undersigned.

A. H. MAHURIN

Enquiries After Truth.

DEAR BROTHER BEEBE:—Will you please give your views on Esther viii. 6, through the "Signs."

JOSEPH HTGHES.

DEAR ELDER BEEBE:—Will you give your views on Matt. xxv. 25, through the "Signs," and oblige,

ELIZABETH C. HARBAUGH.

ELDER BEEBE:—Will you give your views on Matt. xxiii. 13, especially on the last clause, and oblige the least of all saints,

ELIZABETH CONKLE.

Marshall Co., W. Va., Dec. 14, 1867.

Will Eld. Samuel Jones, of Bath Co., Ky., please give, through the "Signs of the Times," his views on Matt. xii. 43–45, and oblige an inquirer after truth.

JANE MUNDLE.

DEAR BROTHER BEERE:—Will you please give your views, through the "Signs of the Times," on Num. xv. 27–31. Does the law which knew no mercy for presumptuous sins have its application in a gospel day? Where a member of Christ's church knowingly, wilfully and presumptuously violates the law of Christ, will that law restore such an one, though he make an acknowledgment?

Yours in much affliction, and in hope of eternal life,

JOHN C. HANSON.

Marriages.

Dec. 16—At Sugar Loaf, by Eld. G. Beebe, MR. WM. W. PELTON, of Warwick, and MISS ALMEDA KNAPP, of the former place.

Dec. 17—At Howells, by the same, MR. WALTER GRAHAM and MISS MARY N. JILLETT, both of that place.

Oct. 13—At the residence of the bride's father, by Eld. L. B. Hanover, MR. ESAU RICE and MISS SARAH WHITTEN.

Oct. 24—By the same, at his residence, MR. GEORGE W. JOHNSON and MISS R. G. RICE.

Oct. 24—At the residence of the bride's mother, by the same, MR. AARON HAYNES and MISS PHILENA BIGGS, both of Licking county.

At the bride's father, by the same, MR. PETER CARR and MISS L. M. BOSTIN, both of Delaware county, Ohio.

Dec. 1—By Eld. Lewis Seitz, at his residence, MR. ABRAHAM SMITH and MARY E. SUMMERS, all of Seneca Co., Ohio.

May their days be spent in joy and happiness.

Dec. 4—At the residence of the bride's father, near Mt. Rose, by Eld. P. Hartwell, MR. JEREMIAH VANDYKE and MISS ESTHER BLACKWELL, daughter of Liscomb Blackwell, all of Hopewell.

Dec. 11—By the same, at the residence of the bride's father, near Hopewell, MR. D. WEBSTER STOUT and MISS HANNAH M. WATERS, all of Hopewell.

Oct. 31—At the residence of the bride's father, in Halcott, by Eld. Isaac Hewitt, MR. WM. H. BLISH, of Griffin's Corner, N. Y., and MISS ESTHER H. CROSBY, of the former place.

Nov. 6—By the same, MR. WM. A. DICKSON and MISS JULIA ANNA H. O'CONNOR, all of Andes, N. Y.

Nov. 10—By the same, at his residence in Halcottsville, N. Y., MR. WM. H. VANSTEENBURGH and MISS LUCINDA M. JENKINS, both of Andes, N. Y.

Dec. 11—By the same, at the house of the bride's father, in Roxbury, N. Y., MR. EDWARD DEYA, of Lexington, N. Y., and MISS SARAH JANE HILL, of Roxbury, N. Y.

Dec. 17—By the same, at the house of the bride's father, MR. ORVIL F. BALLARD and Miss SARAH F. HEWITT, of Clovesville, N. Y.

Dec. 8—At the house of the bride's mother, at Horse Heads, N. Y., by Eld. A. St. John, MS. FRANKLIN BREES and MISS JULIA MC NISH.

Dec. 24—At the residence of the bride's father, in Barton, N. Y., by Eld. G. Beebe, MR. ALFRED PERRY, of Smithboro', and MISS FRANCIS J. DURYEA, of the former place.

Sept. 3—By Eld. Wilson Housel, at his residence in East Brunswick, N. J., MR. FREDERICK W. BISSETT, of U. S. N., and MISS HENRIETTA PELLEGRINE, of Nice, France.

Dec. 11—By the same, at the residence of the bride's father, near Warwick, N. Y., MR. WM. B. STOUT, of Monmouth Co., N. J., and MISS MARY E., daughter of A. Dolsen Demerest, of Warwick, Orange Co., N. Y.

Dec. 25—By Eld. J. A. Johnson, MR. LUTHER S. ICE, and MISS NANCY JANE NASH, all of Henry Co., Ind.

Jan. 1—By the same, MR. ASA T. NAY, of Lebanon, Boone Co., Ind., and MISS REBECCA JOHNSON, of Henry Co., Ind.

Jan. 1—By Eld. Asa B. Nay, of Lebanon, Boone Co., Ind., MR. DAVID P. LEGAN, of Lebanon, Boone Co., Ind., and MISS AGNES JOHNSON, of Henry Co., Ind.

Jan. 1—At Westtown, by Mr. Duncan C. Niven, ALVAH NEWTON, of Cortlandville, N. Y., to MELINDA CARPENTER, of Westtown.

Nov. 20—In Wallkill, by Mr. D. Beattie, GEO. W. HURTIN and CATHARINE J., daughter of James H. Harlow, all of this town.

Obituary Notices.

BROTHER BEEBE:—Please publish the death of **Thomas Mackie,** who died at Clyde, N. Y., July 16, 1867, aged 82 years. Also his wife, **Susan Mackie,** who died at Clyde, N. Y., October 18, 1867, aged 81 years. They were both members of the Old School Baptist church more than thirty years, and very exemplary members.

DIED—At North Berwick, Me., Nov. 5th, 1867, sister **Sally Twombly,** aged about 85 years. Her disease was the lung fever. She was one of the oldest members of the North Berwick Church, and was willing to die, for her hope in Christ was stronger than death. She has left one sister, about 94 years old, to mourn, who is a member of the same church, and is now quite active.

WM. QUINT.

ELDER BEEBE:—Please publish the death of our old sister, **Polly Edmonston,** who departed this life Oct. 13, 1867, aged 75 years, 7 months and 14 days. She was born Feb. 27, 1792, married James Edmonston, in Buncomb Co., N. C., in 1807; they then moved to Dubois Co., Ia., and on the second Saturday in March 1823 were received by the Hillsburg Baptist Church, in the Blue River Association, and on Sunday following were baptized by Eld. Jeremiah Cash. Afterward they moved to Illinois, and united by letter with a Regular Baptist Church, in the Spoon River Association; for which church the humble writer of this notice has been trying to preach for the last three or four years. I found sister Edmonston to be a faithful, consistent Baptist, sound in the doctrine of the gospel. She lived according to her profession, and died in the triumphs of faith. She has left her aged and loving companion with several children, and other relatives and friends to mourn her absence; but we trust that our loss is her unspeakable gain.

JOHN FRANSHIER.

MT. STEARLING, Ill., Dec. 8, 1867.

BROTHER BEEBE:—By request I send you the following for publication:

DIED—Nov. 26, 1867, at his residence in Osborn Hollow, Broome Co., N. Y., brother **Wm. P. Hilton,** aged 71 years. He lived with his parents until about twenty years of age, when he was married to Nancy Smith, and settled on a farm in the town of Bovina, Delaware Co., N. Y. A few years after this his mind became strongly exercised, and he was led to see himself a great sinner. He thought there was no mercy for him, and that God would be justifiable in casting him off forever. But peace came, and he felt it to be his duty to unite with the people of God. He was baptized by Eld. Joshua Hobby, and united with the Old School Baptist Church about forty years ago. He continued a member of the Bovina Church until 1841, when he with his family removed to Broome Co. He united with the Old School Baptist Church in this place, of which he was a member up to the time of his death. He leaves a companion, and family of grown up children, and a large circle of acquaintances and friends to mourn his loss. Although they miss his counsel and advice, they have hope that the exchange of worlds is to him a happy one—that their loss is his eternal gain. The deceased had chosen the minister to preach the funeral sermon, and selected the text for the occasion, from John x. 27, 28.

Yours in love,

C. REYNOLDS.

BROTHER BEEBE:—If you have space, I will ask you to insert a brief obituary notice:

DIED—On Saturday evening, Nov. 16, at his late residence in Willow Grove, Kent Co., Del., **Mr. John Gooden,** aged 87 years. This excellent man was the father of brother William Gooden, who has for several years been a deacon in the Cow Marsh Church. Of the large family of Goodens, several have for years occupied prominent positions in the church and congregation, and as such have been extensively known among visiting brethren. For the last thirty-five years our deceased friend and his companion have been among the most regular and faithful attendants upon the appointments of the church, manifesting a deep and abiding interest in the truth, and in the order and worship of the house of God. The companion of his youth survives him, and both were able to attend our meetings up to the time of our friend's departure. He could hardly have been said to have been sick. I do not suppose he ever was sick, but rather was gathered home, as a shock of corn is gathered in its season. Struggling with poverty in their youth, their long life of industry, frugality, and sterling integrity was crowned with the reward of abundance, and with the highest respect of all who knew them. They had lived together the unusually long period of fifty-nine years, and the surviving children, (six in number,) have risen up to call them blessed.

E. RITTENHOUSE.

DIED—In Athens township, Bradford Co., Penn., **Mrs. Hannah Corwin,** relict of Deacon Joseph Corwin. This aged pilgrim would have lived ninety-one years had she survived one month more. She was a member of the Old School Baptist church of Brookfield, Orange Co., N. Y. Since her removal to this section she has, through infirmity of body, been deprived of attending public worship, but in her seclusion, her cheerful, consistent life and steadfastness in the faith has served to verify the promise of God, that even to old age and hoary hairs will he bear, carry and deliver Israel. Blessed with a vigorous intellect, remarkable discernment and depth of thought, she was an earnest advocate of the doctrine of Christ Jesus her Lord. A few months before her decease, while in her usual health, she remarked that she had always had a natural fear of death, and the stern reality of a poor sinful worm entering into the unveiled presence of a holy God, seemed more solemnly impressive than ever. Two days before her illness she said she thought the promise of her Savior was applied to her in a dream, "Be ye faithful unto death, and I will give thee a crown of life."—Rev. ii. 10. On the evening of the 11th inst. she gradually sank under a stroke of Paralysis, and without a struggle passed away Dec. 17, 1867. Her funeral discourse was preached by the pastor of the Dutch Reformed church, from 2 Tim. i. 10. "Who hath abolished death and hath brought life and immortality to light through the gospel."

M. MURRAY.

ATHENS, PA., Dec. 29, 1867.

Some of our aged brethren will remember that Dea. Joseph Corwin and his now deceased wife were among the first in this county who protested against the innovations of the advocates of modern Missionism, which forty years ago threatened to sweep away all the ancient landmarks of the Baptist churches in the Warwick Association. Soon after the separation was effected between what are now known as the Old and the New School Baptists, Dea. Corwin was released from the warfare and called home to his inheritance above. Shortly after his decease, sister Corwin moved away from the old homestead near Phillipsburg, and has since lived with her children in the West. We are happy to learn from the obituary written by sister Murray, that our departed sister continued steadfast in the faith and order of the gospel of Christ. We learn that our beloved brother St. John was sent for to attend her funeral, but in consequence of a storm or some hindrance, the messenger was unable to reach his house in season, and the preacher in the neighborhood officiated.—ED.

DIED—At his late residence, near Liberty, Amite Co., Miss., Sept. 24, 1867, **Eld. R. Wilkison.** He was born near Augusta, Ga., Feb. 4, 1797, from whence his father emigrated about 1805, and died the next year. His mother married Mr. F. Griffin, and settled in this county. His parents being poor, he was raised and entered upon the duties of life without any advantages of an education. Nov. 11, 1819, he married Margaret Cain, with whom he lived happily near forty-seven years, raising four sons and three daughters, losing in their childhood two sons and two daughters. In 1820 he settled on the place on which he died. About the next year God gave him light to see his true condition as a sinner, and a hope in Christ as his Savior. In 1826 he joined the Zion Hill Church, but soon after obtained a letter and joined the New Providence Church, which soon chose him as a deacon, in which capacity he acted until 1840. He was licensed to preach in July, 1844, and was ordained by Elders Z. Reeves and J. Young. About 1846 he and his family moved their membership back to Zion Hill Church. In 1853 he became convinced that it was utterly impossible for one to preach according to the professed faith of this church, and the faith upon which the Mississippi Baptist Association was constituted in 1806, without having his name cast out as evil." He accordingly presented that church with a letter of withdrawal, in which he said.

"My reasons for this step, among others which might be named, are as follows: Because this church has recently refused to provide for the peace and harmony of her members against unscriptural institutions of men of late origin. Because ministers who have not enjoyed superior worldly advantages, or literary qualifications, but who nevertheless have been greatly blessed of God in the work of the ministry, are now generally but lightly esteemed, and crowded aside to make room for those who have not been called of God, but merely received the literary honors of a college, or the diploma of a Theological Seminary. Because professed ministers, thus uncalled by the Spirit, have had no dispensation of the gospel committed to them, but are rather such as teach for doctrines the commandments of men. Because churches under the influence of such a ministry must and will depart from the gospel of Christ, both in faith and practice. Because many schemes and inventions of merely human origin have been sought out and introduced into the churches, which are nowhere authorized by the word of God, but are contrary thereto, both in nature and spirit. Because Conventions, Associations, Councils, Ministerial Conferences, and professedly religious institutions, are of human origin and inventions, and, as at present conducted, they greatly interfere with and impair the independence of churches, both in faith and practice."

In regard to the above charges the Zion Hill Church said he charged the Baptist churches and ministry with having departed from the faith, practice, custom and usages of the Baptist churches, and with being knowingly entangled with the institutions of men, alone for the sake of filthy lucre. And under the above and many other charges his religious opponents bowed in guilty silence. Thus he separated from those modern Babel builders, who were manufacturing the wine of Babylon, and making the nations of the earth drunk with the wine of their fornication. But one church in the association followed his example, which he was serving as pastor, the other churches and ministers in the association preferring to remain in Babylon. Under the unfluence of his ministerial labors, three more churches of the Primitive Baptist order were organized, which with two others from Louisiana constitute the Amite Baptist Association. He was well versed in the scriptures, and delighted in preaching the doctrine of salvation by grace, the eternal and unconditional election of a definite number of the human family to grace and glory. For many years past his theme, both public and private, has been to praise and adore the name of God for his wonderful plan of salvation

through the atoning merits of his well-beloved Son. His disease was in his liver, which for four months prior to his death confined him mostly to his bed, where he spent the greater part of his time in testifying to the truth as it is in Jesus, and especially so when his brethren and friends visited him. The following, and many other scriptures, were frequently referred to by him during his last illness. "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." "For me to live is Christ, and to die is gain." "For I am anxious and willing rather to be absent from the body and to be present with the Lord." Yet with humble resignation to the will of God, he could adopt the language of Job, "All the days of my appointed time will I wait till my change come." "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the rightenus Judge, shall give me at that day." From his first illness he seemed confident that his departure was near, and God in mercy gave him a triumphant faith, and enabled him to meet death rejoicing, saying, "We are more than conquerors through him that hath loved us."

Brother Beebe, though we mourn our irrepairable loss, yet we rejoice that it is his eternal gain. May this sad affliction be sanctified to our good, is the desire of the afflicted. B. F. WILKINSON.

AMITIE COUNTY, Miss.

MONIES RECEIVED FOR "THE EDITORIAL."

NEW YORK.—Wm A Sayer 5, S. Lewis 2, Mrs E Hanover 2.30, Fanny Winslow 2.30, Abba Smith 5, Miss Hester Rumney 3.50, Maria Longyear 4.60, Noah T Terry 2.30, J V Winchel 2.30, Thos M Graves 2.30, Arch. Hoyt 5 ..... $36 60

NEW JERSEY.—Mrs G Johnson 2.30, Mrs C Varney 2.30, Wm B Sutton 2.30, 6 90

PENNSYLVANIA.—Mrs E E McPherson 3.50, John P Shitz 2.30, Miss L J M Fetter 2.30, Miss Henrietta Krewson 4.60 ..... 12 70

DELAWARE.—Edwin Clendenin 2.30, Geo W Lindsey 4.60 ..... 6 90

MARYLAND.—Miss C Ferguson 2, Mrs Ann White 2.30, Geo Lowe 2.30, ... 6 60

VIRGINIA.—Mrs Sarah Spindle 2 30

TEXAS.—Robert A Ish 4 60

MISSISSIPPI.—Thos M Duke 2.30, Geo T Cotton 6.90 ..... 9 20

NORTH CAROLINA.—E G Clark 20 00

TENNESSEE.—Eld Peter Culp 4.60, Joseph Coon 2.30, E W Phillips 2.30, .. 9 20

OHIO.—Elijah Newland 2.30, Davis Trumbo 2.30, J R Howell 2.30, Mrs Maria Turner 2.30, Jefferson Beeman 2.30, Deborah Dillon 2.30, Eld James Janeway 2.30 ..... 16 10

INDIANA.—Lucy A Odle 2.30, J A Johnson 18.40, Mary Swank 2.30, Mrs M Gosnell 2.30, J A Jones 2.30, John Hargrove 2.30, John Mortsinger 2.30, Wm H Beck 3.50, Maria Thurston 2.30, Eld J D Conner 2.30, N M Crist 2.30, Mary Powers 2.30, ... 44 90

ILLINOIS.—John Montgomery Sr 4.60 Mary G Fellingham 2.30, Eld J Castleberry 2.30, Nancy Brunsback 2.30, Eld J G Williams 13.80, Enos Osborn 2.30, Jas Wood 5, Sarah C Mathis 2.30, ... 34 90

MISSOURI.—Jesse Bounds 4.60, Davis S Woody 2.30, Sue Crawford 2.30, Annie Z Herold 3.50, H Fugitt 2.30, T Knight 2.30, Rachel McAister 2.30, Eld B O Allen 6.90, Mrs D Holland 3.50, Henry Bayne 2.30, Wm H Ballow 2.30 ..... 34 60

KANSAS.—J B Payne 2 30

IOWA.—H H Crampton 2.50, Eld I Donham 2.30, Wm Watson 2.30, A H McKay 2.30, F Armstrong 2.30 ..... 11 70

KENTUCKY.—Mrs F A Herndon 2.30, F Owen 3.50, H T Piles 2.30 Geo W Sams 2.30, A D Newland 2.30, Jonathan Brown 11.50, Mrs E Marr 2.30 ... 26 50

CANADA WEST.—Neil Blue 3 00

Total $289 00

Subscription Receipts.

New York:—David W Clark 2, Mrs Erastus Mills 2, Mrs R Gardner 2, Eld Thomas Hill 1 50, Mrs Fanny Hallock 2, Joel D Northup 2, H R Cadwell 2, John Downy 2, Dr Jas Tyler 2, Geo Barnes 2, Geo Climp 2, S Lewis 2, D Bassett 2, Betsey Finney 2, Hyde Perrin 2, Mrs S Vaughn 2, A Knox 2, Eliza Blain 2, Wm P Haviland 6, Thomas Jenkins 2 25, Nelson Horton 2, Mrs Ira Horton 2, Fanny Winslow 2, Joseph H Knapp 2, Hiram Nichols 6, J Vandewater 2, Abba Smith 2, R M Faulkner 5, Hester Rumney 2, James Roberts 2, B Bundy 6, D S Newberry 2, James Hallock 2, Geo Whitcomb 2, Noah Jenkins 2, Mrs D Dikeman 2, Archibald Hoyt 2, John Vandevert 2, Mrs M Knapp 2, Wm Bassett 2, M Roberts 2, B & P Kelley 4, Mrs T Kilpatrick 8, John McKeel 4, J A Swartout 2, Wm Jackson 2, D Odell 2, Benson Smith 2, Joel J. Hoyt 5, Mary Longyear 2, Mrs L Williams 2, Eld Wm L Benedict 2, A T Thompson 2, Noah T Terry 2, A D Loud 2, Kissie Reed 2, Wm Skilton 2, Daniel Harris 2, P W Gordon 2, P Vannett 2, John Harding 2, W D Coleman 2, Catharine Van Sickle 2, Edwin Smith 2, Mrs Elizabeth Horton 2, Jas T Pettitt 2, S Brace 2, S W Haskins 2, James Miller 6, Eld A St John 8, William P Kirk 2, B F Overhizer 2, David C Hix 6, W Reed 1, Mrs Deborah Corwin 2, S Haviland 2, James Pannett 4, N P Rhodes 2, Mrs Sally Roe 2, John Storms 10, John Gilmore 12, Mrs Martha Harding 4, A J Purdy 2, Phebe Cartwright 6, D F Weld 2, Eld J P Smith 14 88, Mrs Ann Wilkinson 2, C P Hunt 2, Esther Allen 2, Lemuel P Winchel 12, Jas Borthwick 4, D S Elliott 6, N Carey 2, E M Bradner 2, Mrs P Horton 2, N Slawson 2, T M Graves 2, ... $289 63

Maine:—Isaiah Johnson 6, Joseph Green 2, Mrs S B Randall 2, A B Macomber 10, Eld Wm Quint 6, Francis Clark 2, Eld H Campbell 6, S Parker 2, Eld Wm Quint 8 25, Mrs Geo Small 2, ... 46 25

Massachusetts:—Polly Cole 2, Mrs Lucy Stone 5, Asa Richmond 2, Josiah Johnson 2, ... 11 00

New Hampshire:—Aaron Nichols .. 4 00

Connecticut:—Alma Hawley 2, Mrs Amedia Peck 1, ... 3 00

New Jersey:—Eld G Conklin 16, Mrs George Johnson 2, Eld P Hartwell 4, Mahlon Hulsizer 2, Capt N V Carpenter 2, Wm Beers Sr 4, Jonas Hulse 2, W D Blackwell 6, Charles Scott 2, W Varney 4, Nathaniel Hart 2, Cyrus Risler 12, Wm B Sutton 2, S B Hill 2, Thomas G Ford 6, A Holcomb 2, ... 70 00

Pennsylvania:—Edith Hanna 2, Eld A Winnett 6, Mrs E E Mc Pherson 2, Mrs J A Curtis 2, James John Sr 4, Wm H Crawford 12, L D Chamberlain 2, Mrs M Anderson 2, Chloe Russell 2, John P Shitz 14, F K Cooper 2, Wm K Blasdell 2, Mrs C Fetter 2, G W Jaycox 2, Wm Porter 2, Mrs Marianne Murray 2, Hannah J Scott 2, Joseph Hughes 4, Sarah F Ditterline 2, Mrs Polly Harding 2, S A Northup 2, Wm Yerkes 2, Mrs M Kruson 2, Mrs J Lafferts 2, Mrs S A Van Cleve 2, Mrs Eliza Shelmire 2, James Carter 2, Eld S H Durand 10, E B Reynolds 2, Eld Wm J Purington 22 75, Wm Madden 2, E T Cooper 2, Mrs E W Smith 2, Mary Tompkins 2, Jas Van Cott 2, I Sherwood 2, R F Wheat 4, ... 134 75

Delaware:—Geo W Lindsey 2, F B Lindsey 2, Peter Meredith 14, ... 18 00

Maryland:—B R Ridgley 2, D Baker 1, Thomas H Crampton 2, Eld G W Staton 10, Dr John Thorne 12, Mrs Ann White 2, Jacob Reynolds 4, J M Caldwell 2, Hannah Hill 2, John P Kelley 6, Joseph Brooks 4, Mrs Ann T Boulden 2, Robert Devenport 2, ... 51 00

District of Columbia:—Mrs C A Towles 8, Mrs A E Frankland 2, Mrs M Isherwood 2, ... 12 00

Virginia:—Geo Seliceman 4, John Linn 8, Mrs A J Folly 2, E C Trussell 2, Mrs C M Johnson 24, Jane Mundle 2, Mrs Henry Exall 2, Mrs John Kable 2, Violet Edwards 2, Moses O Greer 4, Wm B Marshall 2, Wm H Smoot 2, Elizabeth Adkins 75c, Mrs S Spindle 3 75, Arthur Toler 2, John Triplett 2, M P Lee 6, John Mills 2, I Mathews 1, Sarah A Turner 4, S B Mattox 2, Mary Glass 2, ... 81 50

North Carolina:—E G Clark 7, Eld C B Hassell 4, D W Martin 2, Dr Jas Lawrence 4, ... 17 00

Georgia:—Thomas W Camp 2, Eld J L Purington 4, K Rambo 2, Eld W L Beebe 4, J F Williams 1, Elizabeth Hendon 2, J M Matthews 2, K R Foster 2, ... 19 00

Alabama:—J Prather 2, G W Webb 2, H Key 2, J C Hanson 2, ... 8 00

Mississippi:—Geo T Cotton 6 75, T J Beale 2, J H Wells 2, ... 10 75

Florida:—Mary S Duval 2, James H Knight 5, ... 7 00

Lonisiana:—W M Perkins 10 00

Texas:—James C Denton 4, Robert A Ish 2, ... 6 00

Oregon:—Thomas Froman 2, John T Crooks 7, J Ringo 2, Jas Officer 5, W H Vaughn 2 50, Eld J Stipp 4, ... 22 50

Tennessee:—Emeline Mattheny 4, Eld Peter Culp 2 40, J Croom 2, C W West 2, J V Holland 2, Hon C W Jones 2, Eld L W Bryant 8, ... 22 40

Ohio:—Rachel Hard 2, J G Ford 2, A Compton 2, Eliza Van Sickle 2, Jno Crabtree 2, J Barger 2, Eld Lewis Seitz 26, Eld J Parker 2, Mrs C Bennett 2, Joshua R Howell 12, John C Scott 4, Dea I T Saunders 2, Jeremiah Stephens 10, Mrs M D Conger 2, Wm Hance 2, Eld L B Hanover 1 15, John Bennett 2, J Pontus 2, Eld S M Brower 2, Mrs C C Bracken 2, Joshua Howell 2, Eliza Scott 4, J S Webber 2, Eld M B Smith 2, Jonas Roberson 18, Thomas I Shinn 16, Wm L Pence 8, Caroline Caughey 1, J Clawson 4, Deborah Dillon 2, A S Sorter 1, Eld Thomas Blakeley 6, Mrs R M Croft 2, Miss H Yonker 1, Mrs Mary Hickman 4, A Beeman 2, Eld Geo Mc Cullouch 2, Eld J C Beeman 6, Samuel Clark 4, Moses Vail 2, Abel Phelps 2, L H Loofbourrow 10, E Ferguson 2, John Carpenter 2, D L Reeve 2, Silas C Byram 6, Dr S Gwaltney 10, C Thurston 2, Eld A D Hite 4, S G Dowdell 2, Wm Betzer 2, Mrs Ann Davidson 4, Eld James Janeway 6, .. 226 15

Michigan:—R Shepherd 1, James Skidmore 4, Mrs Abbey Murray 2, Mrs Kate Godfrey 2, Wm W Jennings 2, A P Clark 2, Mrs O Salisbury 2, L J Foster 3, R Whitcomb 2, S Thrush 2, John E Hammond 6, E E Witbeck 2, Eld Jas Mc Donald 10, Wm Willett 4, Geo Livesay 6, ... 50 00

Wisconsin:—S Jewett 2, J Munn 4, Elizabeth Lease 2, Margaret Dopp 2, Simon Dickens 2, Tho Snider 2, ... 14 00

Indiana:—Wm Cox 1, Elizabeth Trumbo 2, Malinda Gosnell 2, Mary Swank 2, Mrs A Baker 2, Mrs E Arms 2, Sarah Fulkerson 2, J A Jones 2, T E W Hillman 2 25, Miss P Todd 2, W W Huston 2, Eld J W Denman 4, Eld James Strickland 2, R Brumfield 2, H Crutzer 2, Miss L A Odell 2 50, J F Sutton 2, John Hargrove 2, J Motsinger 2, Wm H Beck 2, Geo Glick 2, D Patton 2 25, G D Potter 4, John Overman 22, Thomas S Hatton 2, Mrs Ann King 2, Mrs Kate Bartley 2, Jas Tyner 8, Eld D Bartley 4, Eld A Buckles 10, A Mc Michael 2, A M Hix 4, E L Worley 2, J P Brady 2, C L Canine 14, D Goble 2, R Kennedy 2, Jas Nivins 2, Wm T Plummer 3, H W Vance 2, Elijah Scott 6, W Cockeral 2, David Goff 8, M Mc Culloch 2, A Collings 10, Eld J A Johnson 24, J C Fisher 2, R Peek 2, Eld I N Vanmeter 9, Wm Utterback 2, ... 202 00

Illinois:—C Skaggs 2, T Merriman 2, Wm Hunt 4, J Downy 2, Mrs S G Dobyus 2, Eld P Ausmus 8, Geo Fellingham 14, David Williams 25, R Briggs 2, S Harris 2, S Morse 2, Wm H Fraser 2, Eld J Castleberry 6, Mrs J Crawford 2, J Wood 2, Mrs S C Mathis 2, H Kimber 2, Thomas Pemberton 6, Eld R H Simmons 12, D Riggs 2, E D Varnes 2, J M Slusher 6 65, E Osburn 2, M Brumsey 4, Mrs F L Bagg 2, Wm Peach 2, Wm E Cunningham 6, E H Vanderberg 2, B F Hamilton 2, Elizebeth Harbough 2, Eld H H Rush 3, D Baldwin 2, Eld J H Myers 2, W S Stewart 2, J Bloomfield 15 65, A Wood 3, Sarah Haggard 2, Mrs Col Jameson 2, A Huddleston 2, R Christie 2, John Bull 2, J Barry 2, J Taylor 2, Wm L Campbell 8, M Stoops 2, P Stout 6, Cyntha A Babbitt 2, John Montgomery Sr 8, J Hartenbower 2, R G Ireland 2, S Rankin 2, A Vandike 2, T Sheppard 4, C Miller 4, H H Hilterbrand 2, J C Simmons 10, W Conlee 4, G Fellingham 30c, Peter Rimer 10, Mrs M L Fish 2, Eld S Coonrod 6, Mrs E Kincaid 2, J Baylor 2, H A Brooks 2, John Smith 10, Eld J G Williams 12, 275 60

Missouri:—Annie Z Herold 2, Sarah Durand 1, Eld E Penny 2, William G Howard 2, J Welton 2, Eld J E Goodson 14, T W Mayfield 2, P J Woodson 2, G R Green 6, Jas Barnes 2, T Knight 6, R Wammuck 2, Eld B O Allen 13, Eld A P Rogers 2, Mrs D Holland 4, Wm R Mitchell 3, C D Yancey 2, Henry Bayne 10, Wm H Ballow 2, Joseph Thorp 6, E Y Berry 2, A F Dudley 6, B H Owings 14, A Graves 2, James Sears 4, ... 113 00

Iowa:—C Howard 2, J Baldwin 4, J Blakely 4, J Lafolett 4, Benjamin Ball 2, S L Case 2 70, R J Richardson 2, J B Lewis 2, A Vanwinkle 2, Eld J Donham 2, E Rush 3, J Robertson 2, H Lucas 2, D A Jones 2, Wm Watson 4, L S Libbey 6, S P Moshier 6, Jos H Funk 2, F Armstrong 2, H W Vandike 5, H H Crampton 2, Mary Mc Glaughlan 2, J W Clancey 5, ... 69 70

Kansas:—A H Mahurin 2, J Wilson 2, J B Payne 13, ... 17 00

Nebraska:—J Loomis 2, Ann Conner 2, ... 4 00

Minnesota:—Susan W Embry 2 00

Kentucky:—Mrs B Hally 2, Asa Payne 2, Mrs P M Jones 4, Mary Duerson 2, A J Bickers 2, J P Trueax 7 12, J J Riley 4, Mrs Martha Lassing 2, Eld T P Dudley 6, Samuel Hansbrough 2, Eld N A Humston 4, J A Nuckols 1, Mrs E A Vickers 2, B W Sherman 2, S Mahurin 11, Mrs F T Owens 2, Angeline Stansifer 4, M E Slack 2, Joseph Stuart 2, Richard Gains 15, H T Piles 4, A D Newland 11, F Neal 10, Jas N Pearson 2, H Cox 2, S G Elliss 2, Mary J Harris 2, Eld John Knight 10, D H Sullivan 6, Jonas Uts 2, Joseph Dewees 6, P French 2, Caleb Carpenter 4, Mrs M Wilson 2, A B Boyd 2, T Burnam 2, G W Brooks 23 18, Charles R Marr 2, ... 180 30

Canada West:—Neil Blue 2, Wm Collins 1, Eld T Mc Coll 3, E B Gammon 4, Dea James Joyce 4, John Gammon 6, Francis Elliott 2, Robert Skates 2, John Lamb 2, ... 26 00

Total $2023 53

TESTIMONIAL.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

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B. L. BEEBE.

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Imitation of Morocco, Elegant, ea.	2 00
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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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Atlantic Cities and the West, Northwest, South and Southwest.

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460 MILES WITHOUT CHANGE OF COACHES BETWEEN

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays exteceped.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Express Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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H. RIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

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Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIALS.

Panola, Woodford Co., Ill., January 22, 1866.

MRS. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—My family were all down with Fever and Ague; when I obtained some of Docter Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases and can recommend it to all.

L. BRINK.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine, which cured me immediately, and I have not had it since. I have also sent a number to you, among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

Middletown, N. Y., Jan. 1866.

MRS. P. A. BEEBE:—While traveling in the western part of this State, last summer, I was taken with Chills and Fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle, which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

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THE HISTORY

OF

Protestant Priestcraft in Europe and America,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., FEBRUARY 1, 1868. NO. 3.

Samuel McCall 1June68

CORRESPONDENCE.

DAVISVILLE, Bucks Co. Pa., Jan. 1, 1868.

BROTHER BEEBE:—Feeling somewhat lonely, and being at leisure, I have concluded to pen down some thoughts concerning the following passage of scripture: "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 27, 28.

I am satisfied that when one writes upon, or talks about, any portion of scripture, and simplifies the words, as much as he may think proper, in order to give a true and just elucidation of the subject, care, great care, should be exercised, lest a false construction be placed upon the language of the Holy Ghost, as recorded in the bible; hence the importance of brethren examining well and carefully everything pertaining to the gospel; and, when one has written out his views relative to any portion of the scripture, and they may seem rather novel, and appear to conflict with the generally received opinion, brethren should not be too hasty in either *condemning* or *approving* until the views expressed be tested by the unerring standard; for "every scribe which is instructed unto the kingdom of heaven is like unto a man that is a house-holder, which bringeth forth out of his treasure things new and old."

In the eighteenth chapter of Matthew our dear Redeemer gave a lesson to his disciples, of great moment; for therein is declared, in language simple and cogent, the manner in which the saints were to deal one with another; and the precepts there recorded cannot be too carefully heeded, nor the injunctions too strictly enforced; also in the nineteenth chapter, matters of grave importance to the saints are dwelt upon, and, near the close, the Savior teaches them, "That a rich man shall hardly enter into the kingdom of heaven."

Then answered Peter and said unto him, Behold, we have forsaken all and followed thee. What wonder and astonishment filled the disciples' minds at such an announcement from their Master—language so different from anything which had been uttered to them before; and "they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." It would seem evident to the careful and prayerful reader of that declaration, that the disciples had no just perception, at that time, of the kingdom of heaven, but viewed salvation as being in some way connected with this world, and the things of time, to a certain degree at least; for *after*, not *prior to*, the crucifixion of their Lord, two of the disciples, upon the day of his resurrection, went "to a village called Emmaus;" and on the way "Jesus himself drew near, and went with them; but their eyes were holden that they should not know him." What sadness filled their hearts! and when Jesus questioned them about their communications, they seemed to think it wonderful that he, only a stranger, as they supposed, had not heard the things which had come to pass, &c. "But we trusted that it had been he which should have redeemed Israel; and, besides all this, to-day is the third day since these things were done." Their sadness and dismal forebodings conclusively proved that they did not understand the scriptures up to that time; for, "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

What shall we have therefore? They had forsaken all and followed him; but now it is declared by their Lord, concerning the kingdom of heaven, *how* that a rich man should hardly enter there. We have forsaken all, and is there to be no reward? is there to be no remuneration? are we in no way to receive benefit? Strange indeed! Not only have we forsaken all, but we have followed thee—there must surely be something in store for us. The question propounded by Peter clearly implies the great amazement of their minds after hearing such language from their Lord; and the earnest manner in which Peter affirmed what they had done, plainly shows an uneasiness with regard to a reward, and it is not recorded in express words, with regard to the followers of Jesus, (that is, his disciples at that time,) whether they expected that soon he would break the Roman yoke, and openly become the king of literal Israel, and associate them with himself in executing the laws for Israel, or give unto them fame or renown in some other way; but as *that* part of the disciples' desires and expectations has not been recorded, it is best to indulge no vain speculations by theorizing upon it; therefore suffice it to say, that the dear disciples did not *then* understand the mission of Jesus to earth.

And Jesus said unto them, Verily I say unto you, that ye which have followed me. The time then drew near when those true followers of Jesus should know and understand *why* he had chosen them, and ordained them that they should go forth, and bring forth fruit, and that their fruit should remain; but that deep matter could not be made fully known to them until after the great work he came down from heaven to do had been accomplished. Said Jesus, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

In the regeneration. Doubtless no two words so different in their meaning as *regeneration* and *birth* have been more often misapplied by the children of God, as well as carnal men, than they have; for by many they are used as being synonymous, thinking that they do express the same idea; but they belong not to the same "family" of words, but are from entirely different roots; but as brother J. F. Johnson, in Volume 35, No. 22, of the "Signs of the Times," has given a just and critical definition of the true import of the words *generate*, *regenerate*, and *birth*, I will add nothing thereto, more than to say that no one knowing the force of these words, in their literal meaning, in common parlance amongst men, will dare dispute the meaning *thus* given them; and can any one think that the Holy Ghost would make such distinctions between *regeneration* and *birth* without the radical meaning is to be viewed entirely different? I wish to state that I concur with brother Johnson's views, with regard to the import of the word regeneration; and as I do not desire to write or declare verbally anything upon the great principles of "salvation by grace" which may have been "purloined from any of my brethren," and claim it as mine, I have made the brief reference to his communication, for I am satisfied that "killing birds in another man's net" has, in some cases, at least, been detrimental to persons; for when such views are borrowed, they are apt to pass from the mind, or a wrong application is made of them, and then the subject, to *that person*, is like the axe that "fell into the water; and he cried, and said, Alas! master, for it was borrowed."

It has been my understanding for a number of years that there exists a wide difference between "regeneration" and "being born;" but probably many times, while attempting to describe the *effects* of the new or spiritual birth, I have gotten into a "maze" concerning it, and made out about as brother Leachman describes it in number one of the current volume of the "Signs of the Times;" for he says: "Old School Baptists have ever been distinguished for the pertinacity with which they have insisted upon the necessity of the new birth; but alas! for many, when their views of what constitutes the new birth are investigated, they are found to be certain vague and illy-defined ideas about the operations of the Spirit of God upon the human soul, changing it from natural to spiritual, or a birth without pre-existence, or regeneration."

There are some things connected with the subject under consideration which I desire to briefly notice, for I feel that they are of importance to me, if I am a child of God. It is not my desire in this communication to use verbiage, so that the article shall be too prolix, but to state, in as concise a manner as possible, some of the important matters involved in the text.

In treating upon any subject, it is very important that the premises should be right as a foundation; otherwise the deductions will be false. It is essentially necessary, when speaking relative to the subject of the salvation of the church of our God, to ascertain *what* man's condition was, according to scripture testimony, before his fall and afterward.

Aside from the scriptures, we have no chronicle of our origin, but therein we have it recorded as follows, "And the Lord God formed man of the dust of the ground, and breathed

into his nostrils the breath of life; and man became a living soul." Now we have the testimony of God that man was *formed* of the *dust* of the ground; and, in that one man, stood or was created the whole family of man which should be developed in the succeeding ages of time, and the millions of millions then seen and known by the Creator should be brought forth; and not only did the omniscient eye of God see them all, but in his wisdom he "determined the times before appointed, and the bounds of their habitation."

Adam was the head of the natural family of man, therefore was the public head and representative of all his *then* unborn race: and in him were given all the natural powers and earthly blessings pertaining to the children of men; and in that state of rectitude, as he was placed under a law to his Creator, he neither knew nor needed a Mediator, but he was capacitated so as to enjoy an earthly Eden, and no spiritual blessings were lodged in him for his posterity; for all spiritual blessings were given the church in Christ Jesus before the foundation of the world, and every member of the church was chosen in him *when* blessed in him; therefore, how puerile it is for men to talk about spirit blessings having been given in Adam, the federal head of the earthly family. Adam, in his original state, was a perfect man, in his kind, both as it respected his soul and body. Now, we know that his body was natural like ours, sin excepted. If Adam was a spiritual man, as carnal teachers attempt to prove, it is not easy to conceive *how* he should know nothing of the ancient Head of spirituality, but be perfectly contented and happy in an earthly state, in dressing and keeping a garden, through a natural body.

There is no need of entering into a lengthy disquisition to prove that Adam, our earthly head, was not endowed with spiritual powers to live unto his Creator, God, through a Mediator; for an inspired apostle has forever settled the matter in the following declarations; "And so it is written, The first man, Adam, was made a living soul; the last Adam (was made) a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Cor. xv. 45–47.

Now it appears plain from the testimony of the inspired apostle, that a perfect natural world should be placed under the headship of a perfect natural man, as the perfect spiritual world is placed under the headship of a perfect spiritual man, who was the Lord from heaven, and is now ascended up where he was before, that his redeemed may finally live together with him.

While Adam remained in his upright state, the folio of creation was his book of instruction; his bodily senses were the organs through which he perceived its magnificent contents, and upright reason was his inward eye, by which he knew the objects presented. How many days, months, or years, he remained in his primitive state, the scriptures inform us not; neither should we be over inquisitive about that matter, for when he transgressed that, rebellion extended to and embraced every one of his unborn race; "wherefore, as by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" and how plainly the truth of the preceding declaration is made manifest in this day; for we see that no age nor class of the children of men is exempt from death; the infant, as well as the hoary-headed man who has seen his three-score and ten years, dies; which shows that the long period of six thousand years has not changed the fallen generation of man, nor separated them from their original head, no more than the last tender twigs, growing upon the tree a thousand years old, are not a part of the tree; for the last tender sprig is like all the rest; therefore, as the root, so the trunk, and all the branches. See Psa. li. 5; Isa. lxv. 20.

With regard to our sinful natures, being as old as Adam, our earthly head, is a fact unequivocally declared by inspired men, and proves also that whatever the age of mortals, there is only one way of salvation, and that is through the Lord Jesus Christ; and, if brethren will not accuse me of plagiarism, (as that seems to be the term now for purloining,) I wish to say that the editorial in No. 24, Vol. 35, "Signs of the Times," contains precisely my views with regard to the salvation of infants.

Having already dwelt longer upon the primitive condition of man, and the consequences of his transgression, than I designed to, I will now attempt to show *when* I understand the *regeneration* took place. Paul says, "Forasmuch then as the children ARE partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." I understand the word "forasmuch" to be equivalent to the expression "*because that*" the children, &c. Now, the apostle does not say the children *have been* or *will be* partakers, but *are* partakers in the present tense. Brother Johnson says: "Under the former dispensation, or before the coming, suffering, death and resurrection of Christ, they were born of God, as I suppose, the consequence of their having been antecedently generated in him." John expressly declares, "He came to his own, and his own received him not; but to as many as received him, to them gave he power *to become* the sons of God, even to them that believe on his name; which WERE born, not of blood, nor the will of the flesh, nor the will of man, but of God." It seems to me that John, in this case, refers to them who received Christ *before* his crucifixion, and who, *after* his resurrection, were made manifest as the sons of God.

Brother Johnson also says: "In all the former dispensation we have no historical account of regeneration: the term is not there used, and I cannot venture to add the interpolation. In the latter dispensation those subjects are "born again," the consequence, as I suppose, of an antecedent regeneration in Christ; and in each case, like everything else, the offspring exhibits precisely the nature of its parent, each a partaker of the divine nature." I wish brother Johnson had been a little more explicit concerning them that he supposes were born of God under the former dispensation, but I think I understand him.

I desire not to use any expressions in dwelling upon this subject that would seem to look like *irreverence*; for, if I know my object now in view, it is a wish to represent the truth. A child, and a child BORN, are two very different conditions; for Paul declares, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth." It is evident that the birth does not *constitute* them children, but *manifests* them as such.

It is evident that the term gospel, so often used, has a far deeper meaning than is generally attached to it, *because* it is clear, to my mind, that not one of the ancient saints, under the legal dispensation, was born into *gospel liberty*; for the apostle says of them, "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they *without us* should not be made perfect." And Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison," &c. And it is declared by the same apostle, concerning the ancient saints, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe; but before faith came, we were kept under the law, SHUT up unto faith, which should afterwards be revealed; wherefore the law was our schoolmaster (to bring us) unto Christ, that we might be justified by faith."

It truly seems that no error is committed in representing that the ancient saints, both patriarchs and prophets, were prisoners, who did look forward to the time *when* the glorious gospel day, in all its fulness of blessings, should be ushered in; but prophets foretold the wonders of Immanuel's power, in figures and metaphors, sublime and awful, but not in the plain, simple and cogent language that the apostles have declared it; *because* the former dispensation was a "shadowy" one, and the latter dispensation is the "day" of the Mediator's power; for he has seen of the travail of his soul and is satisfied.

All the blood which stained the Jewish altars for so many hundred years, pointed forward to the great Sacrifice that should be offered; and the prophets, by faith, looked down through the vista of time to the coming of Christ, and the apostles show the power of the once crucified, but now risen and exalted Redeemer; and the four evangelists, (as they are termed,) give the record of the birth of our Savior, his life, death and resurrection; *therefore* Christ is the great and only object to which faith pointed the ancient saints *before* his advent into the world; also, the apostles, *after* his resurrection, as well as the children of God now living upon the earth, and although living upon the earth, at so different periods, like rays from the sun diverging far apart as they become more distant, yet, when traced or followed back to the source, they all converge or meet together in the sun, the source whence they emanated. So living faith, in all ages, leads all the children of God to see and know that Christ is their wisdom, righteousness, sanctification and redemption, which shows that our Redeemer is the Great Centre of love, to which all the children are drawn by his power. And he says, "And I, if I be lifted up from the earth, will draw all (men) unto me;" that is all, both Jews and Gentiles, the same limitations to be given to the meaning of the word *all*, as when it is declared all flesh was saved in the ark, or when in the vision Peter saw in the sheet, "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air? It is evident that *all*, in the cases referred to, *means* every kind.

Although the Spirit of Christ was in the ancient saints, not any one, nor all of their bodies, would satisfy the demand of justice; for their bodies were sinful ones, for in the deep counsel of the eternal Mind the *regeneration* of the church must be accomplished in an *immaculate* body, for the body in which our blessed Savior suffered and died *was not*

taken into union with himself by ordinary generation, for the declaration was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Paul, in his epistle to the Hebrews, refers directly to the 40th Psalm, saying, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me, in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God."

When our glorious High Priest was clothed with that "prepared body," he was made under the law, to redeem them who were under the law; *therefore* he was not a priest, who could not be touched with the feeling of the infirmities of his members. "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." It is declared, "The soul that sinneth it shall die;" and as our precious Savior was, and still is, the "kinsman" Redeemer, justice could receive plenary satisfaction from no other; and, while I am willing to admit that the sacrifice on the cross was vicarious, to a certain extent, I cannot understand that Christ suffered merely as a substitute, but must *insist* there was not only a union, but that he and his bride, in the eye of divine justice, were a UNIT; consequently I understand the apostle to set forth the same when he says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." As all the vessels of mercy were by nature children of wrath, even as others, they were under the curse of the law, and that curse must be removed, or salvation could never be extended to them; and, for that curse to be removed, a sacrifice *must* be offered that would be pure, perfect and holy, for had every fish of the sea, every bird of the air, every beast of the field, and every human being that had been upon the earth, been sacrificed, they all could not have atoned for one sin, for, as all creatures, as well as man—nay more, the earth itself—were under the curse, (for every thing had been cursed for man's sake,) justice, *ever inflexible* in its demands, would not have been satisfied with the offering of all of them; therefore the declaration of the prophet was, "But it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; he shall see of the *travail* of his soul, and shall be *satisfied;* by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

The eternal, spiritual life of the chosen people of God never sinned, and never died; but the vessels of mercy, in their relation to Adam, their earthly head, sinned and died, therefore it is certain that no pain nor sorrow could reach our Savior, until he was clothed in a mantle of flesh and blood, neither do we find anything in the scriptures about the soul of our Redeemer *only* as it is in *connection* with that *prepared body; so then,* it seems evident that the body given him was *that* in which the pains of hell and the sorrows of death were felt and endured. "And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered;" and in agreement with which is his language in the 69th Psalm. "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of my head; they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away."

Before the fasting of our Savior, and his temptation in the wilderness, he came to "John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." No one will presume to say that the precious Savior needed any earthly or outward ordinance administered to him in order that he might be made more pure, for he was spotless, innocent and pure; but, doubtless, the baptism of our Lord in Jordan set forth that other and dreadful baptism into death, which drew near; for said he: "But I have a baptism to be baptized with; and how am I straightened till it be accomplished." When prostrated in the garden with deep agony of soul, he says, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground."

Being in agony. What a dreadful moment! The agonizing Son of God, and no deliverance from the cup of wrath; for by the prophet Hosea God had said, "Repentance shall be hid from mine eyes." While our dear Redeemer was agonizing in the garden, the billows of wrath began to lave his sacred feet, and were soon to go over him on the cross, and he be baptized into death.

Soon after his agony, the Lord of glory is betrayed, and brought before Pilate; but not an angry word is spoken, but holy subjection to the Father's will, fulfilling, in that respect, the prophetic declaration, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." He is condemned and nailed to the cross, upon which he hung, according to Mark's testimony, six hours. the last three of which there was darkness over the whole land. At the ninth hour he cried out, "My God, my God, why hast thou forsaken me;" after which "Jesus cried with a loud voice, and gave up the Ghost."

When Jesus cried with a loud voice, and gave up the ghost, then the billows of wrath went over him; for it was declared by King David, "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me." Then our Immanuel was baptized into death; but, as the water was the element which destroyed man and beast from the face of the earth once, except the remnant in the ark, the fish did not die; *so* when the billows of wrath went over Christ on the cross, in the ocean of God's eternal love, the spiritual life of the church was safe.

I understand that the yielding up of the ghost was the termination of the suffering of our Savior forever, and that *then* the nail fastened in the sure place was removed, was cut down, and fell, and the burden that was upon it was cut off. Was he not then "cut off out of the land of the living"? As he had been taken from prison and judgment, "who shall declare his generation?" Then the sun of that legal dispensation set to rise no more, but the glorious Sun of Righteousness would soon rise from the dark night of death and silent chamber of the tomb, with healing in his wings, and bring *in* for the saints everlasting righteousness; and the law under which the church, or saints of God, had been so long bound, should never have any more demand against them. "For by one offering he hath perfected forever them that are sanctified."

Though that sinless body died on the cross, and was begged by Joseph, and "wrapped in a clean linen cloth, and laid in his own new tomb," it could not be holden of the bands of death *one moment* beyond the appointed time. "For as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sephulchre; and behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like the lightning, and his raiment white as snow."

At the touch of his divinity that body in Joseph's tomb arose; for he had declared unto Martha, *before* his crucifixion, "I am the rusurrection and the life." Also, he said of his life, (the life of the prepared body,) "I have power to lay it down, and I have power to take it again."

In the resurrection of our Lord Jesus Christ, was it *merely* a body raised up like that of Lazarus? Most certainly not; for he represented all of his dear brethren, he being the Elder Brother, and the scriptures plainly show that they were one.

"Hail, sacred union, firm and strong,
How great the grace, how sweet the song;
That worms of earth should ever be
One with incarnate Deity.

One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung at hell's defeat."

This poetry, referring to the unity of Christ and the church, is excellent, but as scripture testimony is more excellent, the same truth should be sustained by the bible. Divine testimony informs us that "He made his grave with the wicked, and with the rich in his death." Also of his resurrection it is declared, "Thy dead (men) shall live, (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side." "After two days will he revive us; in the third day will he raise us up, and we shall live in his sight."

I understand that when our Lord arose from death, that IN him the saints were begotten again, or *regenerated;* for Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us *again* unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Who hath

heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day, (or) shall a nation be born at once? For *as soon as* Zion travailed, she brought forth her children." Also, "A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in his time."

When did Zion travail and bring forth her children if it was not when the Redeemer's soul travailed? when did the earth bring forth in one day? when was a nation born at once, if it was not when our Lord Jesus Christ rose from the dead? Also there was a set time to favor Zion. But I may be told there is a set time to favor Zion, in the bringing of the redeemed ones to a knowledge of their interest in Christ, and that every believer experiences a travail of soul. Grant that all to be true, but Paul says, "That I may know him, and the *power* of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." How is it possible to know the fellowship of sufferings, and be made conformable to a thing, if *that* object or thing is not a reality? Now it appears evident to my understanding that the set time did come to favor Zion, and that she has travailed, and *all* her children were brought forth in the regeneration, in her immortal Head; and the "space of existence," called time, will continue just long enough to develop the full number of Christ's members and no longer.

The body that was baptized in Jordan, that fasted in the wilderness, that agonized in the garden, that was nailed to the cross, and that was wrapped in clean linen, and laid in Joseph's tomb, was the body that rose from death; for after his resurrection, upon a certain occasion, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you; but they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them (his) hands and (his) feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb, and he took it and did eat before them." Jesus said unto Mary, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." I think that it is plain from scripture testimony that no natural man ever saw Jesus after he rose from death; for he shewed himself no more openly, but unto witnesses prepared before of God.

John, in his address to the seven churches in Asia, says: "And from Jesus Christ, (who is) the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us *from* our sins in his own blood; and hath made us kings and priests unto God and his Father, to him be glory and dominion. Amen." To John the Savior said: "I am he that liveth, and was dead; and, behold I am alive forevermore, amen; and have the keys of hell and death." "I will declare the decree: The Lord hath said unto me, Thou art my Son, this day have I begotten thee." Paul, in his epistle to the Corinthians, said: "But if there be no resurrection from the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable; but now is Christ risen from the dead, and become the first fruits of them that slept." One of the positive evidences that the law did receive full satisfaction, and that our Jesus arose, freed from the demands of death and the grave, is that when he "yielded up the ghost, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves *were opened*, and many *bodies* of saints which slept arose, and came *out of* the graves (the opened graves) *after* his resurrection, and went into the holy city, and appeared unto many."

The morning of the glorious gospel day dawned upon this world more than eighteen hundred years ago; for the law and the prophets were until John: but when the harbinger of Christ was born, rays of light, as it were, broke through the clouds of that former dispensation. Gabriel informed Zacharias, "Thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." The closing up, or shutting the mouth of that dispensation, seems clearly set forth in Zacharias being unable to speak until after John was born and named; but when our Savior rose from death, types and shadows could no longer be used; the substance had come, and the day so long foretold burst forth with a brightness that as far excelled any thing under the legal dispensation as the light of the sun, in the literal heavens, exceeds the feeble twinkling of the stars; and as the rising of the natural sun drives away the darkness of night, so did our glorious Sun of Righteousness dispel *forever* the dark and gloomy night of Judaism. No longer should the Jewish altar be required, upon which to offer the bleeding victim, or to burn incense; no longer must the true worshipers go up to the mountain of Samaria or Jerusalem; no longer should the mitred priest be required to go into a temple made with hands, but now they who worship God do so in spirit and in truth, having no sacrifice to offer, but a broken heart and a contrite spirit; and such worshipers are made up of them, and *them only*, who are "born again," which birth brings its happy recipients into gospel liberty, which could not be under the typical dispensation; and when brought out experimentally from under the "shackles" of the law, instead of making offerings to appease, living faith causes a holy recumbency upon their beloved Lord and Redeemer, and their song is "Hallelujah!" for now Jehovah is not viewed as an angry, judicial God, but as a loving Father, who through the ever glorious Mediator, bestows upon them great and blessed graces, leading them to love, adore and reverence him as their Redeemer, God.

(To be continued.)

January 13, 1868.

DEAR BROTHER BEEBE:—I have received a letter in reference to my communication published in the "Signs" for Nov. 15, in which my correspondent says: "You present yourself in the responsible attitude of mediator, and expounder of other men's opinions." I do not know that such an idea occurred to any other, especially to any of the brethren; but it has suggested some thoughts which I will present. We are told in Acts iv. 32, that "*The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.*"

There is presented here a distinguishing peculiarity of the church, of which the one who made the above charge must have been, at the time, either forgetful or ignorant. In regard to worldly literature, theological as well as other kinds, each author has a special property in that which was the result of his own genius and labor; it is his own, and he has a right to all it can bring of both fame and money. Should another make use of any portion of it, without giving due credit, he is justly regarded as having acted without respect to the rights of others. One presents to the world a theological theory ingeniously supported; another discovers great genius and learning in opposing it. The world accords praise to each for the power he has displayed. A third follows in the track of one of these originators, defending and more fully developing his theory; and he is entitled to credit, not as an original genius, but as a learned and able "expounder of other men's opinions."

In the church nothing of this exists. There is here no such individual independence; no personal exclusive right to striking thoughts, eloquent passages, profound theories, that we may have presented; no claim for credit on account of superior learning or ability. All the wisdom and knowledge that can ever be displayed in the church exists exclusively in the one Head; and each member receives of it for his own present comfort, or for communication, in measure as the Spirit will. No amount of human learning, natural ability, or profound study, ever enabled one to present one ray of spiritual knowledge. We cannot recognize, then, any such thing as "other men's opinions" in the church. What we desire is to know what God has taught, and to humbly and gladly receive the revelations of Jesus Christ, as he signifies them unto us by his Spirit. It is because we are all called by one Spirit, all taught of one Lord, all members of one body, with one glorious Head, that the apostle exhorts us to "BE OF ONE MIND." We have our carnal minds yet, full of vain thoughts, our natural hearts, full of evil imaginations and affections; and in regard to these old natures we are no more alike than we ever were. But as subjects of the new birth, "we have the mind of Christ;" and in respect to the things of the kingdom of God, in respect to that knowledge which is truly divine, we are, and shall surely find ourselves, "of one heart and of one soul." By freely conferring upon all subjects, frankly, and in love and confidence presenting to each other whatever views we may entertain, how easy it would seem to discover what is common to us all in experience, and in accordance with the word and doctrine. But the most difficult thing is to get clear of self. One may present his view of some scripture to me, and I be unable to see its force; and he may be as far from seeing a strength in the views I present. I do not know why that should be a cause of offence to either of us. It will not, if our object is really to come at the truth. We would be no better off to keep back those views which vary, and profess a unity that we secretly know is not complete. We are not by that way endeavoring to "be of one mind." Where two who know the joyful sound, who agree in the doctrine of "salvation by grace," sit down to talk of the scriptures, they seldom fail, I think, in coming close together, and in receiving mutual edification and comfort; though there may still exist a variance in regard to the

understanding of some passage of scripture. Each acknowledging the great mystery of godliness, is glad when the other is enabled to present any light; and it is not a contest between them, but a reaching out together for light and comfort.

When God has given any of my brethren light, enabling them so to speak or write that I am instructed, the view that I have thus received is mine in common with them. If I have received it as the truth of God, it is as such that I present it for the comfort of others, and contend for it against opposers. Should I have but received his words and thoughts into my memory, and speak them again because I think they will gain me admiration for depth or eloquence, or contend for them because one I esteem holds them, then I am but as a tinkling cymbal, speaking that I know not, or an "expounding other men's opinions." But if I have experienced the power of the truth spoken by my brother, it is because God has opened my heart to receive it, and I hold it in faith and love; and it is mine to rejoice in, contend for, and explain as light and opportunity may be given. When I see a peculiar force in any view presented, or find other scriptures bearing upon the same point, and further establishing and illustrating it as the truth of God, I am not to hold back, and say, "that is brother A's subject, and I must not interfere." Brother A has no subject in which I am not equally interested. If I regard it as error, I must oppose it; if truth, I must earnestly contend for it; and if my mind has not been led as deeply, or in that direction, so that I cannot fully understand and receive it, I shall not fight him on that account, but rest quietly; so long as I do not see that it is in opposition to the word and doctrine of "salvation by grace."

The true servant of Jesus Christ does not write or preach for the purpose of gaining celebrity and praise to himself. If such a motive exists, it is in the carnal mind, and he earnestly desires that it may not rule him; and he need not fear but that it will be crushed. The fire in which God's children are tried will prevent their receiving from such worldly motives any revenue of enjoyment. When one becomes lifted up with pride, he is brought down again, all his pride scattered to the winds, and he made humbly thankful for the lowest place among the brethren. What we are enabled to unfold of the word is for the present comfort of God's people, and we are not thus adding to any pyramid of theological learning. Worldly theology grows, increases in amount and clearness, as every new acquisition is preserved in books, and stored away. But spiritual knowledge cannot be kept in that way. Every individual has to go all over the ground, learning through the same experience. No additions have been made to the divine science that belongs to the church since the apostles closed their labors. Different portions of the word and different points of doctrine are no doubt brought prominently forward at different times, and more clearly unfolded at one time than another; but we are mistaken in regarding it as a new discovery; and I have little faith in the possibility of treasuring any such vital knowledge up in books.

Expound some deep scripture, receive from your ministering brethren an assurance that your view is new to them, and perhaps before you have time to rejoice in your discovery, some child in years who has just received a hope, or some aged sister never known to speak much, will express the same truth in fewer words and far more clearly than you have done, and express great satisfaction that you have presented a scripture with which they had ignorantly been comforted long before. Here is the enjoyment of the servants of God; here is the object of their labor; here is their reward; to see the poor, hungry children of God receive food and comfort.

I look upon a free conference of brethren, whether personally, or through the "Signs," as calculated to edify: I mean between brethren who are established in the doctrine of grace. Such controversies as have been carried on through the "Signs" have been generally between those who were essentially of one mind, and differed only for the time as to the meaning of some passage of scripture, or some point not affecting the grand foundation; and they have been instructive to many. And sometimes pernicious errors have thus been exposed,

Upon the subject of brother Johnson's late communications, Regeneration, I would like to see the views of other brethren. But one who, upon reading his articles, feels at once like charging him with heresy and breaking from him, would hardly be qualified to discuss the subject for the edification of the saints. It appears clear to me that the word regeneration as used in the scriptures, refers to something that was accomplished in and by the resurrection of Christ. The arguments and scriptures produced by Elder Johnson seem clearly to show this.

But whether the signification of the word regeneration, implying a previous generation, refers to the truth that Christ was the Son of God from everlasting, in whom was the life of all his people, and that now he is begotten from the grave; or whether reference is thus made to the former natural or fleshly generation of the children of God, I do not now feel so certain. Of late my mind has inclined to the view that this word, expressing what was done for those who were under the law, refers to the fleshly generation as that previous generation which is necessarily implied, as the natural birth is undoubtedly the former birth implied by the saying, "Ye must be born *again*." The children were partakers of flesh and blood—were of the generation of Adam. As such they were polluted. Christ took part of the same, took on him the seed of Abraham, came with us under the law, for the purpose of atoning for, or washing away, our sins, and bringing us to God. He suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.—1 Peter iii. 18. Now the question with me is, was not this the regeneration, wherein we are raised up together with Christ from under the law, from under the power of sin, from the power of the grave, and manifested as a holy generation?

And so the apostle may speak of the *washing* of regeneration. If this view be correct, that eternal life which was with the Father, that Spirit of God with which the Son was anointed, called also "the glory of the Father," was the power by which the regeneration was accomplished. When Christ was raised up from the dead by the glory of the Father, when he was quickened by the Spirit, then, as I now view it, the regeneration was accomplished, when immortality was brought to light, and we raised to be partakers of the divine nature; and we are brought to an experience of that work, when the Holy Spirit or eternal life which was in the Word in the beginning, is imparted to us in the new birth. Many inexplicable questions arise in my mind upon this subject, showing me the great mystery that belongs to it, and my inability to comprehend and discuss it. But I desire to give an intimation of the considerations that have led to the views expressed above. As I regard it, there is no conflict here with any of the other positions in brother Johnson's letter; Christ being still regarded, in accordance with this understanding of the word regeneration, as embodying in himself the holy seed, the substance, the life of all his people.

I am glad that I do not feel afraid of affecting brother Johnson's love or fellowship for me, by suggesting this difference of understanding; for I understand from what he expressly stated in his letter, from my personal acquaintance with him, and from what he ought to be as on Old School Baptist preacher, that, the discovery and proclaiming of truth being his only object, he disires to hear every dissenting view that may appear to have scriptural force, and would not be troubled or chagrined at all, but rather glad in yielding any previously entertained opinion when clearly shown from the scriptures that it is incorrect.

In regard to the idea that the mind is changed from a natural to a spiritual mind in the new birth, I cannot see how any one who is ever troubled on account of sins and transgressions, can entertain that view, if he fully sees its bearings, and yet retain his hope. Before I was quickened by the Spirit, I had certain principles, motives, thoughts, which satisfied me. I allowed them to rule my actions without hesitation or trouble on account of seeing anything unholy in them. After I received the quickening Spirit, I had still these same thoughts, inclinations, motives, but I was troubled by them, because I saw them to be very vile. I tried to think and feel right, and to banish all that was unholy, but could not; therefore I was in despair, regarding myself as hopelessly vile. When Christ was revealed as a Savior, I still saw these evil inclinations, unholy thoughts and principles within me; but now I had learned that my righteousness was in Christ, and that he had made me see the entire lack of it in myself, by discovering to me the vileness of my own best thoughts and affections, that I might know him as my all; and he made me rest and rejoice in his glory, and in the blessed hope of final deliverance. Those same earthly and unholy principles and inclinations are still manifest to me, and often cause me to cry out with bitter anguish of spirit. But I see them as belonging to my old nature, and while I must have them continually before me, still I am not to be controlled by them.

Now were these thoughts and inclinations in, or from, the natural mind before I was born of the Spirit? The mind is not an object that we can see, and measure or weigh; but the thoughts, intentions, purposes, desires, opinions, memory, understanding, affections, and the like, *are* the mind; or rather, the mind may be said to be the imaginary chamber where all these are. If we have the same evil thoughts since we possessed a hope, they must spring from the same corrupt fountain. But if the mind had been made spiritual, then all that springs from that mind must be spiritual, and we would have no trouble. The literal flesh cannot think, nor design, nor meditate evil; yet those who insist on a change of mind, say all our evil and sin that produces the warfare is in the flesh. This is true, if they will allow our Savior's definition: "That which is born of the flesh is flesh;" including all that we possessed as children of Adam. The doctrine of the scriptures makes it all plain: that we have received the Spirit of Christ, which is holy, and which causes us to recognize our own evil, and to desire to be holy. This Spirit is to rule the house; it is the new man; it "casts down imaginations. and every high thing that exalteth itself against the knowledge of God, and brings

into subjection every thought to the obedience of Christ." That is its tendency, and what its effect is when it rules; but how often are we brought into captivity to the law of sin which is in our members.

I wonder whether it can be possible that one who persistently insists that the natural mind and heart are made spiritual, can suffer very keenly and severely on account of a sense of sin, transgression, and great unworthiness. I wonder if he can ever take to himself the language of David in the 51st Psalm, and many other places. I wonder If he ever has to go out, like Peter, and weep bitterly. I wonder if he ever finds the assurance given in 1 John i. 9, and ii. 1, necessary for his salvation from despair.

A change of mind and heart is often spoken of in the scriptures. The mind is supposed to rule us; and as there is a change in our walk after we are brought into gospel liberty, there must necessarily have been a change of mind, or ruling power. The old ruler has not become good, but a new one who is good, and is stronger than the other, has deposed him.

The heart is the seat of love and affection. We have now affections and love we did not possess before; and we are to be controled by these new affections, and to let the love of God rule in our hearts. Here is a change, without having to suppose that any vile affection or principle has been changed into a holy and heavenly one.

If I really believe that I am not born again unless my natural mind has been changed into a spiritual one, then upon the first appearance of an unholy desire, or evil intention, must not my hope perish?

May the Lord direct our minds, and may the peace of God, which passeth all understanding, keep our hearts and minds in the love and fear of God, and of his Son Jesus Christ.

Your unworthy brother,

SILAS H. DURAND.

P. S.—When brethren observe obscure or erroneous expressions in any of my writing or preaching, I trust they will charitably suppose that I "mean right," and explain the expressions in harmony with truth, if possible, and correct the error. I regard it as not only their privilege, but their duty, to do so, for we are "laborers together." We are contending for the same truth against all opposers; and we are not to suppose that any of God's children feel themselves independant of their brethren, and are adverse to receiving instruction from them. Some appear to suppose, when they see or hear from another an expression or an idea which they do not regard as correct, that he has thus presented something upon which his mind is firmly settled, and which he is determined to defend at all hazzards, and that their duty is to go at him with a battle axe, as against a common and inveterate enemy. But should they approach him in the Spirit, and according to the directions of the gospel, in meekness, (not affected meekness) instructing him, and, in love of the truth, presenting what they hold as truth, I have no doubt the effort would result in benefit to both, the error, with which ever it existed would be seen, and they would come together in the unity of the faith.

S. H. D.

January 16, 1868.

DEAR BROTHER BEEBE:—I notice in the 24th number of the last volume of the "Signs," a request from sister Mary Gulick, of Missouri, that either you or myself should give our views of the second verse of the eleventh chapter of Isaiah. While I do not wish to forestal you, yet knowing that you have a great many such requests made of you, and that your labors are very great, I thought I would try and relieve you some, by taking upon myself the responsibility of complying with her request.

The text proposed reads as follows: "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord."

There can be no question but that the character brought to view is our Lord Jesus Christ. The figure through which he is presented in the first verse of the chapter, is a very striking one, and fully brings to view his complete humanity, while the second verse, which we are called upon to consider particularly, fully establishes his perfect divinity. Our Lord according to the flesh was of the seed of David, and David was the son of Jesse. He made his appearance in the world at a time when the house of David was well nigh destroyed. Instead of all that regal splendor which once made it famous, and all that warlike valor that once made it a terror, poverty is the lot of his few remaining decendents. Joseph is a carpenter, and Mary poor, and suspected of a want of chastity. Too poor and contemptible to find accommodation in the inn. The figure through which this is brought to view is that of a once flourishing tree cut down, leaving nothing but the stump and roots. Yet from these roots there puts forth a tender branch which grows to be a goodly tree. He proclaims himself to be the root and the offspring of David; and the prophet Zechariah speaks of him as the "man whose name is the *Branch*." Although the subject of prediction by all the prophets, and making his appearance in the world under peculiar and adverse circumstances, although heralded by angels and worshiped by all the heavenly host, yet we find no marked peculiarity about him until after he is baptized and the Spirit of God descends upon him. If he had come to establish an earthly government, this would have been altogether unnecessary; all that would have been necessary was an extraordinary degree of worldly wisdom, and an address that would have won the hearts of the people, as Absolom did, when he aspired to be king of Israel, instead of his father David. But he came for no such purpose. His business was to set up a kingdom which is not of this world. To establish a system of religion which is wholly spiritual. To do this, he must possess more than the life, spirit, and parts of a man; nothing less would do than the Spirit of the Living God. Hence the first expression of our text: "The Spirit of the Lord shall rest upon him." There was given to John the Baptist as a sign by which he should know the Son of God. "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost." And John bore record saying: I saw the Spirit descending from heaven like a dove, and it abode upon him.—John i. 32, 33. Subsequent to this, Jesus entered into the temple, and having read from the prophet Isaiah, "The Spirit of the Lord God is upon me," said, "This day is this scripture fulfilled in your ears."

The text proceeds to describe the Spirit that thus rests upon him. This might be thought by some to be superfluous; supposing that only one kind of spirit could emanate from God. As well conclude that only one kind of matter could emanate from him. There are different kinds of flesh; one of man. another of beasts, another of birds, and another of fish. God is the maker of them all. So there are a diversity of spirits. There is the spirit of a man, the spirit of a beast, and the spirits of devils. And when we read that an "evil spirit from the Lord troubled Saul," we are constrained to believe that God is as much the author of spirits as he is of matter. Indeed it is the spirit that gives life and character to all matter; and the body without it is dead. Christ was not fitted by having the spirit of a man, for the work he had to do, any more than any other man would have been: nor could any other kind of spirit have answered than the one described in the text. It is described, first, as "the Spirit of wisdom and understanding. The distinction I would draw between wisdom and understanding is this: Understanding is the faculty by which we are enabled to comprehend that which is communicated; and wisdom that by which we are enabled to put into practical and profitable operation that which is known. This does not relate to natural understanding or worldly wisdom, for he had that before; but an understanding that was divine, that he might know the mind of God; and wisdom which was the wisdom of God, that he might do his will. Having received this Spirit, he is said to be, to them that are called, "Christ the power of God and the wisdom of God." Fully understanding the will of God, under the influence of the Spirit of wisdom, he has put in operation a system of salvation, that defies the mutations of time, and founded a church or kingdom against which the gates of hell shall not prevail.

"The Spirit of counsel and might." Counsel to lay down all the rules and regulations necessary for the government of his kingdom, and might to enforce them. Read his sermon on the mount. How contrary are all his precepts to the promtings of nature; and yet how forcibly they commend themselves to every christian mind. How wonderful that might by which he dispelled the sable shades of Jewish darkness, rose superior to the prejudices of the age, and blazed forth eternal truth that shall shine through eternal ages, All the wonderful miracles he wrought while attesting his almighty power, illustrated his plan of salvation and his power to do the will of God in setting up his kingdom.

"The Spirit of knowledge, and the fear of the Lord." Knowledge is generally acquired by experience and application to study; with him it was intuitive; he did not possess the mere letter, but the Spirit. "Come see," said the woman of Samaria, "a man that told me all things that ever I did." "Thou knowest all things," said Peter, "thou knowest that I love thee." "I know my sheep," says Jesus. How wonderful! Disguised and mixed up as they are with others, so that no man can know them; they cannot know each other; nor can they know themselves; yet Jesus knows them all, and knows them well, and will never lose one.

"The fear of the Lord." In all his mighty greatness there was a constant and humble acknowledgment of his subjection to his divine Father. He came not to do his own will, but the will of him that sent him. See him upon the mount when tempted of the devil, and told to cast himself down from the pinacle of the temple. Afraid to tempt God. See him in the garden of Gethsemmina, with what humble submisssion to the divine will he bows in supplication to his almighty Father. All his works and all his ways, as well as all his words, bore testimony that there rested upon him this Spirit of the fear of the Lord. This Spirit was not given solely for the purpose of accomplishing his own greatness, but for communication. As the life and spirit given to Adam was not solely for his individual enjoyment, but that he might propagate and perpetuate a seed upon the earth, so this Spirit was given to Christ to be communicated through him to the heirs of sal-

vation. We have therefore in the person of Christ a counterpart of christianity, as we have in Adam a counterpart of all the natural family This Spirit given to Christ contributed nothing to his humanity, nor did it detract any thing from him as a branch growing out of the roots of Jesse. He posessed two whole and distinct natures, neither one depending in any sense upon the other. "Now if any man have not the Spirit of Christ he is none of his." If we have his Spirit, it is the same spirit that was given to him. "The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." With this difference: It was given to him without measure—it is given to us by measure. It was no more necessary that he should have this Spirit to qualify him for the work of establishing a spiritual kingdom, than it is that a man should have this Spirit to enable him to see it. The giving of this Spirit to men is what constitutes the new birth; and the man who contends that in the new birth no new faculties are imparted, both mistakes the nature of the kingdom to be inherited, and the extent of human faculties. If to have imparted to him the Spirit of Christ, the Spirit that was given to Christ, and which is so particularly described in the text, is not the impartation of new faculties, I know not what would be. If the improvement or enlightenmeut of the faculties already posssed is all that is contemplated, then the wise of this world would possess advantages denied to the weak and foolish. But if it consists in imparting a spirit never before possessed, no man is too great a fool to possess it, none too young, none too old; and we may see our calling, how that "not many wise, not many noble are called; but God hath chosen the foolish things of the world to confound the wise," &c. John was filled with the Holy Ghost from his mother's womb, Saul of Tarsus was born of the Spirit in manhood, and many others in advanced life, showing that all those who are born of this Spirit "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The subject seems to grow more prolific of ideas and more interesting a I advance; and I find my mind taking a wide range, which my pen refuses to follow; I will therefore close this imperfect communication, with the remark that these are *my* views; I alone am responsible for them; and if I am in error, I would be glad to be enlightened. If sister Gulick, or any others, are edified thereby, I shall be gratified, and feel that I have not labored in vain.

Yours in remembrance affectionately,

R. C. LEACHMAN.

LEON Co., Fla., August 31, 1867.

BELOVED FATHER IN ISRAEL:—If it has pleased the Lord to reveal to you the meaning of the 29th verse of the 15th chapter of 1 Corinthians, will you please oblige me by giving your views through the "Signs." The verse reads as follows:

"Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?"

As I have very seldom the privilege of meeting with any of the church, I should like to to submit a few thoughts upon the scripture, for the perusal and consideration of the dear saints of God; and I particularly desire that brother Silas H. Durand would reply to this, and let me know if he agrees with me upon this subject; hitherto his views upon the scriptures have so fully coincided with mine, that it has given me extraordinary pleasure to read them. God seems to reveal some parts of the scriptures to one, and some to another, but tells us to "forget not to do good and to communicate;" and "let him that is taught in the word, communicate to him that teacheth."

In the first place, I should like to ask you, brother Durand, if you do not think that Christ is the first-born of the Spirit? and if so, how could any body be born again, or born of the Spirit, before Christ came? I know it is said, In olden times holy men of God spake as they were moved by the Holy Ghost. They seem to have been inspired, or operated upon in some way by the Holy Ghost. St. Paul says, "Abraham *believed* God, and it was accounted unto him for righteousness;" but he does not say Abraham had Christ formed in him the hope of glory. In speaking of a great many of God's people under the ministration of the law, he says, "And all these having obtained a good report *through faith, received not the promise;* God having provided some *better things* for us that they without us should not be *made perfect.*" Now what is the promise which they did not, and what is that better thing which God has provided for us, that they without us should not be made perfect? "I will make a new covenant with the house of Israel and with the house of Judah after those days, saith the Lord; I will write my law in their hearts, and put it in their minds; and I will be unto them a God, and they shall be unto me a people; and their sins and their iniquities will I remember no more." Is not that the promise? and is not the having his law written in their hearts, and their sins and iniquities remembered no more, the new birth, or in other words, being born of the Spirit? Is not the new birth, or the giving of the Spirit, that "better thing" which God provided for us? This better thing was to be given "after those days," after the days of the Jewish dispensation, or the ministration of death, called also the ministration of the law, and sometimes the day of indignation. Son of man, say unto her, Thou art the land that is not cleansed or rained upon in the day of indignation.—Ezek. xxii. 24. After a certain time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will *pardon* them whom I *reserve.*—Jer. l. 20. Again, Come, my people, enter into thy chambers and shut thy doors about thee, hide thyself as it were a little moment, until the indignation be overpast.—Isa. xxvi. 20. What were their chambers but their graves? The resurrection of the dry bones of the valley proves this; for God says, These are the whole house of Israel. That is, those who should be saved; for they are "not all Israel who are of Israel. "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." And that land is, I think, Mount Zion, the city of the living God, or the new Jerusalem, which is the mother of us all. And when Christ arose, God opened the graves of his people, caused them to come up out of their graves, and then the land was cleansed, or rained upon, in other words, they received the Spirit, they went in with the Bridegroom and partook of the marriage supper of the Lamb. This is the first resurrection. Now let me bring forward a little New Testament proof. "Christ came in the end of the world to put away sin by the sacrifice of himself;" that is, in the end of the old Jewish dispensation of time, ministration of the law, or of condemnation. "And if Christ be not raised, your faith is vain; *ye are yet in your sins.*" The apostle would not have said, Ye are yet in your sins if Christ be not raised; if people had been born of the Spirit before Christ came, if they were born again, there was no condemnation for them, and Christ need not have died. The Spirit of Christ is life and light. Could life be given under the ministration of death? If there had been a law given which could have given life, verily righteousness would have been by the law. St. Paul in Ephesians speaks of the dispensation of the grace of God which was given to him; how that by revelation God made known unto him the mystery now revealed unto his holy apostles and prophets by the Spirit; and his language to the Colossians is even plainer still: "Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." This is, I think, quite conclusive; but I will add a little more. Christ is called "the first-born among many brethren." He could not have been the first-born of the flesh, for millions of people lived before he came in the flesh; so it must mean he was the first-born of the Spirit.

It would lengthen my letter too much, to quote all the passages of scripture, both in the Old and New Testament, which I have carefully examined, and which prove clearly to my mind that Christ was the first-born of the Spirit; and that the church under the Jewish dispensation rose from the dead immediately after Christ arose, received the Spirit and entered into the kingdom with him.

I hope I have made my views clear. I have tried to be as explicit as possible; and if any of the brethren or sisters find fault with this, I hope they will write and let me know wherein they think I am mistaken; and I hope I shall not be thought presumptuous in thus writing upon so deep and weighty a subject; but it is one my mind has long dwelt upon; and I have often wished some one would write upon it for the "Signs." And now, O people of God, let a poor suffering sister ask an interest in your prayers to our covenant keeping God, whom it has pleased to send upon me the heaviest affliction a poor tender mother can riceive in this world; out of six lovely children I have but one left; the last one that died was a beautiful boy of six; he was to me so perfect and so peerless, he seemed formed of every creature best. It was like taking my life to see him die. O mothers who are grieving like me, remember me, and pray that God would reconcile even me to his will, and give me grace sufficient to bear this mountain of grief which seems to have taken possession of my soul. May the grace of God be with you all.

MARY S. DUVAL.

(*Editorial reply on page 32.*)

GINGHAMSBURG, Ohio, Dec. 17, 1867.

BROTHER BEEBE:—Having finished the business part of my letter, suffer me to add a few lines, by way of farther introduction, as we have hitherto been strangers, except that I have been reading with interest the "Signs of the Times" for the last year. Suffice it to say, I trust I was brought from darkness into God's marvelous light when in my sixteenth year, and united with the Missionary, or New School Baptists, and remained in good standing with them twenty-six years and some months, at first receiving and adopting all they taught and practiced with all sincerity. A conditional atonement being the grand idea, was it not a glorious work to evangelize the world and save the heathen? O yes! But a few years observation, and hearing the creaking of the machinery, re-

quired investigation, and having investigated, the conclusion was, we were acting the part of the foolish virgins, by continually saying to others, Give us of your oil, for our lamps have gone out, and their machinery runs heavily for want of oil. But their State Conventions, Protracted Meetings, Sabbath Schools, with other auxiliaries, will they do the work? The testimony of God is that "Repentance and remission of sins shall be preached in his (Christ's) name, beginning at Jerusalem." Why? "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." For whom was he slain? "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep." They were sheep, and his sheep, and he knew them, and they were dear unto him, therefore he laid down his life for them. Here I lose sight of a conditional salvation, if ever I saw one, and must say, with the prophet, Men have sought out many inventions; but after all, they cannot change a goat so as to make him a sheep. After as thorough an investigation as I have ability to make, I found myself in the wrong place, and felt my duty to come out from among them, and have done so, and having been called for some years a *hard shell*, after having heard brother A. D. Hite and others preach several times, have concluded that I must be a Predestinarian Baptist, and accordingly I cast in my lot with the Predestinarian Baptists some fourteen months ago, and have found this scripture verified in my case, "If any man will do his will, he shall know of the doctrine, whether it be of God."

Do as you please with this brief outline, publish or cast it aside. At some future time you may hear from me again.

Respectfully your brother in Christ,

WM. L. PENCE.

ULSTER COUNTY, N. Y., Dec. 2, 1667.

VERY DEAR BROTHER BEEBE:—I rejoice that God has spared your life, and enabled you to stand upon the walls of Zion, and preach the gospel of the kingdom, while many of the faithful servants of King Jesus have finished their labors and are gone to rest with Jesus, in the realms of immortal glory, where sorrowing and sighing will be felt and feared no more.

Dear brethren and sisters, you who have written for the "Signs of the Times," I hope you will continue to do so, for your epistles are all very comforting to me; for I live where we have no gospel preaching, except it be that perverted gospel of which the apostle speaks. All I have comes to me in the "Signs," unless I go ten miles, which I can but seldom do. Sometimes I wish I could write for the comfort of the saints, then I would often write; but when I attempt to write I fear it will not be worth sending. I am willing to bear my feeble testimony to the truth. My mind is depressed and gloomy, I cannot find words to express my feelings. If I am not greatly deceived, I can witness the joys, and the trials and sorrows, doubts and fears, of which others write. When I look back to the days of my youth, when first I knew the Lord, or rather was known of him, I feel to adore and wonder at the greatness of God in sparing the life of one so unworthy as I have always been. I have no goodness of my own, but am prone to sin as the sparks fly upward. Sometimes I think that "to will is present with me, but how to perform that which is good, I find not." Sometimes I rejoice that I have no righteousness ot my own; yet how pleased I would be if I could live more holy. In some days that are past, I have thought I was willing to die, that I might cease to sin. But I find that sin is mixed with all I can do, and when I examine myself, I can truly say that in myself dwells no good thing. Christ is All in my salvation, if indeed I am saved; for it can only be so through the blood and righteousness of Jesus. If I had one good deed to perform as a condition of life, I should despair. But, thanks be unto God, who giveth us the victory, through our Lord Jesus Christ.

Brother Beebe, excuse this lengthy scribble. May the God of all grace strengthen and uphold you, and cause you to stand, upheld by his righteous, omnipotent hand.

With love to you, your family, and to all the household of God, I am your unworthy sister, if I was one with Jesus when he arose from the dead.

SARAH M. LOCKWOOD.

NOTICE TO CORRESPONDENTS.

We have communications on hand from brethren Vanmeter, Sawin, Rittenhonse, Bartley, Bradbeer, and others, which will soon be inserted. Brethren and sisters are not to infer, because the publication of their articles is sometimes unavoidably delayed, that they are unappreciated, nor that we are overstocked, for we shall have use for very many in a short time. We are always receiving more communications at the commencement of each volume than at any other season of the year.

Enquiries After Truth.

Will Eld. W. J. Purington please give his views, through the "Signs of the Times," on Rev. xx. 12. What the opening of the books represent, &c., and the book of life.

J. BARGER.

Will brother J. F. Johnson, of Kentucky, give his views, through the "Sighs of the Times," on Matt. xiii. 44, and oblige a seeker after truth.

D. C. BYRAM.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1868.

REPLY TO MARY S. DUVAL.

Among the many enquiries contained in the letter of sister DuVal, which will be found in this issue, there is one addressed to us, asking how we understand the words of the apostle Paul, in 1 Cor. xv. 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The grand object and figurative import of christian baptism, is to set forth the doctrine of the resurrection of the dead; and all the saints who have been baptized according to the order and design of that ordinance, have thereby signified their faith in the death, burial and resurrection of our Lord Jesus Christ; and have therefore been baptized for the dead, or to signify their faith and hope which are founded on his death and resurrection.

Secondly, In baptism they signify that they as members of Christ, in his person, met the demands of the law, were "crucified with him," "buried with him by baptism into death," were quickened together with him, and raised up together with him, as partakers of his resurrection life and immortality, and are to walk in newness of life.

Thirdly, By their baptism they also show that they have personally and experimentally been slain by the commandment, or law, as was the apostle, when "sin revived and he died," and raised up from that state of death, darkness and despair, by a revelation made to them by the Spirit of Christ, as their resurrection and life.

Fourthly, The doctrine of the final resurrection and conformation to the perfect likeness of their risen and glorified Savior, and ultimate participation in the reserved glory and happiness of all the saints, is most clearly and beautifully set forth in the ordinance of baptism. In all these respects we understand that the baptized disciples of Christ were all baptized for the dead; and if it were not for the setting forth the doctrine of life from the dead in a resurrection from the one state to the other, baptism would be an unmeaning and useless rite. As a figure it would represent or describe absolutely nothing, and the apostle might well demand, as he has, "Why then are they baptized for the dead?" The apostle Peter informs us, 1 Peter iii. 21, that baptism is a like figure to that of the salvation of Noah and his family in the ark. They were saved from the waters of the deluge, and borne in the Ark upon the surface of the waters, passed out of the old antediluvian into the new, or post-diluvian world, as in christian baptism our death and separation from the elements of this world, and deliverance from the wrath and dominion of the law, and passage thence into the organization, order, fellowship and provisions of the church of our Lord Jesus Christ are set forth, as by the Ark, the same element which destroyed the ungodly bore up the Ark, and wrought the salvation of those who were in it; it is a figure pointing to the spiritual deliverance and complete salvation of all whom God has shut up in his Ark, (the church) who are by what christian baptism signifies delivered from wrath.

We know of no other sense in which any are baptized for the dead, than that which we have alluded to; but in all these particulars, all who were scripturally baptized were and are manifestly baptized for the dead.

The baptism of John, which was unto repentance, in which the subjects of grace among the Jews, were formally separated from Judaism, and the ministration of death, by the baptism of repentance, came out of that legal dispensation and were ushured into the life and liberty of the gospel; their baptism set forth a resurrection, or passage from a ministration of death, into the gospel, which is the ministration of life; they were therefore, in the sense of the apostle's words, baptized for the dead; and in rising from their burial of baptism signified a resurrection to newness of life.

The peculiar form of the expression, rendered, "Else what shall they do," is relieved from seeming obscurity, by what follows in the verse. "If the dead rise not at all, why are they then baptized for the dead?" Or to express the same, as if it were written, If the dead rise not, why are persons baptized in a manner describing death, burial and resurrection?

There would be no resemblance of death, burial and resurrection, in any of the numerous perversions of this beautiful and expressive ordinance. The apostle connects it with *burial, planting*, and like illustrations, all of which would be totally lost if sprinkling, pouring, or any other form were substituted for burying. No figure can be changed in form, and retain the same figurative import; and when the Holy Ghost has given a figure, how daringly presumptuous for any to presume to change its form or signification. With as much propriety may we change the words which God has spoken, on the plea that there is no special virtue in the words, and other words than such as God has spoken will be equally pleasing to him, as to change an ordinance which he has given both by precept and by example, on the plea that in the opinion of men a little water is as good as a fountain, or unconscious infants as proper subjects as believers.

We judge that no extraordinary amount of sagacity is required to

perceive that the alteration of a figure given by divine inspiration, would change its analogy to the thing intended to be represented. Sprinkling, pouring, or crossing, can by no posibility represent death, burial and resurrection.

As the farther inquiries of our sister are addressed to brother Durand, we will leave him to reply as his mind may be led: but we will however say that all those passages in which Christ is spoken of as the first-born, first-begotten from the dead, &c., we understand those scriptures to speak of his resurrection from the dead. We know of no sense in which he was born of the Spirit, except, first, that his conception and birth of the Virgin Mary were produced by the overshadowing of the Holy Ghost; and secondly, that having been put to death in the flesh, he was quickened by the Spirit. He was not, like his members, first born of the flesh, and then born again by the quickening operation of the Spirit; for as the Second Adam, he himself is the Quickening Spirit. as he is the Lord from heaven. As the Quickening Spirit he is the progenitor and everlasting Father of all his spiritual seed. And as his Spirit was in the prophets and all the Old Testament saints, they were born of it. He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Abraham saw his day, and his kingdom was seen by Isaiah, and other prophets and Old Testament saints.

REMARKS ON MATT. XVIII. 10.

"Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Although we have on a former occasion expressed such views as we had on this text, yet at the request of brother Elias Newkirk, we will offer a few remarks further on the subject.

An ambitious spirit, unbecoming the followers of the meek and lowly Lamb of God, had been detected in the disciples, in agitating the question of their comparative greatness, and as they could not settle the matter to their mutual satisfaction, they appealed to our Lord for a decision; whereupon Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In this connection our Lord gave them such instructions and rules for their social government as should always be applicable to his church and people throughout all time. We shall not attempt in this article to comment on all the rules of order enjoined upon the members of the church of Christ in this chapter, but dwell particularly on what we understand to be embraced in the text proposed for consideration. In doing which we will call attention to the solemn admonition given to all the disciples, to *take heed* that they despise not one of these little ones. The command to take heed implies that through inattention, thoughtlessness, or without direct design, the error against which they are warned may be committed even by christians. Care, and close and constant attention, is required, that the little ones be not overlooked, or their place and importance in the house or kingdom of God be not underrated. Aspirants for distinguishing positions will be apt to bring themselves into notice; but those who are more diffident and childlike may, unless great heed be taken, be overlooked, neglected or forgotten, or they may come to be regarded as of less importance in the church of God.

Two causes may tend to this result. Frst, the humble and childlike humility of the little ones make them unassuming and retiring; for they feel themselves to be less than the least of all the saints, and willing to be servants or door-keepers, and to let others whom they esteem better than themselves occupy more conspicuous or exalted places, and, secconly, the fleshly pride and vanity which is too frequently betrayed, unless closely watched and promptly checked, will predominate, as in the example presented in the first verse of this chapter, and in its ascendency tempt us either to think more highly of ourselves than we ought, or be attracted by the splendid appearance of some others, so that the humble, quiet, childlike little ones fail to be appreciated. Where the little ones are wantonly thrust aside, and that which is lame is turned out of the way, by the arrogance or wantonness of any one, God will avenge the oppressed; but wo to him by whom the offence cometh. But while christians are here in the flesh, the utmost vigilence is required to watch over our prejudices and partialities, lest, even undesignedly, we despise one of these little ones. It is not enough that we may say we have not wounded the feelings, disturbed the peace, or disregarded the expressed wishes of such. It may well be presumed that many a wound has been keenly felt in the heart of an humble child of God which has festered, unseen by any eye but that which watches over these little ones, causing grief untold, and perhaps unutterable, leading the wounded child to reason thus: O that I were worthy of the esteem of those whom I so dearly love, but while they show strong appreciation of the society, the gifts, or the conversation of others who are so far my superiors, they treat me, as I deserve, as though they have little or no confidence in me. We are commanded to be kindly affectioned one towards another, and to be especially careful in regard to those who are weak and tender; what care should we take last we despise one of these little ones.

But, Who are these little ones? All who enter into the kingdom of our Lord Jesus Christ. This truth is not only declared by out Lord in the third verse of this chapter, but it is fully implied in his declaration to Nicodemus. (John iii. 3, 5.) "Except a man be born again he cannot see the kingdom of God;" and, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." All who are born again, of incorruptible seed, by the word of God, which liveth and abideth forever, become "new born babes."—1 Peter i. 23, and ii. 2., and in that birth not only are they manifested as children, but as very little children. Whatever may be their age in the flesh, or whatever may be their capacity, strength, physical or mental, if they are born again, that which is born of the Spirit is spirit, and among the fruits of that spirit will be found childlike humility; like little children, very small, they are dependent, reliant, and desire the sincere milk of the word that they may grow *thereby*. No other growth is compatible with their heavenly birth.

All who enter the kingdom of our God must enter as little childen, and the more they learn, experience or know of God and of spiritual things, the smaller they will feel themselves to be, and the smaller they are in their own esteem, the higher they will stand in the estimation of their brethren. When christians become vain in their imaginations, heady and high-minded, God will provide a way to humble them. They become sensitive, and if their importance is not acknowledged, they are mortified and offended. A gospel course, in such cases, will be very apt to offend them. But wo unto him who shall offend one of these little ones which believe in Jesus. "It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

As a consideration calculated to impress the solemn admonition more deeply on the minds of the disciples, Jesus added the following emphatic declaration: "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The words *their angels* are the same in signification as *their spirits*. For spirits, when spoken of in distinction from the bodies, are called angels, as in the case of Peter when he had been delivered from prison, he came to the house of Mary, and knocked for admittance. When the damsel affirmed that Peter was at the gate, they thinking it impossible that he could be there in his body, concluded that it was his angel, or spirit, or ghost. In the same manner the word was used by the Saddusees in denying the resurrection of the dead, &c.

God's presence is heaven to all who are born of him, and although our bodies are dead because of sin, the spirit within us, which is born of the Spirit of God, is life, because of righteousness, and although flesh and blood cannot inherit the kingdom of God, yet we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "In heaven," in the spiritual presence of God, the spirit, or angel, of the child of God is in communion with God, in his presence, enjoying his presence, and behold his face, for he reveals himself unto them as he does not to the world. No man hath seen the Father at any time, but the Father reveals his face to the faith of his elect, and every one that hath seen the Son hath seen the Father also; but not with their mortal eyes or natural perceptions. Only to their faith, spirit or angels, is he revealed. Always when in heaven, or in a heavenly frame, they behold his face, and derive all their consolation from his presence, in which they have fulness of joy, and at his right hand they have pleasure forevermore.

Seeing then that these little ones which believe in Jesus are in spirit held in communion with the God and Father of our Lord Jesus Christ, how presumptuously wicked for us to despise or offend them. God will avenge them, as his own elect who cry unto him day and night, and they shall certainly triumph over all their enemies.

Marriages.

Jan. 22—At the house of the bride's father, by Elder G. Beebe, MR. HARRIS K. MILLSPAUGH, of Port Jervis, and MISS GEORGIANA, daughter of Col. H. R. Cadwell, of Otisville, N. Y.

Nov. 7—By Eld. P. Hartwell, at the Parsonage, MR. EDMUND MATHIS, and MISS SUSANNA HARWICK, both of East Amwell, N. J.

Nov. 20—By the same, at the same place, MR. ISRAEL W. PHILLIPS, of West Amwell, N. J., and MISS HARRIET E. HILL, daughter of Nathaniel H. Hill, of Hopewell, N. J.

Dec. 26—By the same, at the residence of the bride's uncle, in East Amwell, MR. ABRAHAM YOUNG, and MISS ALICE A. WYCKOFF, both of East Amwell.

Jan. 4—By the same, at the Parsonage, MR. IRA S. BLACKWELL, of Hopewell, and MISS MATILDA H. AKERS, of East Amwell.

Jan. 14—By the same, at the residence of the bride's father, MR. STEPHEN H. DRAKE, of Hopewell, and MISS CATHARINE R. REED, daughter of Abel Reed, of Lawrence.

Jan. 14—In Baltimore, by Eld. Wm. J. Purington, MR. CHARLES EDMONSON, of Washington, D. C., and MISS FANNIE E., daughter of the late John Berryman, Esq., of Baltimore, Md.

Also, at the same time and place, by the same, MR. JOSEPH HUNT, of Baltimore Co., Md., and MISS MARY E., daughter of James Conn, Esq., of the former place.

Dec. 15—By Eld. Jno. H. Gammon, at the residence of Geo. Herndon, Esq., Logan Co., Ky., DEA. E. V. WOOD, of Christian Co., Ky., and MISS ISABELLA T. HERNDON, of the former place.

Jan. 2—At the residence of the bride's father, in Delaware county, Ohio, by Elder L. B. Hanover, MR. DAVID FORD, and MISS SARAH A. MANN.

Dec. 24—By the same, at his residence, MR. FRANCIS A. MCNELIA, and MISS VICTORIA DOWNING.

Jan. 8—At the residence of the bride's mother, Wilmington, Del., by Eld. E. Rittenhouse, MR. PEIRCE GOULD, and MISS LIZZIE S BARBER, both of Wilmington.

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California:—D Bridges..... 5 00

Ohio:—Ira R Edwards 2, Wm Miller 5, L H Loofbourrow 6, Joel Kughman 4, John Horn 2, G H Ward 6, J R Miller 6, J Hershberger 4, John Deffenbaugh 2, Wm Dine 2, Rachel M Rogers 2, Walter Downey 2, J Stephens 8, Eld L B Hanover 8, Dea I T Saunders 4, D M L Singrey 2, David Plessinger 2, Samuel Grelle 8, David Shultz 3, Amy Davis 2, Mrs Mary S Keever 2, Maria Mathew 2, R A Morten 2, John W Dillon 2, Alex Melick 2, Chas McCracken 2, S G Supplee 2..... 94 00

Michigan:—Maria Ely 2, Mrs Martha Brooks 2, Mrs D Wallington 5, Uriah Every 2, H B Fulford 2, Wm H Horton 2, Eld Thomas Swartout 2, 17 00

Wisconsin:—Wm Dick 2, Jas McFarland 2..... 4 00

Minnesota:—E Chowers..... 2 00

Indiana:—S L Black 8, W G White 2, D Pence 6, Mrs M Wright 1, Nancy McCullough 2, D Fawley 2, B Harvey 4, Wm Barker 10, E D Thomas 2, Eld J G Jackson 6, N Chambers 2, Eld James Martindale 10, Elias Newkirk 3 20, Eld H D Conner 2, M Sharp 2, Peter W Swan 2, J N Penwell 10, J Humphrey 2, Chilion Johnson 18, Eld D Bartley 10, John S Moore 6, John McClain 2, W H Shults 2, Mrs S Calvert 2,..... 116 20

Illinois:—K Krider 2, Eld C West 10, John Brickey 20, M F Funk 2, N Wren 4, C S Hilsabeck 2, Wm Clove 2, J Epler 2, C A Jackson 4, R F Hamilton 4, J R Beers 2, T A Spitler 4, Anna Beaver 2, J G Cox 2, H Vaughn 2, Jas Rafferty 7 70, Elias Ingery 20 10, Chas Vandike 4, H A Brooks 2, Jas Smith M D 2, Eld I N Vanmeter 2, J C Chastain 4, F A Worcester 4, Mrs A Eastham 4, Wm Ostler 2, Lewis Smith 2, C King 2, Eld J E Armstrong 11, A H Bryan 10, Geo Hardy 2, Mrs M Dunham 2.. 144 80

Missouri:—B L Daniel 6, L Woodward 2, Eld B O Allen 4, Malinda Medley 4, Watson Carter 14, A B Hazzard 4, C Alsbury 6, P J Burruss 21 75, C Gregory 2, W V Hodges 2 25, Eld J E Goodson 6, P J Woodson 2, J F Nichols 4,..... 78 00

Iowa:—Mrs R Dye 2, D C Byram 2, H Keltner 2, R McCormack 2, L H Thomas 1..... 9 00

Kansas:—J A Guffy 2, J Groshong 4..... 6 00

Nebraska:—John W Anderson.... 2 00

Kentucky:—Chas E Stuart 2, John Mifford 2, Samuel Rector 2, Eld D S Bradley 10, B Farmer 25, Mrs A P Munday 4, Mary A Jones 2, R Tolee 2, A L Woodson 6, A T Winstead 2, Eld J H Gammon 12, D Murchison 6, J E Settle 2, Geo Ringo Sr 2, Levi Bevis 2, Andrew Wood 16, Mary H Wilson 2, K Stone 2, Wm Scott 2.... 103 00

Canada West:—Samuel McColl 3, D T McColl 1, James McDonald 6, J Soady 7 30, J T McColl 2,..... 19 30

Total..... $1144 00

MONIES RECEIVED FOR "THE EDITORIAL."

Chas. Stuart, Ky.....	$ 9 20
Leroy Purifoy, Ark.....	2 30
J. L. Marsh, Pa.....	2 30
Mary Edwards, Ohio.....	2 30
Joel Kaufman, Ohio.....	2 30
Eld. W. M. Mitchell, Ala.....	2 30
Hardy Stevens, Miss.....	3 00
Perry West, N. Y.....	2 30
Saml. McColl, C. W.....	2 00
Eld. J. S. Corter, Va.....	2 30
Jas. W. Corter, Va.....	2 30
Jno. P. Thompson, Va.....	2 30
Jas. Rafferty, Ill.....	2 30
Eld. P. Hartwell, N. J.....	2 30
Thos. B. Yates, Tenn.....	2 30
Eld. R. C. Leachman, Va.....	2 00
Nicholas Potter, Pa.....	2 30
J. George Bender, N. Y.....	2 30
Jas. A. Adams, N. C.....	3 50
J. Soady, C. W.....	2 30
Miss S. O. Heard, Ga.....	5 00
Charles Gordon, N. Y.....	2 30
Hon. Asa Biggs, N. C.....	2 30
Miss Emily Hyman, N. C.....	2 30
E. V. White, Va.....	5 00
Elizabeth Wilson, Ind., (Lost).....	2 30
Wm. F. Kercheval, Va.....	2 30
Jos. D. Elston, N. Y.....	2 00
Joseph Knapp, N. Y.....	2 00
Mrs. Marianne Murray, Pa.....	2 70
Mary Church, Ohio.....	2 30
America Baker, Mo.....	2 30
W. M. Archer, Ala.....	2 30
Henry Rogers, Ohio.....	3 50
Levi S. Reynolds, Ohio.....	2 30
Total.....	$95 10

Obituary Notices.

DIED—In this village, Jan. 23d, **Flora A.**, oldest child of George and Amelia Eggleston, aged 2 years and 3 months.

DIED—On Sunday, Dec. 28, 1867, at his late residence in Minnetonka, Minnesota, Mr. MORRIS CHOWEN, aged 77 years. He has been an Old School Baptist more than fifty years. He was baptized by Eld. Wm. Warren, and united with the Roxbury church, in Delaware Co., N. Y. He died very happily, and praised the Lord continually as long as he had breath. Yours truly,

E. CHOWEN.

DIED—Of apoplexy, at the residence of her brother-in-law, Gabriel Terry, Esq., in this town, on Sunday, January 19, Mrs. **Chaarlotte Terry,** relict of Eld. Thomas Payne Terry, late pastor of the Middletown and Wallkill Baptist church, in the 74th year of her age. Sister Terry has been for many years a highly esteemed member of this church. Her funeral was attended on Sunday, 26th, at the Wallkill meeting house, and a discourse preached from Psa. xxiv. 7, 8, by the pastor.

ELD. G. BEEBE:—Dear Sir—I beg to announce through your paper the death of my father, **Job A. Northup,** who departed this life Sept. 16, 1867, in the 69th year of his age, at his residence in Clark's Green. During his illness, which was about six weeks, he exhibited the same resignation and christian fortitude which had characterized his whole life, His faith in the Redeemer was strong, and much of his conversation was of the rest he longed to enjoy in heaven with those who had gone before. He was conscious to the last, and fell asleep in Jesus. While we mourn our loss, we feel that his calling and election was sure, and we mourn not as those without hope.

S. A. NORTHUP.

CLARK'S GREEN, Pa.. Nov. 25, 1967.

BROTHER BEEBE:—Please publish the death of my dear husband, **Michael Craft.** He died after a long and painful illness, July 25, 1867, aged about 65 years. Some years ago he united with the New School Baptists, was an esteemed and orderly member, and deacon among them. Finally the church saw her error in being connected with that people, and came out from among them, my husband with the rest; but he was not able to attend the meetings of the church much after her organization as a Primitive Baptist church. His disease being paralysis, for six days before his death he was speechless. A few days before he lost his speech he sung the hymn:

"Children of the heavenly king," &c.

He thought highly of the "Signs of the Times." But he has done with those foretastes of heaven, and I trust he is now enjoying the fullness of the feast above with his Lord, whom he tried to serve while here below. He was a kind husband, and an indulgent father. O that I could be reconciled to my loss! for surely the Lord doeth all things well, and I should "Be still and know that he is God."

REBECCA M. CRAFT.

NEPTUNE, Ohio, Dec. 22, 1867.

DEAR BROTHER BEEBE:—Please insert in the "Signs of the Times" the obituary of my much esteemed sister, **Mary Ann Haviland,** who departed this life December 2, 1867, aged 50 years, 5 months and 24 days. She died at her home, in Hunter, Greene Co., N. Y. She had never united with any church, but for many years has manifested her love to the truth; and in her last illness, which lasted sixty-five days, of great suffering of body, still she felt that her Savior was with her, on her right hand; that she should not be moved. She had her senses to the last. All that she desired to live any longer for was that she might administer comfort to our aged father in his last days. She has been as a mother to our father's family for many years. But her labors are finished, and we trust she has gone to join the blissful choir above. May the Lord comfort our dear father, and brother and sister, who survive, to mourn as they who have hope in the first resurrection. My sister died of heart disease. Your unworthy brother,

WM. P. HAVILAND.

WARWICK, N. Y., Dec. 17, 1867.

ELDER BEEBE:—By request of sister Sarah R. Boren, of Missouri, I send you the following obituary notice of the death of her mother, **Polly Coonrod.** She died November 20th, 1867, in Cedar county, Missouri. She lacked about five months of being eighty years old. She had been a consistent Old School Baptist perhaps sixty years. The writer was well acquainted with her from 1810 to 1846, when she moved to the State of Texas. She lived there until the fall of 1866, when she moved to Missouri. Her house was a home for all Old School Baptists. She was a strong advocate for the doctrine taught by Christ and his apostles, that is, election by grace, salvation being alone of God, the final preservance of the saints to glory. She was a mother in Israel, beloved and esteemed by all that knew her, but she has gone to her long and better home. She has left one son and three or four daughters to mourn the loss of a kind mother, but not to mourn as those that have no hope. May the Lord comfort them, is the prayer of their uncle, STEPHEN COONROD.

N. B.—Her husband, (my oldest brother,) died in the fall of 1845, in Jersey county, Illinois. S. C.

GREENFIELD, Ill., Dec. 31, 1867.

DIED—On the fourth Sunday in March, 1867, **John B. Riggin,** son of Elder James C. Riggin, of Morgan county, Illinois, in the 16th year of his age. The death of this youth was remarkable and peculiarly interesting, and gave the most unmistakable evidence of a work of grace in his heart, of resignation to the divine will in sickness, and of victory over death. Two years before his death he told his mother he should live but a short time, and during his sickness, which lasted forty-eight days, his language was remarkable. He would often repeat, "God be praised for his goodness and mercy to me." Again he would ejaculate, "Lord, thou art God, who doest according to thy pleasure in heaven and in earth," &c. As he approached the final struggle he would frequently repeat, "When I can read my title clear," &c. Again, "All o'er those wide extended plains shines one eternal day." He finally fell asleep in Jesus, leaving his affectionate parents, brothers and sisters to weep and rejoice at his early but blessed departure. A funeral discourse was preached by the writer, on last Saturday, at New Salem church, in Morgan county, from Hosea xiii. 14. May the Lord resign his parents to the will of their heavenly Father. I. N. VANMETER.

MACOMB, ILL., Dec. 31, 1867.

MR. BEEBE:—Will you be kind enough to publish in your paper the following obituary:

DIED—At the residence of her son, in Jefferson Co., West Virginia, on Friday, December 20th, 1867, **Mrs. Anna N. Duke,** relict of Robert Duke, and daughter of Eld. Francis Moore and grand-daughter of Eld. Jeremiah Moore, deceased, in the seventy-fifth year of her age. The deceased was a member of the Old School Baptist church over forty years, holding her membership with the Old Zoar church, of which her father, up to the time of his death, was pastor. She was perfectly resigned, and prayed continually, during her illness, to be delivered from her house of clay, and be at rest. May we all be prepared to die as she did, the death of the christian, is the hope and wish of her son.

I live three and one-half miles from Harper's Ferry, and during the life of my mother my house has upon all occasions been open to Old School Baptist ministers, and hope that they will still call upon me, feeling assured of a cordial welcome at all times. So you can direct any of the ministers or brethren who may travel this way, where to stop, feeling that they are welcome to my board. Yours in hope,

ROBERT N. DUKE.

HARPER'S FERRY, VA., Dec. 23, 1867.

DIED—Of typhoid pneumonia, at 8 a. m., December 31, 1867, in Williamston, N. C., **Miss Ellen Biggs.** She was almost 34 years old, and had been, for 17 years, a member of the family of her uncle, Elder C. B. Hassell. Her life was one of extraordinary gentleness, industry and amiability. She was a most valuable and trustworthy friend, had an uncommon sagacity and rightmindedness in reference to the affairs of the present life, and entertained a deep regard for sacred things and for the solemnities of the eternal world. She was very faithful and unwearied in her ministrations to the sick and dying, and, indeed, by her exhausting assiduities of this kind, contracted the cold which brought on her last illness. By a remarkable fatality, she had lost her father just three years, her brother two years, and her mother-in-law one year before her own death—all having died of pulmonary affections; and she had, for some time, apprehended the occurrence of another similar calamity this winter. She leaves a young half-brother, as well as very many devoted relatives and friends, to mourn their loss and cherish her memory. We would bless and adore the gracious name of the Lord Jesus, that with respect to her, we "sorrow not as those who have no hope," but were afforded, during the last sixty hours of her intense and protracted sufferings, comforting evidences of her assured interest in the Redeemer's blood. She repeatedly expressed her strong and all-trusting faith in Jesus, and her love and gratitude to him—seemed deeply to realize the incomparable preciousness of his salvation; and, though desiring, if in accordance with the will of God, a restoration to health, that she might relate to the church what the Lord had done for her soul, and be received by baptism into its communion, yet she showed a willingness to submit to the ordination of providence, and finally importuned the mercy of God to relieve her, by death, from her very severe mental and bodily agonies. On the night of the 28th, when the attending physician announced to her the impossibility of her recovery, she manifested the utmost composure, said that she had been satisfied of the fact for a week, requested us to sing for her, which we did, the beautiful and appropriate hymns: "On Jordan's stormy banks I stand," and "I would not live alway; I ask not to stay," and then extended us all the parting hand, giving wise admonitions to the younger members of our family, and expressing the hope that she would meet us again in a better world beyond the grave. On the evening of the 29th Elder G. L. Tuggle, of Elamsville, Va., had an edifying interview with her, and, at her desire, kneeled at her bedside, and offered up a prayer in her behalf. During the night of the 30th—her last on earth—her sufferings were unintermitted and most agonizing, and, as she descended further into the dark, cold and lonely valley of death, the reconciled countenance of her God seemed temporarily withdrawn, as in the case of her dying Lord, and her distress was indescribable; but her uncle assured her that it was the gloom of death that encompassed her, and that God was merciful, and would shortly take her to himself, out of this world of sin, sorrow and suffering. She very earnestly and repeatedly prayed God to give her strength to talk, but he did not see proper so to do. She became gradually more tranquil, and, at length, passed away, almost as if in a gentle slumber. And we can not but feel that our sad loss is her eternal gain.

SYLVESTER HASSELL.

BROTHER BEEBE:—By request of brother Randolph White, of Macon county, Missouri, I send you for publication the obituary of his wife, sister **Elizabeth White,** who died on the 17th of November, 1867, in the 60th year of her age. Sister White professed a hope in Christ while young, and joined the Baptists while in her 19th year, and has been an orderly, consistent member of the Regular or Old School Baptists for about forty-one years, and died in the triumphs of a living faith, believing firmly in salvation through the grace of the Lord Jesus Christ. I have been intimately acquainted and lived in the same church with sister White for nearly twelve years, and I think that her life and conversation give as strong evidence of the genuineness of her faith in Christ as any brother or sister with whom I have ever been acquainted. She was a good wife, a kind and affectionate mother, an obliging neighbor, and a warm friend to the Old School Baptist cause, and a reader of the "Signs of the Times," and always appeared to enjoy herself well at our meetings, which, at her request, were often held at brother White's house, and indeed I suppose that as much might justly be said in her favor as could be said of any in our day and age. Sister White had been subject to a cough ever since my acquaintance with her, which at times was very troublesome to her, and as she advanced in years she become weaker and her cough affected her more and more, and she appeared to be well apprized of her approaching death; and with her weak and shattered voice often praised God for his great goodness and mercy, and for the blessed hope that she had in a crucified and risen Redeemer. About two weeks before her death she went down to the water, about three hundred yards, to see one of her daughters baptized, and appeared to enjoy it well. Her cough was then bad, and continued to grow worse, until on the night of the 17th of November, she fell asleep in Jesus. She has left a bereaved husband and six or seven children to mourn her absence. But while we feel to sympathize with brother White and the disconsolate children, we, in the language of inspiration, would admonish them not to sorrow as those who have no hope; for if we believe that Jesus died and rose again, them which sleep in Jesus will God bring with him. Although sister White's seat is vacated at our meetings here on earth, she now does and forever will fill the place that the great head of the church designed for her.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

WM. R. MITCHELL.

DEAR BROTHER BEEBE:—Again so soon the fountain of sorrow is unsealed and we feel its bitterness. Our eldest son, **Benjamin Eli Veal,** died of consumption, September 9, 1866, aged 17 years, 3 months and 7 days. His sufferings were very great, but he bore them with such patience as only they can have who hope for happiness beyond the grave. He had never made a public profession of religion, but he left a good evidence that he had passed from death unto life. He conversed freely with me, some time before his death, on the subject of experimental religion. He loved to read the "Signs of the Times," and after he became too weak to read, he had his father read them for him. When he had listened to the relation of an experience that pleased him, he would say, "I wish I could tell as good a one. I always feel myself at home when in the company of the Old Baptists; they talk so different from any other people." He was too feeble, the last week he lived, to converse or hear reading. When I saw he was going, I said to him, "Eli, will you have to leave us? He said, I reckon I shall. I asked if he would rather die and be with Jesus, than to stay in this world of trouble? He replied, "I think I would. O, how I wish I were baptized." I told him he would be as happy as though he were. He said, "O how happy, happy; mother, I cannot come to you; but you will come to me." I told him I would like to go with him; but I should soon follow. He looked at me very earnestly, and said, "O, mother, I wish you could; but you will soon come." He then requested me not to weep, then lay still a few moments, and then sang:

"Jesus my All to heaven is gone," &c.

And when his voice failed, he never spoke again; but took one of his father's hands, and one of mine, in his hands, and shook them, and breathed his last without a groan. Truly,

"Jesus can make a dying bed
Feel soft as downy pillows are."

On the 23d of September a funeral sermon was preached by our esteemed Elder, A. A. Cole, to a large assembly of weeping friends, from Job, i. 21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Thus, in three years and three months we have been bereft of four out of five of our children. We are left with but one surviving child; but we sorrow not as those who have no hope, for we feel sure that our loss is their gain.

ELIZABETH VEAL.

LOGANSPORT, Indiana.

MR. BEEBE:—It is my painful duty to announce the death of my dear mother, **Mrs. Sarah Brink,** wife of Aaron Brink. She died October 17. She lacked but two weeks of being 74 years of age. She has been an Old School Baptist almost fifty years, and always loved to attend the meetings of her church as long as my father lived. At his death we left the farm and moved to Frenchtown, where she could not enjoy that privilege. She attended other meetings a few times, but they did not seem to her like home. She was always glad when Elder Conklin visited her. About eight months ago she was palsied, and never seemed well afterward. Two weeks before her death she became speechless, and finally died without a struggle or a groan, leaving five children, with many relatives and friends to mourn our loss. My affliction is very great. I thought when my father and my twin sister died my bereavement was very great, but then my mother remained with me; now I am left alone. I felt when my mother died that I could say, "O that I had wings like a dove; then would I fly away and be at rest." Elder Hartwell preached at her funeral from 1 Cor. xv. 49: "As we have borne the image," &c. I have had much trouble for a few years past; but the Lord has sustained me, and I am satisfied that it is good for me to be afflicted. My prayer is that the Lord will keep me humble, that I may live near him.

Let friends forbear to mourn and weep,
While in the grave her flesh doth sleep;
A world of toil she leaves behind,
Celestial rest and bliss to find.

CLARISSA BRINK.

KINGWOOD, N. J., Dec. 21, 1867.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be may claim the appellation of brother. Please insert in the "Signs of the Times" the death of my beloved wife, **Nancy Florance,** who departed this life November 15, 1867, aged about 68 years. She was not a professor of religion, but for some time before her death had a great desire to hear brother Leachman preach, and when at any time she was providentially hindered, would say the Lord was with her at home. Her death was very sudden and unxepectedly. She was taken about 10 o'clock, a. m., and died about half-past six, p. m., of the same day. Her spirit took its flight, as I hope, to dwell with her Redeemer above. She leaves six children to mourn their loss, and myself, a poor old sinner; but we hope she has gone where the wicked cease from troubling and the weary are forever at rest.

Brother Beebe, this bereavement falls heavily on me in my old and declining days. I have seen my three-score and nearly three years, and am consequently very feeble and infirm, and no tongue can tell the grief I feel, but I desire to adopt the language of one of old and say, "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord. But,

"Her race is run, her life is done,
Her sun is now gone down;
I hope the Lord will her reward
With an immortal crown."

No one can tell how lonely I feel. Those hands, feeble as they were, so often administered to my necessities, and that kind voice which was so often heard, alas, is heard no more. Your brother in much tribulation, ISAAC FLORANCE.

MANASSAS, VA., Dec. 29, 1867.

BROTHER BEEBE:—Please publish the following obituaries:

DIED—April 3, 1867, our infant son, **Andrew Jackson Simmons,** after an illness of one month, of typhoid and lung fever, aged 1 year, 2 months and 3 days. He came forth like a flower, but was soon cut down. His first was his last sickness. The Lord called for him, and his commands must be obeyed. On the night of his death, while myself and his mother, three brothers and five sisters surrounded his bed, he looked at each of us, and then looked up towards heaven and smiled, with a sweet angelic smile, and his spirit took its flight. O that that smile and reconciliation could be imprinted on the hearts of each of us forever. Although he suffered much he complained but little. He was perfectly conscious to the last. Elder Benjamin Bradbury preached on the occasion, from Rom. v. 21, to a sympathizing audience. A simple marble slab marks the place, with this inscription: "Andrew J., son of R. M. and D. W. Simmons, died April 3, 1867, aged 1 year, 2 months and 3 days.

Sweet be thy rest, our precious boy,
Our arms enfold thee here no more;
Thy bright eyes dim'd, thy little hands
Are folded, and thy sufferings o'er."

ALSO,

George Thomas, son of Alfred W. and Sarah Simmons, born June, 1852; died Jan. 17, 1867. This boy was thrown from a wagon into a ravine about eight feet deep and dreadfully mangled, so much so that in sixty hours afterwards death released him from his sufferings—the result of racing with wagons on the highway by young men, who should be examples to young boys. Surely, in the midst of life we are in death. His mother had been confined to her bed about three months before this disaster. She was spared and permitted to enjoy good health again, when her child was taken with so short a notice; but God alone can reconcile his children to his will. His funeral was on the third Sunday in September, in Greenbush. Preaching by Eld. B. Bradbury, from Heb. iv. 9.

ALSO,

June 3, 1867, **Diana Simmons,** daughter of A. W. and Mary Ann Simmons, aged about 22 years, after an illness of about five months. This young damsel was made willing to obey her Lord and Master, like Rebecca of old. In conversation with me, some time before her death, she said she was ready at any moment, if she thought she was prepared to die. She said she had seen herself a poor lost sinner, wholly dependent on the crucified Savior for salvation. I remarked to her that the preparation of the heart and the answer of the tongue are of the Lord. I told her that her mother, who died many years ago, was brought to realize the same almighty power and grace in her deliverance from sin, and acceptance, in the same way and on the same spot, only four months before her death. And I told her that I, if I ever received the evidence of the pardon of my sins, and acceptance with God, it was in the same way, and on the same spot of earth—as I at that time lived with her father and mother. This seemed to comfort her, and also to astonish her. Here no heart can think, nor tongue can tell, nor language express the feelings, the joy, the consolation of a poor soul when brought under the divine control of the power of the Holy Spirit. Now, brother Beebe, and brethren and sisters in Christ, our hearts run together like two drops of water. Here is the only foundation on which we can build with safety, (I will not say *build,*) but upon which our hopes are built.

Although neither this daughter nor her mother were members of the church, visibly, yet they both were brought, by being born of the Spirit, to see the kingdom of God. Her funeral discourse was preached on the third Sunday in July, by Elder Wm. A. Thompson, from Isa. xxx. 19, to a very large congregation. May the grace of God sustain and comfort her aged father, and make his last days as peaceful as her's were. Brother Beebe, we wish these notices published in the "Signs of the Times," that our brethren may know of our afflictions.

ELD. R. M. SIMMONS.

GREENBUSH, ILL., Dec. 17, 1867.

DIED—At his residence, Komoko, Ontario, C. W., on the 20th of December, 1867, after an illness of four days of bilious intermittant fever, **Deacon Peter Macintyre,** in the 59th year of his age. The subject of this notice was a native of Argyleshire, Scotland; emigrated to Canada in 1820; was converted by grace under the preaching of Elder D. Campbell, in 1828, and was appointed Deacon in 1853. He was naturally of a mild and retiring disposition, but was firm and decisive in his judgment. He had a clear conception of the great truths of the gospel, and "earnestly contended for the faith which was once delivered to the saints." He was grieved in spirit over the floods of Arminian heresy that nearly deluged this branch of the church. They were his greatest troubles. A couple of hours before his death, in speaking of those who "teach for doctrine the commandments of men," he said: They have grieved my spirit! They have trampled upon the grace of God! Yes, they have trampled it in the dust, but they will give an account of it. I see plainly that their works will not stand the fiery test of the great day. Seeing his sorrowing family weeping around him, he said: "Weep not for me, but weep for yourselves." "But without faith it is impossible to please God." Twenty minutes before his dissolution, he commented upon the last chapter of Revelations, from the 1st to the 14th, inclusive. Thus ended the exemplary life of a heaven-born child, in the full triumphs of faith.

E. McCOLL.

WALLACETOWN, C. W., Jan. 8, 1868.

ELDER BEEBE:—Please publish the obituary of brother **Abram Mead,** who died December 10, 1867, aged 52 years, 9 months and 9 days. His disease was consumption, with which he had been afflicted a number of years. He bore his sufferings with patience, looking anxiously for his change to come. He united with the church at Jefferson, in October, 1832, and continued a worthy member until his death. When the division occurred in the church he was found with the Old School Baptists. He loved to meet with the people of God, and his seat was seldom vacant. He has been a subscriber for and reader of the "Signs of the Times" for a number of years, and a firm believer in the doctrine which they contain. Elder L. P. Cole preached on the occasion from Phil. i. 21. "For to me to live is Christ, and to die is gain." He has left a wife and five children, with many relatives, to mourn our loss; but we have reason to believe that our loss is his gain.

DAVID C. HIX.

JEFFERSON, N. Y., Dec. 24, 1867.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

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B. L. BEEBE.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

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Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each	1 12
Russett—Plain, each	1 00

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Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Expreee Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all principal Ticket Offices.

H. RIDDLE, Gen'l. Sup't. WM. R BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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DR. H. A. HORTON'S MIASMA ANTIDOTE:—A SPEEDY AND PERMANANT

Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns or Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., FEBRUARY 15, 1868. NO. 4.

Samuel McCall 1 June 68

POETRY.

For the "Signs of the Times."

PRAYING IN SPIRIT.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

When I have banished wayward thoughts,
Of sinful words the fruitful seed,
When folly wins my ear no more,
The closet door is shut indeed,

No human step, approaching, breaks
The blissful silence of the place;
No shadow steals across the light
That falls from my Redeemer's face.

And never through those crystal walls
The clash of life can pierce its way;
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know,
When I have crossed the threshold o'er,
For he, alone, who hears my prayer,
Has heard the shutting of the door.

Selected for the "Signs of the Times."

BROTHER BEEBE:—The following lines were selected when under severe affliction, and are expressive of my feelings. Looking to you as a father, I submit them to your judgment.

ELIZABETH HORTON.

O tell me, thou life and delight of my soul,
Where the flock of thy pasture are feeding;
I seek thy protection, I need thy control,
I would go where my Shepherd is leading.

O tell me the place where thy flock are at rest,
Where the noontide will find them reposing,
The tempest now rages, my soul is distressed,
And the pathway of peace I am loosing.

Oh, why should I stray with the flocks of thy foes,
Mid the desert where now they are roving,
Where hunger and thirst, where afflictions and wos,
And temptations, their ruin are proving.

Oh, when shall my wos and my wanderings cease,
And the follies that fill me with weeping;
Thou Shepherd of Israel, restore me that peace
Thou dost give to the flock thou art keeping.

A voice from the Shepherd now bids thee return,
By the way where the footprints are lying,
No longer to wander, no longer to mourn,
O fair one, now homeward be flying."

AUGUST 22, 1868.

CONVINCED SINNERS ENCOURAGED.

Who is the trembling sinner, who,
That owns eternal death his due?
Who mourns his sin, his guilt, his thrall,
And does on God for mercy call?

Peace, troubled soul, dismiss thy fear,
Hear, Jesus speaks, be of good cheer;
Upon his cleansing grace rely,
And thou shalt never, never die.

CORRESPONDENCE.

OWENSVILLE, Ind., Nov. 18, 1867.

MY DEAR BROTHER DURAND:—Grace, mercy and peace be multiplied unto you. Your very kind, christian and deeply interesting letter reached me by due course of mail, and its contents have been carefully noted. I will try to respond in the best manner I can, after informing you that I am still confined at home, wholly unable to resume my pulpit labors, and am so very nervous that I can scarcely write at all.

I think, my dear brother, that I know something of the sorrows, trials and conflicts of which you speak, prior to your being enabled to realize peace with God, through our Lord Jesus Christ; neither have I forgotten how very clearly I saw the justice of God, in the condemnation of such a wretched sinner as I felt myself to be. But, as I am sometimes permitted to hope, God was pleased to reveal to my poor heart how his justice sweetly harmonized with all his divine perfections, in the complete and eternal salvation of all for whom Christ Jesus suffered upon the cross; that it is through his suffering, death, resurrection, ascension, and glorious intercession, that sinners are saved. This important lesson I learned when far from the influence of any religious society, immersed in the deep, dark woods, solitary and alone. I was there taught to believe, adore, and rejoice in the doctrine of salvation by saving, rich, free and reigning grace alone: and I beleive the same blessed truth now; for surely no other system or plan could have ever reached my case; and upon that plan I am still willing to risk my eternal all. * * * I understand it to be one of the duties of the ministry to admonish brethren and sisters to a faithful discharge of all the duties assigned them in the sacred scriptures; and if I have evidence that there are some of the Lord's children out of the church, I have felt it my duty to admonish them to the discharge of their duty, as well as others. But in this matter we should be very careful to distinguish between the living and the dead; for it is certainly true that the dead in sin are entirely ignorant of gospel truth, as revealed in God's holy word. They have no love for the truth, nor for those who have embraced it; and consequently have no place in the church of God; and great care should be taken that such do not creep in unawares to spy out the liberties of the family. In regard to getting up revivals, I have this to say: men can, and often do, get up great excitements and call them revivals of religion; and perhaps they are honest, and really believe they can aid the Lord in the work of bringing sinners to the knowledge of the truth; but I have not so learned Christ. I must therefore maintain that all revivals of genuine religion are the product of the power of God, in the reign of his grace, unaided by human agency or instrumentality; and this will abundantly manifest itself by the subsequent conduct of those who profess to have been under its influence. No, my dear brother, I do not believe that either I or brother Strickland had any hand in bringing about the wonderful and glorious displays of God's power, in gathering in from the land of darkness and of death, those who have been added to the churches of the Salem Association during the past few years; but all is of the power, goodness and mercy of that great and eternal Jehovah, who has declared that his counsel shall stand, and that he will do all his pleasure. I do not endorse the idea that all men are required to believe and obey the gospel, and that they are condemned for rejecting it. This is nothing short of the Arminian view of gospel condemnation. I understand, for myself, that none but those who have been quickened into divine life, are the subjects of gospel address: in other words, the gospel is a spiritual system, and must be addressed to spiritual subjects. I cannot believe that *spiritual action is required of natural agents, and they condemned for non-compliance.* Such an idea reflects great dishonor upon the character of the God of the bible. As to what should be preached to the family of the Lord, we would all say, the gospel, in all its fulness. But how shall we divide it into milk, meat and herbs? I do not know that I fully comprehend the apostle's meaning in the use of those terms; but be it what it may, one thing is certain: it was something that was necessary to the spiritual sustenance and growth of Paul's brethren; and I know of nothing that will accomplish those desirable ends, but the truth as revealed in God's holy word, and proclaimed by the gospel.

I believe that in every gospel sermon *the doctrine, or first principles of the christian system,* should be plainly laid down, and that then its connection with the experience of saints should be shown; which leads to the practical development or manifestation of the work of grace upon or in the heart of such as are taught to know the Lord in the power or manifestation of his truth. I believe I have touched upon the doctrinal points referred to in your letter; and however poor and imperfect the effort, I humbly hope that you will comprehend my meaning; and if so, you will have the views of the members of the Salem Association, *what others may say to the contrary notwithstanding.*

Now in regard to our practice of shaking hands while singing, I do not pretend to say that it is any part of spiritual worship. It has been a long established custom among Regular Baptists in the West. It may be tradition, and is no doubt, upon some occasions, carried too far. Whenever there is an effort made to excite the animal passions, or arouse fleshly feelings, then they go too far, and commit an error that should be avoided. So far as my own experience and observation are concerned, I must say in all good conscience that I have seen no evil result from the practice. I should, however, not be offended if the brethren thought proper to dispense with it altogether; so that whether they do, or do not practice it, I am content. I desire to pursue that course that will result in the greatest good to my brethren, and reflect the greatest amount of honor and glory upon my dear Redeemer. If this is not my object then am I deceived altogether.

I have no doubt, my dear brother, from what I remember of our conversation when you were with me, and from what I have heard from the brethren, that you and I would agree upon all essential points connected with the grand and glorious system of salvation as revealed in the scriptures, and proclaimed in the gospel of the Son of God; and when I find a brother with whom I thus agree, my soul is drawn out in love and sweet fellowship to him as one of the blessed of the Lord; and although we may differ upon some minor points, or with regard to the application of some text of scripture, I am not disposed to make any difficulty over the matter. Peace, my dear brother, is very desirable with me, if it can be had on bible terms. I would

be glad to exercise that charity which endureth all things, and thinketh no evil. The brethren in this country were well pleased with your preaching, so far as I have heard an expression from them. I greatly desire you to visit them again; and I would surely be much gratified to see you here again.

I have given you my views as clearly as I am now able to do, upon the points referred to in your letter; but I fear you will not be able to read what I have written. If you can read it, please inform me how far we differ, and upon what points, if at all. I feel, dear brother, that my ability to write to instruction or edification is so great, that I seldom attempt it. This letter will convince you that I am a very poor writer. True, I have written in much pain, but I do not know that I could do much better, so far as diction is concerned, if I were well. A deep sense of these things has prevented me from writing more frequently. I must stop; I cannot stand it longer. May God bless you, dear brother, with strength for the great work in which you are engaged; and may he help us all to know his dear name while here, and finally save us in his better kingdom, is the prayer of a poor sinner saved by grace, if saved at all. Pray for me and mine.

My brother in love and affliction, Farewell.

JOEL HUME.

OWENSVILLE, Ia., Jan. 7, 1868.

VERY DEAR BROTHER DURAND:—All hail, thou that art highly favored of the Lord! I desire to adore and praise the name of the Lord that my health is now as good as usual, so that I am able to resume my pulpit labors to some extent. I received your kind and deeply interesting letter by due course of mail, and noted its contents carefully; and I rejoice to know that you were prepared to endorse the sentiments presented in my letter to you, with all the imperfections connected therewith. My object was to present, not only my own views, but the views of the Baptists with whom I stand connected. Suffer me now, my dear brother, to remark that there are some things existing among us about which it is impossible for you to understand the truth, as do those who live here, and are fully acquainted with all the facts connected with those matters; and we should be very careful not to become prejudiced against a community or an individual, until we are properly advised of all the facts in the case. A word to the wise is sufficient.

I am too well apprised, my dear brother, of the imperfections that are attached to my corrupt nature, to attempt to set myself up as a standard of orthodoxy by which the Baptist denomination is to be tried. I know and sensibly feel my great liability to err in judgment, as well as in every thing else, and therefore I cannot claim infallibility. Nevertheless I have to think and believe for myself, disiring to be corrected when wrong, and instructed when too ignorant to understand the deep things of God.

I hope, dear brother, you will not be offended with me if I ask you two simple questions, and request you to answer them in a direct manner. First: Does God require any of his creatures to obey the precepts enjoined in the ten commandments? Second: Has God foreordained or predestinated that any of his creatures should disobey them? I wish to understand you clearly upon this subject. I do not believe that ministers of the gospel should indulge in speculation; this I have been very fearful of in myself. I am inclined to believe that at least one object of preaching the gospel is, to comfort, encourage and instruct the people of God; hence if I should labor two hours in the pulpit, and preach that which the saints of God do not understand, then these very desirable ends are not attained; and indeed I had better said nothing, because instead of instructing, I have confused and bewildered the minds of those I should have instructed. Upon this point I feel that I should be very careful.

Again, I have thought that the Lord does not impress the minds of his ministers with the importance of revealing any doctrinal sentiments, until he has prepared the hearts of his people to receive it. Therefore if I preach what my brethren do not understand and cannot receive, I feel satisfied that one of these things is true: either the sentiment in itself is not true, or the time has not come to preach it, or I am not the man to do it. Hence you will learn that my views are, that if the people of God are comforted or instructed by the preached word, we must preach that which they can understand and harmonize with their experience. Believing these sentiments, as I most assuredly do, together with the following sentiments, that every thing that we as ministers are authorized to preach is clearly taught in the holy scriptures, I hope that your mind will be prepared for what follows. Will you, my dear brother, do me the favor to direct my mind to the scripture that teaches that the church of God was generated in Jesus Christ before the world began, and regenerated at the resurrection of the Savior? And please cite me to the scripture that teaches that there is nothing done for the Adam sinner in the work of being born again. These things trouble me. I never heard of such things until within the last few years. The Baptists did not in years gone by preach and write in this manner. Now if the church was generated in Christ before the world began, or in eternity, then was she begotten; for generate is to beget, to procreate, to prapagate, to produce a being similar to the parent. If this be true in regard to the children of God, then in their generation they were like the Parent that generated them, holy, spiritual, heavenly and divine. Now, dear brother, please tell me when, where, or how this generation became violaters of the holy law of God, fell under its curse, and became dead in trespasses and sins. To a mind so very weak as mine, the idea is perfectly incomprehensible. Please do not understand me to say that these sentiments are untrue, but simply to say that I do not comprehend or understand them. If the people of God were generated in Christ in eternity, then were they holy; and if so, where the necessity of a change? where the necessity of regeneration? Can their condition be bettered? If they are generated holy and spiritual, and undergo any change whatever, it must necessarily be for the worse, because holiness cannot be made better. To my mind this sentiment destroys the necessity for a change, or the new birth, entirely. This may be ignorance on my part, but if so, I hope you will take the more pains to instruct me in the knowledge of these matters more perfectly. * * * * * * * *

But remember, dear brother, that *think so's* will not satisfy my mind. I want a "Thus saith the Lord" for every item of my religious faith. Truth is beautiful and glorious—I mean bible truth—and, I believe, of easy comprehension, so far as relates to the salvation of sinners, or the duty of saints. The scriptures teach us that the first man was of the earth earthy; that he was made a living soul. The second man is the Lord from heaven, and was made a quickening spirit. Our Savior declares, that except a man be born again, he (the man) cannot see the kingdom of God. And as no one would presume to say that the second man, the Lord from heaven, must be born again, I take it that he refers to the first man that was of the earth, that was natural, and that was made a living soul. This is the man that transgressed the law, that fell under its curse, and became dead in trespasses and sins; in his fallen and corrupt nature wholly unlike God, to whose image he must be conformed, or heaven he will never see. You will discover that I believe that the fallen sons of Adam are the only beings in heaven or upon earth that are sinners in a bible sense, and that need redemption or regeneration. I cannot see the difference between regeneration and being born again, that some brethren think does exist. They may be right, but I cannot see the point. What edification or comfort is there, dear brother, in denying any change in the sinner in the work of regeneration? What text of scripture teaches the doctrine? Please inform me, and then tell me how the souls of the disciples could be confirmed and established in the faith, if those souls had not been enabled to exercise faith in Jesus. And tell me also, how the souls of those who were beheaded for the word of God, and for the testimony which they held, were found under the altar, and clothed in white robes, and waiting, and crying, "How long," &c., if these souls were not born again, or made partakers of the divine nature. These things, dear brother, should cause some deep reflection before we deny any change in the regeneration.

I have written in the spirit of kindness; please regard it as such. If we differ, I hope we differ honestly. If we do not differ, the name of the Lord be praised. If I do not know the truth I desire to know it, as nothing but the truth will do us good, either in this world or in that which is to come. If brother Beebe thinks this letter will not disgrace his paper, you are at liberty to have it published. And if you do, you are at liberty to publish my other letter. I am willing at all times that my views should be understood by all who desire to know them. I ask an interest in your prayers. May the Lord bless you, my dear brother, and all of his dear saints. Write soon. Farewell.

JOEL HUME.

HERRICK, Bradford Co., Pa., Jan. 30, 1868.

DEAR BROTHER HUME:—I am glad, and disire to be thankful to our God, that the temporal blessing of health has been restored to you, and that you are able to resume your labors as a servant of the brethren for Jesus' sake. That they may be blessed, as in days gone by, to the comfort and edification of the dear children of God; and that you may be abundantly comforted, encouraged and strengthened, though flesh and heart fail, by him who is the strength of our heart, and our portion forever, is my prayer, for the dear Redeemer's sake.

I have read your letters with deep interest, and have prized them the more because of our limited opportunity for conversation when I was at your house. I fully believed then that a full interchange of views, a candid conference concerning the things which God hath prepared for them that love him, and which we hope he has revealed unto us by his Spirit, instead of manifesting an essential disagreement, and producing ill-feeling and separation, would manifest between us that unity of the faith in which all the members of the body of Christ are to come together, and that charity which is the bond of perfectness; and would result in that mutual comfort and instruction which the saints are taught to expect from speaking often one to another. So far our correspondence has not disappointed, on my part, my expecta-

tions. It has confirmed the fellowship I felt for you, and has been profitable to me; and I am glad to believe, from your expressions, that its tendency has been the same on your part; and confidently hope that so long as we may continue a correspondence, it may be, not as antagonists, but as brethren who love each other for the truth's sake, and whose earnest and paramount desire is to learn at our Savior's feet the truth as it is in Jesus, and see eye to eye in the things of the kingdom.

Since the time when I was enabled, as I hope, to see that kingdom, and was made to rejoice in its glorious beauty, and was set in the way of learning concerning its wonderful and excellent character, I have felt that the subjects thereof, the people who constitute the kingdom of the King eternal, invisible, bear to each other a closer and dearer relationship than any that is of this world; and that wherever on the earth I should meet one of them, our meeting would be, spiritually, in our common dwelling place, "the secret place of the Most High;" and that it would be my blessed privilege so to regard him, unhindered by any difference of earthly circumstance or fashion, as one with me in that heavenly and eternal relationship. So I have felt in regard to those who, in our age and country, are called Old School Baptists; and who, in every age and country, whatever their name as an organization, are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. No earthly lines of essential distinction can be drawn between them.

In our land the intercourse by messengers and epistolary correspondence between the various branches of the church, has been very widely extended; and its general result has been to manifest that unity and love of which I have spoken. I trust it may still be kept in mind by all of us, that the church of God *is* one; that all may strive, while earnestly contending for the faith and resisting every error, to "keep the unity of the Spirit in the bond of peace."

It is true, as you say, that there are some things in every church and association which only those can understand and rightly judge of who are personally acquainted with the circumstances. I desire to avoid becoming prejudiced against any individual or community, and am not conscious of any such feeling; certainly not against the brethren of the Salem Association, with whom I enjoyed such pleasant communion. Should there be any one in whom I lack full confidence, it is, or ought to be, because I have failed to receive that evidence which he alone can give,—*which no brother or body of brethren can give for him.* I would hardly regard this as prejudice. Each one, as you remark, must answer for himself. Our Savior says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 37. Salvation by grace, and not by works, is the elemental sound in the language of Canaan, which enters into all the words of that language. None can thoroughly pronounce this scriptural "shibboleth" but such as have been taught of the Lord. Unless I can discern that sound I cannot feel full fellowship. Should it, therefore, ever occur that I meet one bearing the name of Baptist, in whom I am not able to see a knowledge and love of the truth, I hope none of the dear brethren who for themslves can receive me, will require on my part an expression of fellowship I do not feel, as a consideration of my receiving their fellowship.

I gladly embrace the privilege you have, at my request, to send your letters to brother Beebe for publication in the "Signs," believing they will be of interest and benefit to the brethren; and I will briefly respond to the questions you have asked me, through the same medium.

Your first question is: "Does God require any of his creatures to obey the precepts enjoined in the ten commandments?" The law, we are told, was given to national Israel, and to them exclusively. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. v. 3. "And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?"—iv. 8. "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation."—Psa. cxlvii. 19, 20. The people, who could only hear the letter of the law, were at times very zealous and determined to keep it. But Joshua began to present the truth of the gospel of Jesus, whom he prefigured, when "he said unto the people, Ye cannot serve the Lord, for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins."—Joshua xxiv. 19. None of the fallen race of Adam was ever able to keep that holy law. This our Savior clearly shows, when he explains the strictness of the law, and tells what constitutes a transgression of it. The natural mind wonders at this, and asks why, then, was it given, or, "wherefore, then, serveth the law?" Turning to the apostles for information, we learn that "The law was added because of transgression." (Gal. iii. 19.) "For until the law sin was in the world." (Rom. v. 13.) The law was not intended to give life, neither was it the purpose of God that righteousness should be by the law; but it was a school-master to bring us to Christ. (Gal. iii. 21–24.) "The law entered that the offence might abound." (Rom. v. 20.) "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, *that it might appear sin*, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that *the law is spiritual*, but I am carnal, sold under sin." (Rom. vii. 7, 12, 13, 14.)

Now, my dear brother, am I not right in the conclusion, that the law was not given with the purpose and design that any of the fallen race of Adam would ever keep it, and live by it? I have no doubt we agree that this is taught in the above scriptures, and is in harmony with all the doctrine of God. The law presents a perfect rule of measurement, showing the perfect holiness required of God, and when applied to man, brings all the world in guilty before God. (Rom. iii. 19.) Strictly speaking, none become guilty because of their disobedience to the precepts of the Sinai covenant; but their disobedience to that, shows their guilty state, *and manifests that condemnation which passed upon all the posterity of Adam in him when he fell.*

National Israel, as a fleshly people, under a law which they continually transgressed, may represent all the race of mankind who fell in Adam. As a people separated from among the nations of the earth to be God's "peculiar treasure," they are typical of the election of grace, the spiritual Israel. As the letter of the law, written on tables of stone, was given only to national Israel, so the spiritual covenant, with all its promised blessings, belongs exclusively to spiritual Israel. The law is mandatory, as given to the fleshly people; but it is also a prophetic declaration of God's holy and blessed will concerning his own spiritual people. Observe the form of the commands: "*Thou shalt* love the Lord," &c. "*Thou shalt* love thy neighbor as thyself." Now these declarations, as God is true, must certainly be fulfilled in those unto whom prophetically they were spoken. Therefore the apostle says, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit."—Romans viii. 3, 4.

I have answered this question as fully and clearly as I can, consistently with due brevity. It is a most interesting subject, and presents a wide field. The second question is: "Has God foreordained or predestinated that any of his creatures should disobey them?" The answer to this appears to be involved in what I have written above.

As all men by their fall in Adam were rendered utterly incapable of doing good, and were in that state when the commands were given, the question would be, whether God predestinated the fall of Adam. Should I doubt this, I must give up my belief in predestination altogether. I cannot suppose that God has predestinated some things and not others; for if so, there would be no certainty in regard to such things as were predestinated, as something that he did not predestinate might occur to interrupt what he did. The very thought that God inhabits eternity, and that his name is "I AM," there being no past or future with him, settles the doctrine of absolute predestination. (Though that adjective is unnecessary, as predestination must be absolute or not at all.) In the Lord's answer to Job out of the whirlwind, as in all the bible, the teaching on this subject appears clear to me. But I need not dwell here, for I am not writing to one who will say, "Why doth he yet find fault, for who hath resisted his will?"—Rom. ix. 19, 20.

In regard to those who are left in unbelief, and cast off, I know only what is presented in such scriptures as the following: John xii. 39, 40, Rom. xi. 7–10, Jude 4, 1 Peter ii. 8.

Should any lover of truth doubt that the fall of Adam was in accordance with God's predestination, I would ask of him, Do you believe that God predestinated the salvation of his people in Christ *from sin* before the world began?"

What you say about the object of preaching I fully agree with. I believe that when the truth is preached the saints will be comforted and instructed. Yet we know that sometimes one receives food in the preaching, while another remains hungry, though hearing the same. I may not to-day be prepared to receive, comprehend, and rejoice in a truth which yet brings instruction and joy to the soul of my brother. But if it is truth, being in accordance with scripture, I will be glad in my brother's comfort, and wait my time. I would remember, as a preacher, that the scriptures are my only guide, and that whatever I may find there is profitable for doctrine, for reproof, for correction, for instruction in righteousness; lest some one might harrass me by saying, "That is not the truth, for I am not comforted by it," when in fact he does not love the truth. The preacher is sent to teach; and in a certain sense, as teacher, he has something to present with all authority, something to *teach;* while he is assured that the truth of his teaching will be attested by the experience of the saints. The brethren may sometimes be in such a state, having been bewitched by false teachers, that they for the time are ready to count him their enemy who tells them the truth. (Gal. iv. 16.) You will not understand me to have presented these thoughts by way of controversy, but

as additional considerations in harmony with what you have said upon this point.

You ask me to show you the scripture that teaches that the church was generated in Christ before the world began, and regenerated at the resurrection of our Savior. To the first part of the question I reply, that I do not know of any such scripture. I suppose you believe with me that the life which is given us through Jesus Christ, and manifested in us when we are born again, was in him from everlasting. But to say that the church was *generated* in Christ, would be to say that this spiritual life, or incorruptible seed, of which the saints are born, was generated in Christ before the world began; which I am not prepared to say, since that word is not so used in that connection in the scriptures, *and since the previous and eternal existence of this spiritual life, as the incorruptible seed, was necessary to generation.* This is my view: the children who were partakers of flesh and blood, being born of corruptable seed, of the generation of Adam, are now made partakers of the divine nature, being born again, of incorruptable seed, (the eternal Spirit of God) of the generation of Jesus Christ, through his resurrection, wherein he was begotten from the grave by this same eternal Spirit, or incorruptable seed. And this bringing them up from under the law, from the power of the grave, by and in the resurrection or begetting of Jesus Christ from the dead, to life and immortality, I understand to be the regeneration.

This brings me to the last part of your question, which I think is answered in the communications of brother Johnson and others in the "Signs." In Titus iii. 5, does not Paul speak of the "washing of regeneration," as the fundamental work in, and necessary to, our salvation? When was the work of atoning for, or washing away, the sins of God's people accomplished, if not in and by the resurrection of Jesus Christ?

I cannot cite you to any scripture that teaches that nothing is done for the Adam sinner. The children who fell in Adam, are saved in Christ. Those who are saved *needed* salvation. The poor, weary, mourning sinner, is the one who shall be finally delivered from the bondage of corruption, and brought to the enjoyment of everlasting rest and glory. I should indeed reject, as vain and false speculation, that which contradicts this. I have never heard any Old School Baptist preach that nothing was done for the sinner, nor have I understood such a sentiment to be held by any writer in the "Signs," nor have I ever heard one profess to believe it. But lest I may have overlooked it, or failed to understand what was meant, I here ask of the readers and correspondents of the "Signs," if any one holds such a doctrine to let it be known. And while I hold myself ready to hear and consider any views of my brethren, I here declare that I am fully prepared to pay no attention to any reason that may be given for such a thing. It would undermine the blessed peace and rest I look forward to, and a sweet sense of which now comes softly over me, as I think of weary and overburdened dear ones who have gone before, and whom I long to follow to the land of rest.

But before I attack such an idea, let me know, brethren, who of you holds it. I want the one whose doctrine it is to say so for himself. Should any one ever have made expressions, from which such an idea could legitimately be inferred, yet now if he disclaims it, that is enough for me. What follows in your letter, based upon the supposition of this belief, I need not more particularly notice. While I agree with you that it is the first man, who is of the earth, earthy, that fell under the curse, and is saved; you will agree with me that in his new birth, his earthly nature is not made spiritual, but he receives a new life, a divine nature, which he never had before; so that now, after he is born again, he stands connected in his earthly nature with the Adamic head, and in spiritual nature with him who was made a quickening spirit. I would not deny that there is any change in the sinner. There are new feelings, new views, new desires, new enjoyments. I only deny that there is a *change of nature.* I would like it if some one who thinks differently would notice expressly this question, which has often been asked: *Does a birth change the nature of the thing born?*

We are now partakers both of a corrupt and earthly nature, and of "the divine nature." These two kinds of life are not visible to natural discernment. We cannot see and examine life. But we know that the inclination to sin comes from the old nature, while the love of holiness, and the heavenly joys we feel, must spring from the divine nature. By this holy Spirit of God the poor sinner is sealed unto the day of redemption when he shall be fully conformed to his Savior's image. *If this is true, it is comforting.* I think we agreed on this when I was at your house, while I argued the point with brother Vanmeter.

I have written lengthily. I hope, my dear brother, there has been nothing said to raise an uncomfortable feeling, but that you will write freely in return, and point out that in which you have not been able to understand with me. There are very deep mysteries here, but the Lord will explain them to us as fast and as fully as will be for our good, and for his glory. I feel sensibly my liability to err, and to fail in clearness of expression.

I do not think the Lord will let me forget that I am a poor sinner, saved, if saved at all, by grace. I thank God that it is yet my privilege to enjoy the fellowship and communion of saints. That I love them that love the the truth, I cannot doubt.

O, my dear brother, there is a feeling yet in my heart that I would fain express; but I cannot. A sense of the great goodness of God in permitting me to hope. Such a sinner,—my heart so full of evil,—so unholy and rebellious,—every day I deserve to be cast off from the favor of God. O how can I speak of his tender pity and compassion? How can I tell how sweet his mercy and loving kindness? Now, while I write, my heart is full. I could lie down and let it burst forth in a great cry—a cry of sorrow and mourning because I am so helplessly unworthy and sinful; a cry of melting thankfulness for the compassionate tenderness of our dear Savior. His love has broken my heart. There is no strength remaining in me. Like a weary child I would fall and rest upon the everlasting arms of love and mercy. But I do not know with what words to describe the feelings that now moves me,—a blending of sorrow, humble submission, sweet thankfulness, trembling joy, and an overwhelming love to God that I hardly dare acknowledge, for I am unworthy to feel it, but it cannot be repressed.

And can it be possible that there shall be found place again in my heart for anger towards any one; for stubbornness, or pride, or any evil inclination? How I dread the thought. O that I might, as I now feel that I would, "walk softly before the Lord all my days, in the bitterness of my soul." O that it might be my blessed privilege to walk in the footsteps, and be ruled by the spirit of my blessed Savior. Yet I know that I shall not be permitted to forget that prayer, "God be merciful to me, a sinner."

My dear brethren, wherever you may be, unto whom the word of this salvation has been sent, who have learned the doctrine of GOD OUR SAVIOR as the world can never learn it, may we strive, in all our conferences with each other, and in all our thoughts towards each other, to watch and scrutinize our feelings and motives, and crucify all selfishness, pride, vanity, jealousy, malice, and the like, and live together as dear children. May we be jealously careful that in our words or actions towards each other, we be not influenced by any thing like anger or envy. In those moments when we are made to feel how wonderful it is that God should be so tenderly compassionate and forgiving to us, we could not be angry with any one, however unjust or cruel towards us. In a heart filled with the love of God, overflowing with a sense of his goodness, there is no place for pride, anger or malice. So may we at all times remember that these are our subtle enemies, and carefully guard against them. When every thing that is carnal and earthly is taken away, we are left only with love; love to God, love for his truth, love to each other for the truth's sake: we are left close together, bound into one by that charity which is the bond of perfectness, and in which none who do not know the truth can be bound with us.

My desire is that I may bear with patience and serene confidence in God, all the heavy burdens and severe trials of this life; that the kindness and love of God towards me, a rebellious sinner, may make me kind and tender in my inmost thoughts towards every one, while I still make no compromise with error; that the love of God may rule in my heart; and that every brother, whatever I may think his faults to be, may be dear, very dear to my heart; his faults and mine covered from each other by that charity which is kind, and that I may esteem him, as I am taught by precept and experience to do, better than myself.

I feel, my dear brother, that all that I have tried to express, you have experienced and desired long before I had a hope in God; and that you will understand what I cannot tell. May you prosper and be in health, even as your soul prospereth, and be sustained in every trial and labor by the Strength of Israel. I send salutation in love to all the dear brethren.

In hope of eternal life, which God that cannot lie, promised before the world began, I remain your brother, affectionately,

SILAS H. DURAND.

TRIBULATION.

COVINGTON, Ga., Jan. 6, 1868.

In the experience of the saints one of the most difficult lessons to reconcile to their comprehension is the necessity and usefulness of trials and afflictions. Although it is plainly recorded from the lips of our incarnate Lord himself, that "In the world ye shall have tribulation," yet when called to suffer in their own individual persons the fulfillment of this declaration, the almost invariable course of the subjects of such exercises, is to count it an evidence against the genuineness of their hope. For the comfort of the tried and tempted "little ones," let us apply the scripture test to this subject, and see if it will not tend to settle that trying point which every one of the children of God longs to know.

Consider first that a growth in grace is a growth out of self and all confidence in earthly help, and into Christ and an exclusive reliance on him, not alone for justification before God, but for preservation and supporting grace through all the weary journey of this mortal life. In the exultation and joy of the first manifestation of the righteousness and atoning blood of Christ applied per-

sonally to our own case to make us free from the righteous condemnation of divine justice, the common conclusion is that our sorrows are all overpast, and we shall go on in the perpetual enjoyment of the sunshine of hope, which at that moment was *seen*. But this season of light and joy was soon overshadowed by a darkness like that of Egypt, which was very sensibly felt. Now, if the light had continued with us what use could we have had for faith? Yet it is written, "The just shall live by faith;" and "Hope that is seen is not hope." But we are saved, that is, kept, or sustained, by hope; and how often do we desire a strengthening or confirmation of our hope! When we breathe this desire, do we remember how Paul by inspiration tells us hope is wrought? Hear him: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Old nature, even in the saints themselves, is not reconciled to the manner in which God has ordained that hope shall be wrought, because old nature loves self supremely, and worships self instead of God. The new man, however, which after God is created in righteousness and true holiness, never questions the wisdom or goodness of God, even in choosing his people in a furnace of affliction. All murmurings and complaints arise from the selfish old carnal nature, which is enmity against God, not subject to his law, neither indeed can be. And one very peculiar characteristic of the children of God is that to them "the reproach of it is a burden." "Sin is a reproach to any people;" and it is this reproach which is a burden to all who have been killed to the love of sin, and quickened to the love of righteousness. Here, then, is an unmistakable mark of the characters in whom dwells the Spirit of him that raised up Christ from the dead; that indwelling Spirit quickens their mortal bodies, (that is, *makes them manifestly alive,*) by causing them to show their love to the truth by obedience to the law of Christ, thus proving that they love the righteousness of God and hate the unrighteousness and sin which dwells in the body of this death. Nor is it possible for any who have not been born of the Spirit of God to love that truth which is of God.

Another consideration which should strengthen and comfort the afflicted saints is that they do not suffer by the will of their enemies, but by the will of that God who has commended his love to them by the gift of his only begotten Son to die for them, that they might be made the righteousness of God in him. If the love of God dwells in them, it is the fruit of the Spirit.—Gal. v. 22. It can arise from no other source. So that all who love the system of salvation by grace are included in that system, and it is not possible that any contingency should separate them from the love of God which is in Christ Jesus.

But, says some tempest-tost trembler, I am conscious that I have brought myself into my present troubles by my own misconduct. Then, know that our Father chastens none but his children; and he afflicts them in love, and never destroys them in wrath. "If ye endure chastening, God dealeth with you as with sons." The rod of chastisement is an evidence of our Father's watchful care and love, so that there is a beautiful consistency in the association of the rod and staff in the expression of David when he says in the twenty-third Psalm, "Thy ROD and thy staff they comfort me." In our natural relations there is a certain sense of fearfulness and responsibility which comes over the mind when first we venture forth from the guardian care of faithful parents to assume the independent stations in life, which our several destinies have assigned us; but in the house of our heavenly Father we need not be harrassed with this care. To every individual member of his spiritual Israel is addressed that consoling assurance, "He that keepeth thee will not slumber;" and, "The Lord is thy keeper." The affliction then which is attended with the consciousness that we have incurred it by our own misconduct or disobedience, is an evidence that God dealeth with us as with sons; for what son is he whom the Father chasteneth not? Probably this may include the larger portion of the tribulations which the saints have to endure, as the severity of any afflictive dispensation is greatly increased by the consciousness that we have deserved the suffering we endure, and have brought it upon ourselves by our own disobedience or wilfulness. And self-reproach is such a wound to the spirit as can scarcely be borne. As Montgomery has expressed it,

"Ten thousand deaths in every nerve
I'd rather suffer than deserve."

Let none suppose that it is possible to live so uprightly, and maintain so strict an observance of the laws of our Lord, as to escape tribulations. Job was called to suffer severely, yet the judge of quick and dead declares that he was upright and perfect, that he feared God and eschewed evil. His patience (or, suffering) is referred to by the apostle James as an example of the Lord's dealings with his people. But, pre-eminently and above all that we can ever be called to endure, we are told to consider the High Priest of our profession, who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. If any man will be disciple of Jesus he must bear the cross. From this there can be no exemption. Neither can anything be considered bearing the cross which does not involve tribulation. If there is no burden to be borne we may well conclude that we are deluded by a false hope. If we can pursue the pathway which seems right to us without self-denial and crucifying our natural feelings, it is because we have mistaken the road, and are following that way the end whereof are the ways of death. But when one who fears the Lord and obeys the voice of his servant, yet walks in darkness and has no light, although his fleshly mind may be trembling and fearful as he listens to the howling beasts of prey in the wilderness through which the high way of holiness leads him, yet he needs fear no evil. He is directed to trust in the name of the Lord, and stay upon his God. He who cannot lie has pledged his holiness that the ransomed of the Lord shall return and come with singing unto Zion, and he has not left the promise contingent upon any conditions. All the promises of God in him are yea, and in him amen, unto the glory of God by us.—2 Cor. i. 20. Nor need they be distressed on account of their inability to walk worthy of their high calling of God in Christ Jesus, since when they were living without hope and without God in the world, in due time Christ died for the ungodly, and reconciled them to himself by the death of our Lord Jesus Christ, much more, being reconciled, they shall be preserved in him and saved by his life.

Tribulation is the inheritance of the saints in the world, and an evidence that this is not their rest. As they are strangers and pilgrims here, they may well heed the admonition to set their affections on things above, not on the perishable and mutable objects of time.

"For they who would to Jesus press
Must fix this firm and sure,
That tribulations, more or less;
They must and shall endure."

These thoughts are submitted to the consideration of the "little children" who are scattered through this unfriendly wilderness, in the hope that to some of them they may afford a little drop of consolation. And to comfort one of the troubled lambs of God is the highest ambition of the unworthy writer.

In the tribulations and joys of the gospel of Christ Jesus our Lord, I desire to be the servant of all.

WM. L. BEEBE.

MACOMB, Ill. Jan. 1, 1868.

BROTHER BEEBE:—I have for some months contemplated writing an article on the subject of *regeneration, and its effects on the sinner*, provided that no one more competent would do so, who holds similar views to myself. I have refrained from writing myself on several accounts: first, I think I realize that I know nothing as I ought to know, and see as through a glass darkly. Secondly, I shall be compelled to differ from some of the brethren who have written, whom I love and revere, and who are able ministers of the New Testament. Thirdly, while I love to see a full and free investigation of all the truths of God, through the "Signs," as our common medium of communication, yet I sincerely regret to see any unkind spirit manifested between brethren when they differ in opinion, and should be grieved to see anything like an ambitious or heated controversy arise among those who are one in Christ Jesus.

Yourself, brother Beebe, as well as some other eminent brethren, have been presenting views on the above subject, through the "Signs," for several years since I have taken the paper, (I am not familiar with its former volumes,) from which I have always conscientiously differed, and hence have preached accordingly; and among the ministers I have met here in the West, in the last five years, perhaps not ten per cent. of their number preach the doctrine of regeneration as it is taught in the "Signs." Myself and many others have become much concerned in view of the difference among the only people on earth who are entitled to the name of the church of Christ.

And now, although I write this brief article at the earnest request of many brethren and sisters, yet I alone am responsible for the views I present, and if my imperfect scribble shall throw any light on the subject, without wounding the feelings of any of the children of God, I shall have accomplished my object.

I shall not attempt to notice, or quote the views of any of the brethren, in this communication, nor embrace all the points connected with the subject, but merely to give my own views in the light of the scriptures.

Perhaps every intelligent christian and all true believers agree on the following points, viz:

1. That salvation is of the Lord.

2. That regeneration and the new birth are effected entirely by the Holy Spirit.

3. That sinners are the subjects of this salvation, regeneration, &c.

4. That the church of Christ is composed of sinners saved by grace, and can only be recognized in such a sense.

5. That sinners before they are born of the Spirit are held by the scriptures as being lost, condemned, and unfit for the kingdom of God, and that the new birth elements them for its enjoyments.

In this letter I shall confine my remarks principally to the effects of regeneration, and although I may use some words not found in the same connection in our translation, it will not be more than we all do frequently to convey ideas. I intend to be as plain as I know how, so that every little child of God may understand me, so far as I may be able myself to comprehend this deeply interesting and important subject.

I understand that the scriptures abundantly teach a change of heart, soul, spirit, conscience, mind, understanding, will, affections, &c., embracing all the mental or intellectual faculties of the sinner. And as no man can keep my conscience where such solemn responsibilities are involved as those imposed upon the work of the ministry, I teach as I believe, knowing at the same time my fallibility and my weakness of conception.

To what extent and in what manner the heart, &c., are changed and affected in regeneration by the Spirit, I shall let the voice of inspiration declare, remarking that I may misapply some of the quotations, or for want of space may fail to show the application I design to make, and shall leave the reader to apply and to draw his own conclusions.

The heart, or seat of our affections, is spoken of and described throughout the bible as being either in a depraved and wicked condition, or in a purified and changed condition. It is said to be "desperately wicked and deceitful," (Jer. xvii. 9;) and "every imagination of the thoughts of the heart only evil," (Gen. vi. 5,) and "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," (Matt. xv. 19,) but this wicked heart is said to be "purified by faith." (Acts xv. 9.) "The heart is sprinkled from an evil conscience, (Heb. x. 22,) the "stony or hard heart is taken away, and a heart of flesh given." (Ezek. xi. 19.) Not literal stone nor literal flesh, but a softening the obduracy of the heart or affections by the work of the Spirit. In this heart thus softened, and in which God has commanded the light to shine, he writes his law, and then the enlightened sinner loves God with all his heart. The evil heart of unbelief is so affected by divine grace that now "with the heart man believeth unto righteousness," (Rom. x. 10,) "and believeth with all his heart." (Acts viii. 37.) A few quotations must suffice in each case, but they might be multiplied greatly to show that the Spirit of God affects and changes the seat of the affections from being a cage of unclean birds, and the seat of every vile affection, to that of the love of God, and a dwelling place for the Spirit of Christ.

The soul is spoken of as sinning, (Ezek. xviii. 4,) and nothing of an earthly nature is sufficient to atone for the sin of the soul, (Micah vi. 7,) and nothing can be given in exchange for, (Matt. x. 28,) yet the apostle speaks of those who "believe to the saving of the soul," (Heb. x. 39;) the word is "able to save their souls," (James i. 21;) their souls are purified, (1 Peter i. 22,) and we are to love God with all the soul. (Matt. xxii. 37.) If, therefore, the soul sins and is worth more than the world, but is purified and saved, it appears to me that a change is effected in its condition and nature.

The spirit which is in man "lusteth to envy, (James iv. 5,) and is often spoken of synonimously with the soul, but not always; and though the spirit is described as being polluted, and vile, and haughty, yet the effects of grace or the work of the Spirit of God in regeneration is said to cause the sinner to feel poor in spirit; to have a contrite spirit; to be cleansed from filthiness of spirit; God's spirit bears witness with our spirit that we are the children of God. (Rom. viii. 16.) The spirit may be saved in the day of the Lord Jesus, (1 Cor. v. 5:) serve God in newness of spirit, (Rom. vii. 6;) circumcised in heart, in the spirit, (Rom. ii. 29;) "renew a right spirit within me," (Psa. li. 10,) "and I pray God your whole spirit, and soul, and body, be preserved," &c. (1 Thess. v. 23.)

The mind is also wonderfully effected or changed in regeneration, as will he seen by the following: The wicked mind is spoken of, (Prov. xxi. 27,) the mind hardened in pride, (Dan. v. 20,) reprobate mind, (Rom. i. 28,) "the carnal mind is enmity against God," "alienated and enemies in your mind," "vainly puffed up by his fleshly mind," "even their mind and conscience is defiled," &c. But hear what the work of grace does for this defiled and reprobate mind. "Be ye transformed by the renewing of your mind," (Rom. xii. 2;) "and be renewed in the spirit of your mind," (Eph. iv. 23; "humbleness of mind, (Col. iii. 12;) "I will put my laws in their mind," (Heb. viii. 10;) "So then with the mind I myself serve the law of God." (Rom. vii. 25.) It appears clear from the above that the mind is renewed and made to serve the law of God which is written therein.

The understanding is darkened," (Eph. iv. 18;) "there is none that understandeth," (Rom. iii. 11;) they have hearts but understand not, &c.; but hear what is done for the understanding by the work of the Spirit. "The inspiration of the Almighty giveth them understanding," (Job. xxxii. 8;) "Then opened he their understanding, that they might understand the scriptures, (Luke xxiv. 45;) "The eyes of your understanding being enlightened," (Eph. i. 18;) "The Son of God is come and hath given us an understanding," &c.—1 John v. 20.

The conscience is said to be, by the blood of Christ, "purged from dead works to serve the living God," (Heb. ix. 14;) "The heart is sprinkled from on evil conscience," (1 Tim. iii. 9.) It was once defiled, once seared with a hot iron, and could not be made perfect by the Jewish rituals, but is now purged and is pure.

In regeneration the sinner is made partaker of the divine nature in the heart, soul, mind and spirit; hence he loves God with all his heart, soul, &c., which he did not do before, and therefore he now hates sin and loves holiness with this purified heart. Now he is dead to sin and alive to God, having been quickened unto life from a death in trespasses and sins. Now he serves in newness of spirit, and hath his fruit unto holiness. This is the doctrine of Christ; for he says: "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Matt. xii. 33. Now he is a new creature, having his eyes opened, his ears unstopped, the stony heart turned to flesh, and purified and cleansed. "Old things are passed away; behold, all things are become new."—2 Cor. v. 18. His blood "cleanseth us from all sin."—1 John i. 7. Sinners are saved by the washing of regeneration and renewing of the Holy Ghost."—Titus iii. 5. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word," (Eph. v. 24, 26,) "and purify unto himself a peculiar people."—Titus ii. 14. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. "Unto him that loved us, and washed us from our sins in his own blood."—Rev. i. 5. "And have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14. "The King's daughter is all glorious within, her clothing is of wrought gold," being purified in heart and clothed with his righteousness." "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners."—Song vi. 4.

Besides the above quotations, which are but a small part of what might be cited respecting the different faculties of the mind, we find such sweeping declarations as the following respecting the children of God: "Ye that love the Lord hate evil."—Psa. xcvii. 10. "I hate vain thoughts, but thy law do I love."—Psa. cxix. 113. "He will hate the one and love the other."—Matt. vi. 24. They once loved darkness, and were darkness, but now are they light in the Lord. They were dead, but are now quickened into life; blind, but now see; ignorant, but made wise; afar off, but now made nigh; indeed, they are now *new creatures*, God, by his Spirit, having created these new desires and feelings of heart, and illuminated the understanding.

Regeneration does not destroy any of the faculties of the mind or soul, but changes their course right about, and works in them to "will and to do of his good pleasure."

The Spirit impresses the image of God, or the divine nature, in the heart, and it dwells there and takes possession of the goods or spoils. This renewed mind and heart cannot sin. "With the mind I myself serve the law of God."

The warfare is everywhere imputed to the opposite inclinations of the flesh and spirit; the former under the influence of indwelling sin, and the renewed faculties of the heart under the influence of the Spirit. The former is called the old man, the latter the new; and these two are as contrary as sin and holiness can make them, but redemption contemplates the resurrection and immortality even of these vile bodies. The want of space forbids me to go further at this time with the warfare between the flesh and spirit—I have but glanced at it. I have been short on all points respecting the nature and effects of regeneration, but I submit the thoughts to you, brother Beebe, and to those who requested me to write, and to the children of God scattered abroad.

I remain, as ever,

I. N. VANMETER.

(Editorial reply on page 44.)

NEAR NEW CASTLE, Del. Jan. ~~1~~, 1868.

BROTHER BEEBE —There is one subject that I have often thought of, and which appears to me to be important, and to stand out very prominent in the scriptures, that I am not aware has ever been noticed particularly in the "Signs." I mean the subject of *woman's rights*. Of course we will all agree that the rights and duties of our sisters should not be overlooked, especially when we remember that their rights as citizens of the world have been the subject of much discussion and disputation. We have about as pointed instructions as any in Eph. v. 22, 23, 24. These instructions apply to the relationship of husband and wife, and are addressed to both, but mainly to the wives. "Wives, submit yourselves unto your own husbands, as unto the Lord." "For the husband is the head of the wife, even as Christ is the Head of the church; and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Although the apostle sums this all up with the declaration that he is speaking concerning Christ and the church, yet we may be allowed to gather, incidentally, the relationship and mutual obligations of husbands and wives. In contemplating the parallel drawn between the two, let us remember that the union between Christ and his church is preferred before the other, for it was before it. We go to that union and relationship to learn the relationship and mutual obligations of husband and wife. The wife then in being admonished of her privileges, and directed in the contemplation of them, is directed to contemplate the privilege of the church as the bride of Christ. For some cause there has never been the same difficulty between Christ and his bride as between earthly hus-

bands and their earthly wives. Christ and his church do not quarrel, they do not so much as mention a divorce. I suppose some husbands blame their wives for all the trouble, and claim that if the wife would obey the husband in everything, and be subject in everything, according to the apostle's admonition, there would no jar or dispute occur.

Complaining husbands would, I think, do well to study the instructions that the subject presents to themselves, as well as to their wives. Christ, as a husband, is faithful. He does not make a servant or slave of his bride. "I have not called you servants, but friends." He never requires any slavish or servile obedience. He gives no arbitrary or tyranical commands. He never scolds, never gets angry or sulky, never pouts or threatens. The law which the church is under to Christ is not a law imposing services and tasks upon her, whereby she shall serve him. It is merely the acting out the precepts written in the heart, which hereby become privileges rather than duties, and by which she *serves herself*, and secures her own comfort.

As the church is subject unto Christ: It is the prerogative of Christ to provide, and of the church to receive. In everything she is dependent, and it is her privilege in everything to look to him, and to depend upon him. He bestows his love upon her, though she is unlovely; and she is the recipient of that love. She loves him in return, as he shows himself lovely. It is not merely in regard to redemption and a justifying righteousness that she looks to him, but in everything. Every conceivable thing that she needs, or that will be for her good, is provided for her, and bestowed upon her. This is her right and privilege as a wife. It is highly improper, and a step characteristic of the strange woman, for her to eat her own bread, or wear her own apparel. He hath blessed her with *all spiritual blessings* in heavenly places in Christ. She had enemies, and he has espoused her cause, and undertaken for her. He is a man of war for her sake. While his right hand and his holy arm have gotten the victory, the peace secured, and all the benefits of triumph accrue to her. She was under the law, and as such was found a transgressor. He assumes her law place, not only to sustain the curse and bear the penalty, but to redeem her forever from under the law.

He is the Head of the church and the Savior of the body. As the Head, he is responsible, and all claims come to him. As the body, she is exempted and saved because she has a Head or Husband that is able and faithful to meet all claims. His wisdom being superior to hers, she has the benefit of it. And in devising laws and order and ordinances for Zion, it is her privilege to receive and enjoy what his wisdom and goodness has provided. She is weak and frail in herself, so in the Lord she has strength. Her safety depends on his strength and not hers, and the name of the Lord is a strong tower into which it is her privilege to run and be safe. The government of Mount Zion, and all consequent burden and responsibility devolves upon Christ, and the benefits of wise and beneficent government, consisting of safety, peace, glory, abundance, &c., result to his bride. As his love is strong, faithful and unchangeable, and hers fickle, mutable and uncertain, her title to these blessings and her rights as a wife depend upon his love to her, and not on her love to him. He betrothed her in faithfulness, and he abideth faithful, so her unfaithfulness will never debar her from his love, or the blessings of his house. "He hateth putting away."

I think I have said enough to show that the relation in which the church stands to Christ is a defenceless, dependent and helpless condition in herself. Having no resources at all of her own, in regard to the nature and measure of her comforts, she is entirely subject. Being subject and dependent *in everything* does not leave one thing out. However, her love to him and confidence in him are such, that she does not lament this entire dependence, but it is rather a source of comfort and rejoicing to her.

An understanding of the relative obligations of husband and wife seem to show up their relative duties. The wife being the weaker and more frail of the two, it is the duty of the husband to protect, and the privilege of the wife to be protected. Providing for the household devolves upon the husband, for the natural reason that he is more able so to provide. It is the privilege of the wife to re-receive and enjoy a support from her husband. In case of the invasion of the land by marauders, or cruel foes, the comparatively helpless and defenceless wife and little ones have a right to such defence and protection as the husband and father is able to afford them. The responsibilities, burdens and dangers of administering government devolves naturally upon the harder, sterner sex; while the woman, protected in the quiet and repose of the domestic circle, fulfills a more blessed mission there. The obligation of providing on the part of the husband, and the privilege of being provided for on the part of the wife, will serve to show a position of submission and subjection that I have not yet noticed. Mutual consultations, as between confiding friends, are always proper and becoming. But it would not be becoming in a wife who enjoyed and appreciated her privileges to oppose and thwart her husband in regard to what he might think best to do. As to where he shall reside, what business he shall engage in, what buildings he shall erect, &c., the obligations that devolve upon him would seem to require that the wife be subject and submissive, and not throw obstacles in his way in the discharge of his duties. The hardships, exposures and dangers all ought to be met and borne by men. And when the house is builded, the horse broken and rendered safe and kind, and the carriage safe and comfortable, then it is the right of the wife to ride, or to enjoy her house.

I speak somewhat particularly upon this point because of the great mistake the world seems to be falling into. While society accords with apparently general consent these privileges to laidies, and special cars are assigned to them, and saloons everywhere specially fitted up for their comfort and convenience, while their fathers, husbands and brothers battle with the storms, the burdens and dangers of the world, still there are complaints and murmurings about rights.

On the one hand, ambitious women have been trying to barter away and spurn from them the dearest right that was ever bestowed upon mortals—that ot being loved, and having the reward of exposure and hardship brought home for their enjoyment—for they know not what. On the other hand, some have seemed to understand the apostle to enjoin, and the marriage relation to impose, a species of bondage. It will be seen that nothing could be farther from the apostle's teaching than the idea of degrading the wife to a condition of vassalage. When husbands shall love their wives as Christ has loved the church, and when they shall be able and faithful enough to provide for their wives as he has provided for his people, perhaps there will be an end to domestic troubles and complaints will cease on both sides.

Because the apostle has forbidden a woman *to speak in the church*, or to *usurp authority*, &c., our sisters have been very backward in the churches, and much profit from their assistance and counsel has been lost. The truth is, some women in our churches have shown themselves more discerning and substantial than some men. And indeed in some churches the sisters are as "corner-stones." See Psa. cxliv. 12. We read of a sister Phebe who was *servant* of the church; and of the four daughters of Philip, the evangelist, which did *prophesy*. Our sisters, serving the churches in any capacity in which they can be serviceable, and giving counsel when it is asked or needed, is a very different thing from that forwardness and rudeness which the apostle reproves. For women who have husbands, capable of speaking and acting, it is his province rather than hers to speak, and it would appear rude and like usurping authority for her to do the talking, or when he would speak to take the words out of his mouth. It ought rather to be regarded as a privilege in such cases to keep silence.

In the fellowship of the truth,
E. RITTENHOUSE.

HERRICK, Bradford Co., Pa., Jan. 23, 1868.

DEAR BROTHER BEEBE:—While listening to the reading of the last number of the "Signs," (Jan. 15,) containing such excellent communications from brethren so widely separated, all speaking the same things concerning the kingdom of God, my mind was filled with joy and gladness. The epistle from "Thomas, the Elder, to Gilbert, the Watchman," reminded me of some aged patriarch who, being about to depart, calls his family together to make distribution of the property committed to his care, and give them his fatherly counsel; or of Jacob blessing the sons of Joseph, leaning on the top of his staff. As I read the letter of our esteemed brother Conklin, I felt that it would be the greatest possible attainment in my mortal pilgrimage could I feel that humble submission and resignation to the will of God that he has expressed. How blessed it is to feel that God has ordered all things concerning us, and to have a spirit of resignation to his divine will.

Dear brother, in looking at the present apparently peaceful state of the church, and the abounding love and fellowship among our brethren far and near, my mind goes back some forty years, to that fearful period when the enemy came in like a flood against Zion, and bid fair to carry away many who were counted as pillars in the church of Christ, and would have prevailed, had not the Spirit of the Lord raised up a standard against them.

At that day many of the dear people of God were much cast down, feeling, like the prophet Elijah, that they were left alone in the earth. A few of the Lord's *preserved* ones are still living, who well remember that fearful time, when the very foundations of the earth appeared to quake.

Although many who had stood fair in the church of Christ were made shipwreck, and were carried away with the flood, there were a few tried and faithful watchmen left on the walls of Zion, who had their swords on their thighs, because of fear in the night. These met together, like the apostles of old, to consider the interest and well being of the church. With one consent they buckled on their armor, and with the sword of the Lord and of Gideon waged war with all the mighty host that was encamped around Zion, feeling assured that one could chase a thousand, and two put ten thousand to flight. For the information and encouragement of their brethren who were scattered abroad, the "Signs of the Times" was started, through which they set

forth their views of divine truth, and exposed the error and awful delusion of those who were going in the way of Cain, and running greedily after the error of Balaam for reward; and warned their brethren to come out and be separate.

With what joy and gladness was this little messenger hailed by hundreds of our brethren throughout this wide country, who were beset on every side by the enemies of truth. No sooner did this little sheet make its appearance, exposing the hypocrisy and lies of those subtle enemies, than their anger was aroused; the diviners were made mad, and uttered their blasphemies against the truth of God, and their wrath against his people, giving them all manner of hard names.

When I consider the frailty of human life, and the uncertainity of all our undertakings, I am filled with wonder that the "Signs" has been continued so long, notwithstanding the great opposition arrayed against it, and affording so much edification and comfort to the saints, as many have testified to from time to time. Surely nothing short of the grace of God and his mighty power has sustained you, as the conductor of so valuable a publication, for thirty-five years, the average period of human life.

How well does our blessed Lord know the weak and helpless state of his children. Therefore he has made provisions in his blessed will and testament for all their various cases and conditions. A sure antidote is freely given to counteract the poisonous effects of sin and corruption in our members. In every temptation he has promised a way of escape. Glorious promises are made that he will never leave nor forsake his chosen, but that he will lead his flock, like a Shepherd, into green pastures and besides still waters. "Even down to old age, I am he. The waters shall not overflow thee, nor the fire kindle upon thee."

When kind and encouraging words are spoken by friends and fellow travelers to the weary and way worn pilgrim who is almost ready to faint by the way, how it strengthens his drooping spirits, and encourages him in his toilsome march. And especially so when we hear them spoken by one so loving and kind and powerful as our Great Shepherd, who is able to protect us from all our enemies, and to bring us off conquerors over death and the grave, and raise us triumphant to his own right hand in the world of glory. How wonderful are the deliverances God has wrought for his people in every age from threatening dangers which appeared in their pathway through this wilderness world. Like the hosts of the Syrians whom the Lord caused to hear a sound of horses and chariots, causing their precipitate flight, so the wicked flee when no man pursueth. When billows threaten to overwhelm, the waves are hushed and Jordan is driven back. Surely the goodness and mercy of God to us poor, dependent mortals, calls for our highest praise and thanksgiving to his holy and adorable name.

There is nothing lasting, nothing abiding on the earth. To-day we may be joyful and prosperous, and to-morrow in sorrow and adversity. The day of prosperity and the day of adversity are set one over against the other, to the end that man should find nothing after him.

May we walk in the light of God's countenance, and find contentment in our lot. Godliness with contentment is great gain. "If we be followers of that which is good, who can harm us?

I write with much difficulty, and am unable to read what I have written myself.

Your brother in the bonds of love.

DANIEL DNRAND.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1868.

REMARKS ON BROTHER VANMETER'S LETTER.

In regard to the change experienced by the subjects of the new and heavenly birth, there is probably a want of a clearer understanding, among some of our brethren, in comprehending each others views, and the manner in which they are expressed. On the one hand, brethren hold that the new birth developes in those who are born again a new man, which after God, is created in righteousness and true holiness, embodying all the elements of a spiritual man, and that they are brought into the possession and experience of all the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, as the legitimate fruits of the Spirit, and that none of these fruits ever emanated from the fleshly nature, which is born of the flesh, either before or subsequently to their new and spiritual birth. The difference between the works of the flesh and the fruits the Spirit is so great as to produce a bitter and unreconcilable warfare between the flesh and the spirit in all who are the subjects of both births. Those who hold these scriptural views, as did Paul, whose flesh (though he were born of God, and was an apostle of the Lamb,) still lusted against his spirit, and his spirit warred constantly against his flesh, and so much so as to bring him into captivity to the law of sin, which was still in his members, may in the avowal of their experience, be misunderstood to mean that the new birth effects no change in the man who is born again, because they accept the declarations of the scriptures, that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "And these are contrary one to the other." They see another law in their members warring against the law of their mind, and they deny that anything spiritual, holy and good is born of the flesh, or that anything carnal, earthly, sensual or devilish is born of the spirit of God.

While those who believe, with brother Vanmeter, that their heart, soul, spirit, conscience, mind, understanding, will and affections are changed, embracing all their mental or intellectual faculties, and so changed by regeneration and the new birth, that they now have become pure, holy, spiritual, and subject to the law of Christ, may still, with our esteemed brother, after all, only mean, as he expresses in the latter part of his letter, that "Regeneration does not destroy any of the faculties of the mind or soul; but changes their course right about, to will and to do of his good pleasure." And that there is still an opposite inclination of the flesh, from that of the spirit in the children of God, causing a warfare between them, and that the flesh, from which all this opposition to the spirit proceeds, is called *the old man;* and the spirit from which holiness proceeds in the christian is called the new man; and that these two are as contrary to each other as sin and holiness can make them.

With this last expression of his views, we can understand what would otherwise have been a mystery to us, namely, how our brother can feel so deeply, and confess so freely his own personal imperfections, lack of knowledge, want of perfection, &c., if his mind and understanding, his intellectual and mental faculties were all made perfect and spiritual, by regeneration or the new birth. The apostle has informed us that "He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 15, 16.

This, then, is the key to the secret. Brother Vanmeter's natural mind, faculties, understanding and perceptive powers, may only be turned into a new channel, or directed in a new course, by the powers of the *new* man, by which he keeps his body under; and yet like all his brethren, be very imperfect and unable to see or comprehend the things of the spirit, only so far as the things of the spirit are revealed by the Spirit to his faith, by which he has the mind of Christ. It has been the same with us; it is the same with all the saints; it was so with Paul; for he was not sufficient to think anything as of himself. See 2 Cor. 3, 5. We are glad to learn that the same conflict is felt in our brother, between his carnal, or fleshly mind, and the mind of Christ, which by virtue of his new and heavenly birth, has been given him.

In the absence of his closing explanatory remarks, we would perhaps have done him injustice, by imputing to him what his words seemed, to us, to imply, but which he probably does not mean.

It has been contended by some that the new birth makes that which is born of the flesh spiritual; that the sinner is in his earthly nature, soul, body and spirit all changed from natural to *spiritual.* This brother V. has not said; but we should have concluded that, with the exception of the corporal substance of the fleshly body, he held that the whole man had become spiritual and holy. This we now think could not have been his meaning; for if all the faculties of the natural man were changed from being natural, and had become spiritual, his mind, conscience, understanding, affections and desires would cease to be natural; and if spiritual, then pure and immortal, in which case they could never err, or commit transgression; and the fleshly body, without the soul, mind, understanding, or any of its former faculties, could never sin; for in their absence the fleshly body would be dead, and he that is dead is free from committing sin; it could then no longer maintain a warfare between the flesh and the spirit.

Now in regard to what change is wrought in those who are born of God, we do understand, and presume that our brethren generally agree with us, that the redeemed sinner of Adam's race, who was dead, is quickened by the Quickening Spirit and power of God; that he is passed from death unto life; that he who was a child of wrath, even as others, is quickened together with Christ. He that was lost is found. He that was blind is made to see; is delivered from the power of darkness, and translated into the kingdom of God's dear Son. He who hated God is filled with the love of God. He who was guilty and condemned, is now freely justified, through the redemption that is in Christ Jesus. He who was without hope, has now a hope that is sure and steadfast. He who was an infidel, is now a believer. He who persecuted the saints now esteems them as the excellent ones of the earth, in whom he delights; he now desires a place and home with them, though feeling himself less than the least of all. The stranger and foreigner is made nigh by the blood of Christ. And he who had always been under the delusion that he possessed faculties, and fleshly powers, and abilities with which he could serve God, is stripped of all his self-conceit, and self-righteousness, and is manifestly "Of the circumcission who worship God in the spirit, rejoice in Christ Jesus, and have *no* confidence in the flesh." He who knew no warfare before, sees a

law in his members warring against the law of his mind, bringing him into captivity to the law of sin, which is in his members.

Now we ask, is there no change in all this? The course of the man is changed. He that was a profane swearer prayeth; the mouth that was full of cursing is engaged in singing the praise of God. Does a denial that any or all these gifts bestowed on us by the spirit, in our new and spiritual birth, are born of our flesh, or that our *carnal*, depraved nature, with its natural faculties, are born of the Spirit, necessarily involve a denial of *any change* wrought in us by the implantation of the Spirit of the living God? We think not.

We believe that every one who is born of God is astonished at the wonderful change that God has wrought in him; and while every day of his life he has the unmistakable evidence that his old carnal nature is the same as it was before, causing him to mourn and weep, to doubt and fear, to groan and confess his vileness; he is amazed to contemplate what God has wrought in bringing him to see, feel and confess that in him, that is, in his flesh, which is born of the flesh, there dwells no good thing. Still he has in him a hope, full of immortality, that the conflict between the old man, that is born of the flesh, and the new man, which is born of the spirit, will cease, when this mortal shall put on immortality, and when this corruptible shall put on incorruption, and that glorious saying that is written shall be brought to pass, "that death is swallowed up of victory." Thanks, eternal thanks be to God who giveth us the victory, through our Lord Jesus Christ."

We cannot, without extending this article to too great a length, show the perfect harmony of all those passages of the scriptures quoted by brother Vanmeter, and the doctrine held by all consistent and divinely instructed Old School or Primitive Baptists. If there is among all the readers of the "Signs of the Times" a christian who feels sure that in his new birth his old nature is changed from carnal to spiritual, whose carnal mind has (Paul's declaration to the contrary notwithstanding) become spiritual and subject to the law of God, and whose natural understanding has become spiritual, so that he is competent to judge all things, and yet himself be judged of no man, who being so radically changed, that he has no more doubts or fears to encounter, no more lusts to suppress, no more vain thoughts to rise in his mind, no more propensity to transgress, we ask that man to let us hear from him.

Brethren in pointing out what may seem to them to be error in the views of other brethren of the household of faith, should be exceedingly careful to make their differences seem no greater than they really are. Walk as charitably as we may, we shall all find enough in ourselves and others to deplore, pity and forgive, without exaggeration or magnifying our differences. From what we can learn, there has been too little prudence, in some quarters, in the discussion of the subject of the change which is wrought in the subjects of grace, by the new birth.

As an example, take the case now on hand. Who in reading the communication of brother Vanmeter, if totally unacquainted with the views of the Editor of the "Signs of the Times," and eminent brethren, who have expressed their views in the "Signs," would not conclude that he had to encounter those who hold that the new birth makes no change in the person who is born again? Such an impression would naturally arise from the frank acknowledgement of his conscientious dissent from our views; and then, instead of carefully identifying the views to which he objects, he leaves the reader to infer that we entertain and have promulgated views through the "Signs of the Times," which conflict with the long array of scriptures which he has produced, as though he intended to demolish our views and to establish his own. We are very slow to believe that there can be found any where in the connection of the Old Schpol or Primitive Baptists even one intelligent brother or sister, who does not as sacredly regard the full force of every passage as brother Vanmeter can. Nor is there any change expressed or implied in any or in all of them, that is disputed by those brethren who have and do deny that any of our natural powers are or ever will be made spiritual until God shall in our final resurrection change these vile bodies, and fashion them like unto Christ's glorious body.

Brother Vanmeter understands "that the scriptures abundantly teach a *change of heart, soul, spirit, conscience, mind, understanding, will, affections, &c.*" Let all this be taken in connection with his concluding remarks, that all these faculties or elements of the man, are brought into subordination to the spirit of holiness of which he is born again, and we will not dispute his position. What we dispute is that these faculties are changed from natural to spiritual. And even this we hope we may have no occasion to dispute with brother Vanmeter; for he with us, holds that they are turned *right about* by that power that works in us both to will and do of God's good pleasure. Now here is the point. What power is it that worketh in the saints to will and to do of his good pleasure? The apostle says it is God; then it is not our fleshly faculties made spiritual; but it is God himself, by his own power, that subjects us to his own pleasure by curbing our wills and controlling our actions. If our fleshly faculties had become changed from their nature and relation to our flesh, and had by a heavenly birth become spiritual, then they would be pure and holy, and would never lead us astray.

Let us illustrate: If our old natural heart is changed into a spiritual, pure and holy heart, why are the saints still reproved for being "slow *of heart* to believe?" and why do censurable thoughts still arise in them? It is true God has given to us a *new heart*, in which he has written his law, and he has put within us a right spirit, but every christian finds his old natural heart as full of doubts, fears, unbelief, vain thoughts, murmurings, rebellions and inconstancies as ever; but still he has a heart which believes unto righteousness, and a mouth with which confession is made unto salvation. We fully agree with our brother, that those who are born again "were dead, but are now quickened and made alive." But the death in which they were held has not become life, but is death still, and the body is dead because of sin, but the spirit is life because of righteousness. Christ is our life, and he has taken his abode in us. "We are dead, and our life is hid with Christ in God." "And the life which I now live in the flesh I live by the faith of the Son of God." So it is not the flesh that is quickened and becomes immortal, but an immortal life is given to us, and as long as we remain in the flesh we shall feel the conflict going on between the two opposite principles of death and life. This brother Vanmeter says is attributable to the opposite inclinations of the flesh and spirit, and so say we. But what is the flesh? and what is the spirit, that their inclinations should be so conflicting? Our Savior has settled this question. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit; the one wars against the other; for in the flesh dwells no good thing, and in the spirit dwells no evil thing; the one is of the earth, earthy; the other is born of God, and cannot sin, because it is born of God. But was there nothing but the material substance of our bodies born of the flesh? "Adam begat a son in his own likeness, after his image." To be like Adam his son must have possessed all the faculties of his father. Had Cain, or Abel, or Seth, in their organizations, lacked the essential elements of a man: say had they been born without a soul, or mind, or the faculties which distinguish a man from a beast, he would not be begotten and born in the likeness and image of Adam. The word flesh, as used by our Lord, included all that is born of the flesh, just as much as the spirit which is born of God includes all that is born of God. In our first or earthly birth were born all the elements, nature and faculties that we had before we were born again, and that they have who were never born again, and these all being born of the flesh are flesh, and although God has ordained to bring all these elements of the flesh to subserve his purpose, and give to the developement of the new birth a controlling power over them; still, the flesh is flesh, and the spirit continues to be spirit, just as our Lord said to Nicodemus.

Now let us look after these subjugated faculties, in the order in which our brother has presented them. We have noticed that the saints were dead but are quickened into life, or rather life is given unto them. Blind, but now they see. What is blind? "The natural man." The man who has all the faculties of a natural man, or a man that is not born again, such a man receiveth not the things of the spirit, for they are foolishness to him, neither can he know them, because they are spiritually discerned." Bring all the lights of nature, of reason, of science or education to bear upon that natural man, with all his natural faculties, either before or after his new birth, and still the inability remains, the natural man *cannot see*, by any faculty, those things which God himself declares can only be discerned by a spiritual capacity. Can even a christian, by searching, find out God? If they can, why do they "Seek him oft, and find him not?"

Still, the *blind*, notwithstanding their own blindness, do see, "For God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 6. How much does an earthen pot comprehend of the light, or understand of the power of the treasure which is put in it? It is put in the earthen vessel expressly that its excellency shall reflect all the honor to God, and not to the vessel. Christ is the true light. "In him was life, and the life was the light of men; and the light shineth in darkness; and the darkness comprehended it not."—John i. 4, 5. This light is life, and this life is Christ, and this Christ is God, and this God is he that hath shined in the hearts of his people; as treasure is put in earthern vessels, and it is to the faith of those who are born of God that this revelation of light is made; for, "Faith is the substance of things hoped for, the evidence of things not seen." Not seen by human discernment. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18. So this transition from darkness and blindness to marvelous light, is not a revision of our natural powers.

For with our natural sight, no man hath seen the Father at any time; for he dwells in light which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting. Amen. See 1 Tim. vi. 16.

"They were *ignorant*, but made *wise*." This is true as the book; but is their ignorance converted into wisdom? Their ignorance is just what it was before; but they are delivered from its power, and Christ is of God, made unto them wisdom, and righteousness, and sanctification and redemption. The christian who has been made wise unto salvation, can rise no higher above his native igno rance of divine and spiritual things by the exercise of his natural powers, or faculties, than he could before his translation from darkness to light. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light?" What then? Shall he try his own faculties, kindle a fire, compass himself about with sparks, walk in the light of his own fire and sparks which he has kindled? If he does he shall, from the hand of God, lie down in sorrow. Instead of falling back on his own wisdom, faculties or works, "Let him trust in the name of the Lord, and stay upon his God."—See Isa. l. 10, 11. How many a child of God has learned by sad experience, that his fleshly faculties have not become spiritual, that they cannot aid him in searching for spiritual things. Was it for lack of mental light that Job broke forth in his lamentation, "Oh, that I knew where I might find him! that I might come even to his seat," &c. Is it for want of faculties the spouse is heard to cry:

"With long desire and anxious thought,
I seek him oft but find him not?"

Still it is true, though our fleshly perception are as blind to everything spiritual, as before, yet as born of God, they are children of the light, for God, (not their improved faculties,) is their light and their salvation. But he is never seen even by his own children, only in *his own* light.—Ps. xxxvi. 9. By any effort of our own powers or faculties we can no more see God, than by the light of a taper we can see the sun at midnight.

"We were afar off, but now made nigh." This is a glorious truth where the inspired apostle applied it to us poor Gentile sinners, who are redeemed and made nigh unto God by the blood of Christ. But, let us ask brother Vanmeter if the disparity between the eternal perfections of God, and our groveling mortal faculties, is any less than has been at any previous time? Are not his thoughts and ways still as far transending ours as heaven is arched above the earth. The nearer we are any of us brought unto God in our spiritual exercises, the more fully we shall realize the weakness of all our mortal powers. When Isaiah in rapturous vision saw the glory of the Lord, he cried, "Wo is me, for I am undone." The more we know of God, the less will be our confidence in the flesh.

Most heartily do we endorse the following sentiment of brother Vanmeter, "Indeed they are now *new creatures;* God, by his spirit, having created these new desires, and feelings of heart and illuminated the understanding.

This is the very point the editor and his brethren have been contending for; that, "If any man be in Christ Jesus, he is a new creature." Old things are past away, all things are become new. And he that sat upon the throne said, Behold, I make all things new; and he said unto me, Write; for these words are true and faithful. And he said unto me, It is done! I am Alpha and Omega, the Beginning and the End."—Rev. xxi. 5. 6. Not a revision of our poor old corrupt nature, but a new creation of desires and feelings, of heart, of light and understanding of spiritual things, which we never had or knew anything about until we were born of God. Those who are born again have reason to know the truth of brother Vanmeter's remarks, that "Regeneration does not destroy any of the faculties of the mind or soul, but changes their course right about," &c. The strong man armed that had kept the palace, is overmatched by a stronger, who binds him and spoils his goods. These faculties are subordinate to the new creation, to the reign of grace which triumphs over all the evil propensities and carnal faculties of the old depraved nature. But these faculties, powers and passions, like the Canaanites of old, are left within the walls, for a trial to the people of God.

"The spirit impresses the image of God, or the divine nature in the heart." Not on the old carnal heart of stone, but the new heart which God has covenanted to give them, and in which he has written his law. The faculties of the old fleshly heart, although subjugated, are nevertheless carnal still. God's image cannot be found on any one of them, nor is the divine nature imparted to any one of them. Try them separately—sight for instance—can the mere natural faculty of seeing perceive the things of the Spirit? If so, why are christians ever in the dark? Our natural perception is no greater than it was before, for we walk not by sight, but by faith, which is *a faculty*, if we may so speak of the properties of the new man, a fruit of the Spirit and a gift of God. Our carnal mind has not become spiritual, for "it is not subject to the law of God, neither indeed can be." Every christian has a carnal and a spiritual mind; with the spiritual he serves the law, while to be carnally minded is death. The christian is warned against adhering to his carnal mind, because it is enmity against God. The affections of our nature are not made spiritual and holy in our heavenly birth; for we are exhorted to put off the old man with its affections and lusts. We could have neither to put off if the image and nature of our God were enstamped on them; but we have the mind of Christ, the spirit of holiness, the love of God, the light of the knowledge of the glory of God; on all these the image of God and the divine nature appear. These are not faculties belonging to the old man, either before or after the new birth; but they belong to the new man, which after God is created in righteousness and true holiness. This new man must bear the image of God, because instead of being created after Adam, it is after God created, and in his righteousness made manifest.

The warfare is everywhere imputed to the opposite influences of the flesh and spirit; the former, under the influence of indwelling sin, and the renewed faculties of the heart, under the influence of the spirit. The former is called the *old* man; the latter the new; and these are as opposite as sin and holiness can make them. We may not fully comprehend the meaning of our brother, but certain we are, that in the scriptures, and in the experience of the saints the christian warfare is attributed to the opposite inclinations and powers of the flesh and spirit. The christian being born first of the flesh, afterwards of the spirit, the fleshly nature is of the earth earthy, and is with all its faculties, called the old man. And that which is developed in the new birth, is altogether unlike that which is born of the flesh, and it is called spirit, and this new born spirit is called the new man, and these are contrary the one to the other, and this contrariety of nature and disposition is what occasions the christian warfare. We have failed to find any of those places, either in the scriptures or in the christian's experience, where the renewed faculties of the heart are called the *new man*, or where they are even mentioned. We do not wish to impute to our brother what he does not intend to express, nor to criticise or cavil about words. But if it be intended that the natural faculties of our carnal nature have ceased to be carnal, have become holy, so as to partake of the divine nature of God, and to bear the image of the invisible God, and have become so distinct from and opposite to the fleshly nature, of which they formed that part which distinguish men from beasts, as to make the difference as great as the extremes of sin and holiness, we would ask what power there is in the flesh, in the absence of all its faculties, to maintain a warfare against the new man?

Paul's instructions on this subject seems to us more clear. In describing the nature and violence of the warfare, he admonishes the saints thus, "This I say then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit," (not by the renewed faculties of the flesh,) "ye are not under the law. Now the works of the flesh are manifest, which are *these:* Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcrafts, hatred, emulations, wrath, strife, seditions, hereties, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 16-24. Now, we ask, can any or all of these works of the flesh be performed independently of the faculties of the flesh? Brother Vanmeter has defined these faculties as embracing "soul, mind, understanding, conscience," &c. Can a man without a soul, if such a thing can be, or without a mind, or understanding, or a conscience, or any other faculty, commit adultery, fornication, uncleanness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envies, murders, drunkenness, revelings and such like? Or can a christian, if all the faculties of his earthly nature have become spiritual, and as holy as holiness can make them, possibly commit any or all these works of the flesh? If christians cannot, why are they admonished against committing them? If in all their faculties they are partakers of the divine nature, and bear the image of God, how can the flesh, with all its faculties made pure, lust against the Spirit? If it cannot, then where is the warfare?

But we would rather charitably hope and believe that our brother means by *renewed faculties*, those graces which the apostle calls *fruits of the Spirit.* The christian *loves;* not with that affection of the flesh which he is commanded to crucify; but with that love which is born of God, flowing from a pure heart, with fervency. He joys, but his rejoicings are in the Holy Ghost; he has peace, but it comes from God the Father, through our Lord Jesus Christ; he is long-suffering, but his patience and endurence is not of the flesh; he is petulent, fretful, and murmuring; he is meek, quiet and gentle; but all this he has learned of him whose yoke he wears; he has goodness, but it does not consist in the perfection of his fleshly faculties; it is among the spiritual blessings which were given him in Christ Jesus before the foundation of the world; he has faith, but it is the faith of the Son of God, who loved him and gave himself for him. And thus we may examine all the fruits, and we shall find that "every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning."

If we had not already extended

our remarks to so great a length, we would notice entire the array of scriptures brought forward by our brother with a seeming design to disprove what he regards as errors of the editor and contributors of the "Signs." We have carefully examined these scriptures, but fail to find in them any bearing against any sentiment held by us. For instance brother Vanmeter proves clearly from plain scripture testimony, that the heart of man is deceitful, and desperately wicked; this we fully admit, and have never denied; but he says this *wicked heart* is purified by faith; but to prove that the natural heart of man is so changed as to become spiritual, pure, clean, and holy, he quotes Acts xv. 9, in which the Gentiles have been purged from their idolatry, and have received the faith of the Son of God, equally with the primitive saints which were called from among the Jews. And further, that the "stony heart is taken away, and a heart of flesh is given." To our mind this scripture not only fails to sustain the position, that the natural mind has become spiritual and holy, but proves rather what we have hitherto contended for, that the old heart is still the seat of natural vitality, affections and lusts, which are excluded from the spiritual kingdom, by the circumcision of Christ; and a new heart is given them, which is the seat of spiritual life, light, love, and purity. This new heart is born of God, as the the old heart was born of the flesh, and is the seat and centre of the new man which after God is created in righteousness and true holiness. We also wish to be understood by every little child in the kingdom of Christ; and we therefore ask, Is there a little child in the house of God who does not still find in his old carnal nature, an evil heart of unbelief, departing from the living God? And again we ask of all the little children, When love, joy, and peace, with holy desires, grateful emotions, and heavenly exercises gush forth from the overflowing fountain of life which is in them as a well of water ever springing up to immortality, do you ever so far mistake, as to ascribe it to the present goodness of your natural heart?

But, at least for the present, we must bring our remarks to a close; and in conclusion will say, that if brother Vanmeter, or any other brother or sister, can find in his or her fleshly nature, or in any thing thereunto pertaining, any good thing, whether it be called a faculty, or by any other name, then they can find in them what Paul could not find in himself. It is the Spirit only that quickeneth; the flesh profiteth nothing. "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—2 Cor. xv. 47–50.

In his letter, brother Vanmeter has admitted all that we contend for; but he has rendered his views somewhat obscure by some forms of expression which seem to conflict with our views and his admissions; and as he has been frank to tell us that he differs from us in some things published in the "Signs," we have felt called on to review his letter; not, we trust, in a fault-finding spirit, or to provoke controversy, but rather to contend earnestly for what we understand to be the truth. We wish not to hurt his feelings, nor would we give offence to Jew or Gentile—nor to the church of God.

NOTICE.—If Moses Swape will inform us his post office address, we will be able to credit the $1.50 which we have received from him.

NEAR BAPTISTTOWN, Feb. 10, 1868.

DEAR BROTHER BEEBE:—Will you please say, through the "Signs," to our many dear friends and brethren living remotely from us, and who have manifested a deep interest in my present bodily affliction, and a desire to hear from me, though I have been very poorly, yet I feel somewhat revived, and as though the Lord would raise me up again to the enjoyment of a measure of health. I can say with the apostle that I have had the sentence of death within me that I should learn not to trust in myself, but in him that raiseth up his people.

Brethren will excuse me for writing only a few lines, as I, though better, am scarcely able to sit up and write at all. My love to all.

Yours, as ever, in the gospel,
GABRIEL CONKLIN.

Marriages.

Jan. 15—At the residence of the bride's father, in Wicomico Co., by Eld. G. W. Staton, MR. A. BURTON GRAY, and MISS NAHOLA C. BRITINGHAM.

Jan. 22—By the same, at the residence of the bride's father, near Salisbury, MR. JOSHUA H. TRADER and MISS OLIVIA H. FOOKS.

Jan. 22—By Eld. Isaac Hewitt, at his residence, MR. DANIEL SMITH and MISS DORCASINA WOOLHEATER, both of Middletown, Delaware Co., N. Y.

Jan. 29—At the residence of the bride's father, by Eld. P. Hartwell, MR. HENRY F. MATHEWS, of West Amwell, and MISS MARGARET M. LARUE, daughter of David O. Larue, of East Amwell.

Feb. 4—By the same, at the residence of the bride and groom, near Marshall's Corner, MR. THOMAS P. MOORE and MRS. JULIET A. MOORE, all of Hopewell.

Obituary Notices.

ELD. G. BEEBE:—Dear Brother—Please insert the following obituary:

DIED—At his late residence in New Church, Accomac Co., Va., Dec. 27, 1867. **William H. Watters,** son of Elder Thomas Watters, in the 27th year of his age. He has left a wife and two dear little children to mourn their loss. His disease was unknown. He had been complaining for several days, but not confined to his bed. He retired at nine o'clock Friday evening, and died before twelve the same evening. May the Lord bless the heart-stricken widow, and be a father to the dear little ones, is the prayer of your unworthy sister,

GERTRUDE M. WATTERS.

NEW TOWN, Va., Jan. 20, 1868.

ELDER BEEBE:—Please publish the death of **Rosetta,** wife of Isaac U. Every, who departed this life Dec. 18, 1867, in the 70th year of her age.

Sister Every was received into the fellowship of the church of Marbletown, now Olive and Hurley, and baptized by Eld. J. Van Velsen, on June 29, 1819, and has since that time been a faithful lover of the doctrine of salvation by grace, manifesting some good degree of discernment between truth and error, with a desire not to be entangled with things that she had not a "thus saith the Lord" for. Her sufferings were severe, in consequence of being added to the lingering consumption a swelling at the throat, but they were borne with christian fortitude and resignation to the will of him who never forsakes his loved ones in the most trying hour; besides, to the consolation of her husband and friends, she looked to the future with such a lively hope, seeming in a measure to overcome her suffering, that it yielded a heavenly comfort to them, constraining them to acknowledge their loss to be her eternal gain.

OLIVE, N. Y., Jan. 1868.

DEAR BROTHER BEEBE:—By request of one of the members of the Jay Old School Baptist Church, Maine, I send you a notice of the death of brother **Arial Lambkin,** who departed this life Feb. 1, 1867, aged eighty-five years and some months. He was unable to meet with the church for two or three years before his death on account of his advanced age and bodily infirmities. He was strong in the faith of God's elect, which was manifest up to the last hours of his life. The writer of this obituary visited him in August 1866, and found his mind active in conversation upon the glorious things of the kingdom of God. I used to think in former years, when I preached for the church at Jay, that I never saw any person who showed a more manifest love to the revealed truth of God than he did. He joined the Old School Baptists about twenty years since, when I served Jay church. He formerly had his membership with the New School Baptists. Though he possessed in nature rather a refractory disposition, he gave as strong evidence of a work of grace and love to the truth as any of the saints. He rests in peace. Yours, &c.,

J. L. PURINGTON.

COVINGTON, Ga., Jan. 28, 1868.

MONIES RECEIVED FOR "THE EDITORIAL."

Thompson Cox, Mo	$ 5 00
Edward Wicks Pa	2 30
Mrs. E. Slawson, Ill	2 30
Thomas Baynes, Pa. (Lost)	15 00
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Indiana:—Evalin Mahin 2, James Tyner 2, David Pelly 2, P T Jones 6 50, Polly Kenton 2, Eli Beaman 4, Calvin Drysdale 2, Sally Crooks 2, Elizabeth Rutherford 2, Michael Debolt 8, Daniel Goble 2, Hon John Hargrove 6, (From New Castle 6 40,) Wm R Truman 2, David Allen 2, David Bennett 2, Sarah Collins 1,	53 90
Illinois:—Eld H H Rush 2, Mrs E Slawson 2, Stephen Bolender 6, Eld J B Moore 4, Peter Riner 2, Annis Evans 1, Wm Bloomfield 5, S R Williams 2, Samuel Owens 2, Mrs R M Johnson 2, J H Myers 2, D L Degolyer 2, Eliza Draper 4, Daniel Baldwin 2, Jos Youle 4, David Smith 2, Jasper Smith 2, Mrs E & P Scroggin 4, Eld B Bradbury 2, Craig White 5, Isaiah Stratton 4, Tarlton Blevins 2,	63 00
Missouri;—T M Turney 3, Thompson Cox 10, Eld John Martin 4, S H Varner 2, Mrs Nancy Walker 1,	20 00
Kansas:—Abner Simmons	2 00
Iowa:—H N Gott 2, John Cline 3, Paulina Yeager 2, J D Higdon 2 25, Thos M Drake 2, Jas T Coons 2, Eld I A Whiteley 6, Wm D Darland 6, Wm H Burch 4, Harriet Hopkins 1, Mrs S E Houghtelin 2, Jas W Smoot 2, Jonathan Branson 2 15,	38 40
Kentucky:—Eld Samuel Jones 40, J C Gibbs 6, Thompson Burnam 2, G W Brooks 4, Eld T P Dudley 20, Perry Wornall 4, Eld J M Theobald 3, Levi Wilson 1, Mrs U B Evarts 2, Henry Dennison 2, Eld D S Bradley 2, Eld J F Johnson 66, Mrs Mary M Birch 2, Mrs D M Payne 2, S A Gaar 4, F D Enslee 2, Eld J H Wallingford 16,	178 00
Canada West:—J McFarlane 1, D B McColl 3, John C Batemen 3,	7 00
Elias Newkirk	2 00
Total	$680 36

For the "Signs of the Times."

LINES

In memory of Miss Addie Schomaker, who died August 23, 1867. Affectionately inscribed to her sister by ALTIE, the friend and companion of her childhood.

(Written by request.)

The wind comes howling o'er my head,
A mournful dirge, a fearful sound;
A solemn requiem for the dead—
Of one, too soon, placed in the ground.

Keep back, O winds, your cruel song;
I cannot bear the fatal spell:
Friend of my youth, too long, too long,
This aching heart hath loved the well.

As memory turns to brighter days,
Of childhood's mirth, and song, and glee,
When all my joys, and all my ways,
Were known and shared alone by thee.

I weep, that one so sweetly blest
With youth's gay dreams of hope and cheer,
So soon should find a dreamless rest
In the cold grave so lone and drear.

And then I think of him whose love
Was dearer than all else beside;
How sad and lone his heart must prove,
Who chose thee for his blooming bride.

What charms can stay thy hand, O death!
When thou, the rival dost appear,
Thou'rt sure to wear the victor's wreath,
O'er all that's beautiful and dear.

So hast thou robbed him of his bliss,
His plighted trust, his joy, his pride;
Hast chilled her brow with thy cold kiss,
And borne away his promised bride.

Why send thy dart, thou dauntless one,
Within that young and gentle breast?
There's many a care-worn, weary one,
Where thou hadst been a welcome guest.

So full of hope, a heart so light,
A sunbeam wheresoe'er she trod,
How could'st thou thus her prospects blight,
And lay her early 'neath the sod?

How send within a widow's heart
Another shaft of grief and pain,
And leave to mourn thy cruel dart,
A sister's aching heart again.

Nay, foolish heart, why thus repine?
We'll bow submissive to the rod,
And bless, and kiss the hand divine,
That brings us nearer home to God.

O stricken ones, though tears may fall,
Though with her every prospect dies,
One hope is left that's worth them all,
To meet our Addie in the skies.

E. Mc A.

ST. JOSEPH, Mo., 1867.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced, style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted if delivered without cost to us.

B. L. BEEBE.

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Best Morocco Binding, each,	$3 00
Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each	1 12
Russett—Plain, each	1 00

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BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Expreee Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Mlddletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

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H. RIDDLE, Gen'l. Sup't. WM. R BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

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A strict compliance with the above rules, will greatly oblige us, and unable us, with greater accuracy, to enter the proper credits to each name.

DR. H. A. HORTON'S MIASMA ANTIDOTE:—A SPEEDY AND PERMANANT

Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

ERENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

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Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., MARCH 1, 1868. NO. 5.

Samuel McCall 1June68

ORIGINAL POETRY.

FAITH'S TRIUMPH.

BY MISS M. ANNIE HUESTIS.

Darkness had not as yet her dusky vail withdrawn,
Nor rosy morning kissed the lofty mountain's brow;
Light waited yet to usher in the blushing dawn,
And chase the shadows that hung o'er earth low.

But deeper darkness veiled the sorrowing mourner's heart;
As to the Savior's sepulchre she hurrying came,
Nor did she then believe her gloom should there depart,
By the bright truth, "The Lord now lives again."

Swiftly her trembling limbs the heartfelt wish obey,
To see, though e'en in death's repose, that friend most dear;
And faith, though dim as dusk before the coming day,
Still cheered her heart, as sunshine through her tears.

And stooping, sorrowful she looked into the silent tomb;
Ah! mourning hearts, how often we look sadly down
Into the lonely grave for loved ones whom God has called hence to wear their glorious crown.

And looking down within, she saw two angels sitting,
Clothed in majestic purity and might;
And through the darksome tomb effulgent rays emitting,
From faces radiant with celestial light.

Poor fearful heart, does then the tomb appear to thee so dread?
Since angels there proclaimed the triumphs of our King,
Death could not hold our glorious mystic Head,
And he will surely all his members bring.

"Woman, why weepest thou?" the angels kindly said,
"He whom thou seekest is no longer here,
But risen is," and has become the first-begotten from the dead,
To break the bondage that enslaves through fear.

Still as she wept, a voice familiar once to her, but now unknown,
In sympathetic accent said, "Whom seekest thou?"
"O sir, if thou hast borne him hence, I would be shown
The hallowed spot where rests that sacred brow."

"Mary!" the Master said—then faith triumphant shone,
And from her heart dispelled all sad unrest;
And in the ardor of her love she would have thrown
Her soul's devotion in one long fond caress.

But, "Touch me not!" he said, "I have not yet ascended;
Go, rather, tell my brethren what thou hast seen;"
For all the joyful message was intended,
Who shall believe on Christ through him.

CORRESPONDENCE.

"For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. ii. 32.

At the desire of brother John Collins, of Van Wert Co., Ohio, expressed to me last August, I will briefly give such views as I have upon this text; and in connection with what I may write, I refer to the communication published in the "Signs of the Times" for May 1, 1867, in which I had the whole of this eleventh chapter of Romans under consideration. May I keep always in mind that it is with the Lord only to give us an understanding of his blessed word.

Separating this passage from its place and connection, as Arminians necessarily do in order to make any scripture appear to sustain their theories, and regarding it as it stands alone, we might, upon a casual glance, suppose that the apostle meant by the word "all" to include every member of the human family. Even then, however, the word "them" would be in our way in taking such a view, causing us to inquire to whom that pronoun refers, and making it quite necessary that we should look back for its antecedent before our minds could be quite settled. The children of truth cannot stand upon the flimsey foundation with which Arminians are satisfied, but must be sure that the Rock supports them. What we want, in considering this scripture, is, not to support a previously received theory of our own, but merely to know what the apostle meant, and to feed upon the precious truth he has presented.

The apostle in this chapter, as in all his epistles, is showing by clear argument the way of salvation; that it is by grace and not of works. He is writing to the Gentiles, who, as well as the Jews, had understood that God was in a special sense the God and Savior of national Israel, having designed salvation and eternal glory for that people only; and that since many of that people had failed to keep the law and to believe God, and so had been cast off, the Gentiles had been brought into their place, as a sort of after-thought, to keep the number complete. He therefore speaks particularly of that people, shows here and elsewhere the meaning and use of that legal and fleshly dispensation, explains the breaking down of the middle wall of partition between Jew and Gentile, and unfolds the mystery so long hidden from those who were outwardly or typically the people of God, and still always hidden from the natural mind. This mystery is, that none ever have been, nor ever can be, entitled to heaven because of good works; because of having kept the law; because of having believed God; because they have Abraham or any other man to be their father; nor because of anything worldly, natural, or that pertains exclusively to time: but that it is because of a sonship in Christ, through the eternal mercy of God. For "The riches of the glory of this mystery among the Gentiles is, Christ in you, the hope of glory."—Col. i. 27. This mystery is not something new because it is but now made known. If it has not always been the case that Christ in the saints was the hope of glory, it could not have been a mystery. That which is not, cannot be hidden. Where a mystery is, there must be some truth before or after the mystery is understood. Underneath all the changes of dispensation that have appeared in time, there remains the everlasting, unchanging mercy of God, according to which all are saved; there is the grace of God given to all the saints in Christ before the world began. No changes in the way of salvation from the beginning to the end of time. All are killed and made alive; all are born of the Spirit, for else they could not see the kingdom of God; all are made to cry for the mercy of God; and upon the mount Zion where all are brought together, they all have the same glorious song to sing.

Through all that has appeared in time God has made known his goodness, his power and glory, his hatred of sin, his long suffering and tender mercy, and all his perfections. But he has never changed a purpose, or formed a new one. The children of Israel were called out of Egypt, out of the house of bondage, and many promises were confirmed to them, and many wonders shown in their behalf; but because of unbelief they fell in the wilderness. A holy law was given to them, but they did not keep it; and after long bearing with their perverseness, God cast them off and scattered them among their enemies. Yet "The gifts and calling of God are without repentance." He changes not. He has not promised one eternal life, and then because of unbelief on the part of that one, rejected him, and given the blessing to another for whom it was not at first designed.

If the law could have given life, and if the children of Israel could, by believing God and obeying that law, have entitled themselves to heaven, and if, therefore, they, as *literal* descendants of Abraham, were intended in the covenant of promise made to him, then see what a sad state not only all the world, but even they also, would be in.

None could be saved; not Israel, for they did not keep the law; not one of them as a natural man obeyed; not the Gentiles, for the promise was not given to them literally. So all must come short of glory. Was not the apostle contemplating this when he spoke of their fall being the riches of the world, (12th and 15th verses,) and of the unbelief both of Jews and Gentiles making manifest a mercy received in common by both, as the only ground of salvation? "For God hath concluded them (both Jews and Gentiles) all in unbelief, that he might have mercy upon all." If they had not been cast off (as a fleshly people) through unbelief, we Gentiles could not have obtained mercy. But now "We have obtained mercy through their unbelief. Also, if it remained so, or rather if it had been the purpose of God that mercy should not be extended to the Gentiles, (for the law, and the promises, belonged alone to Israel) then neither could the descendants of Abraham have obtained it, but must stand or fall according to their obedience and unbelief; and as they all disbelieved and disobeyed (even Moses and David) they all must fall. But so have these also now not believed, that through your mercy, (the mercy received by you,) they also may obtain mercy." "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16. "Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii. 5.

Here then is the foundation. With the Psalmist all the saints "Will sing of the mercies of the Lord forever." "For I have said mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens."—Ps. 89. "His mercy is great unto the heavens, and his truth unto the clouds."—lvii. 10.

As we contemplate this mercy our

hearts must melt with gratitude because of its exceeding greatness. It is infinitely beyond our comprehension, yet we have tasted its abundant fullness. If it were not boundless it could not reach and supply our daily and hourly need of it; and did we not daily feel how miserably vile and helpless we are, and have continually new evidences of our utter dependance upon that mercy, which never is withheld, we could not be prepared to sing of it forever. O how often we fall in spirit prostrated upon the ground with our faces in the dust, helpless, ashamed, feeble and sore broken, not daring to look up, but crying in our broken spirit for mercy and forgiveness; hardly daring to hope that God can be merciful yet again, but with no other dependence. O how sweet, how precious to our poor souls are the humble prayers for mercy that we find recorded in the Psalms. Our souls become knit with the soul of David, and like Jonathan we love him as our own soul, when we find that he, even the sweet singer of Israel, felt the sorrow we now feel, and so expressed our souls' desires that his words suffice for us. "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions."

"Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee." "I am troubled; I am bowed down greatly; I go mourning all the day long." "Make haste to help me, O Lord, my salvation." Having followed and been with him in all this experience, we shall also be able to sing with him of the faithfulness of God, and extol his wonderful name because of his mercy and his truth. We shall testify that "He is merciful and gracious, slow to anger, and plentious in mercy." "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." "He knoweth our frame; he remembereth that we are dust;" and he pitieth us as a father pitieth his children. "As the heavens are high above the earth, so great is his mercy toward them that fear him.

This mercy never could have reached us, had it not met together with truth. But "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv. 10. It was a wonderful meeting. The iron bars of death were broken, the gates of the grave were burst asunder, Satan and sin gave back dismayed and overcome, and TRUTH sprang up out of the earth! Then righteousness looked down from heaven, and mercy and peace met there with them, and together they go forever before the face of our God. Now we are assured that "If we confess our sins, (and to know them, and mourn on account of them, is to confess them) he is *faithful* and *just* to forgive us our sins, and clense us from all unrighteousness.

February 15, 1868.

DEAR SISTER DUVAL:

In connection with the above, which was written some time since, I will notice the inquiries made of me in your letter published in the "Signs of the Times" for Feb. 1, and reply as well as I may be able. You express a desire to know if my views accord with yours then expressed; and say that you have received much satisfaction in reading what I have heretofore published. When I receive an assurance that any of the dear children of God have been comforted through an understanding of any scripture which he has given me to present, I desire to feel thankful to him, as they also must. The effect of a true understanding of the word of God, when given to any of his children, is, to exalt the Redeemer in their view, and to humble themselves. Every day I am made more clearly to realize my utter inability to comprehend anything spiritual of myself; and although when the Spirit takes any of the things of Jesus and shows them to me, they seem boundlessly great, and fill for the time the whole scope of my vision, yet how little of his glorious truth have I seen, and how faintly understand. But I would not—I dare not, even in my inmost thoughts, complain, or be over anxious; for I know that he will lead me into the mysteries of his kingdom as early and as fully as will be for my good, and for his declarative glory.

The subject of your letter is full of mysteries to me. I desire to be careful not to start theories in order to explain those scriptures whose true meaning our God has yet withheld from us. There are many of the "forms of sound words" which we are to "hold fast in faith and love," which yet we cannot explain; and many mysteries that our faith implicitly receives, which human reason and language are powerless to express, only as we use the words given by inspiration. Let us keep steadily in our view, then, that knowledge of the way of salvation which God has given us, through such scriptures as have been untolded to us plainly and with certainty in our own experience, for our personal relief and comfort, and wait for an understanding of all other portions of the word until it shall come to us in perfect harmony with these, and with a personal relish of comfort and salvation, as all assuredly will when God's time shall come to give it. No scripture is given to satisfy our curiosity as theological students. We shall never read the spiritual history of the old testament saints as of a people who differed from us in their experience, and walked a different path. What we learn of them, and of the manner in which God dealt with them, will not be as historical students, but it will be as fellow-travelers with them, in the same path, and in the same experience. Through what we learn of them the way of salvation for us will be more fully and clearly opened.

You ask me if I do not think that Christ was the first-born of the Spirit. At first I would be inclined very readily to answer, yes. But observing what conclusions may very naturally be received from this, I see the necessity of keeping strictly to the words of inspiration, especially on so mysterious a subject. I will refer to the different places where he is spoken of as the Firstborn. "I will make him my firstborn, higher than the kings of the earth."—Ps. lxxxix. 27. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29. "Who is the image of the invisible God, the firstborn of every creature."—Col. i. 15. "Who is the beginning, the firstborn from the dead."—Col. i. 18. "But ye are come to the general assembly and church of the firstborn, which are written in heaven."—Heb. xii. 23. "For I am a father to Israel, and Ephraim is my firstborn."—Jer. xxxi. 9.

Now while it is clear from the above scriptures, as stated by brother Beebe in his reply to you, that his being called the firstborn has reference to his resurrection from the dead, yet there is evidently a deeper signification in the term than a mere reference to the order of time. I cannot, however, explain it; but by contemplating what we find written upon the subject, we may save ourselves from incorrect theories.

Seeing that Christ is called the firstborn, and yet that in the order of time his resurrection was after thousands of generations had passed away, the natural mind of the believer immediately sets out to find some theory concerning the saints who lived and died before his resurrection, that shall be in perfect harmony with this. Is it not the natural mind that shuts them up in their graves literally, as the only rational way of disposing of them in accordance with the truth that Christ is the firstborn? But the natural mind must always be baffled in its efforts to find out the mysteries of spiritual things. Faith only can grasp these wonderful mysteries, over leaping the bounds of time, and soaring far above the apparent contradictions of earthly reason. The word of the Lord is all that faith requires. Before that word mountains melt away.

The strange and dark sayings of our Savior were on one occasion refuted, as the opposing Pharasees supposed, by an allusion to the death of their father Abraham ages before. In reply, with a great word, that can never be received but by the faith of his saints, he swept away the intervening time, swept away all time, and said, "Before Abraham was, I am!" I AM! The name he gave to Moses at the burning bush. This name makes it "all plain to him that understandeth." Who is this I AM? *The risen Savior.* It is as risen from the dead that he is presented as the Savior of his people. Abel and Abraham were under different dispensations from that in which we are, and lived in the order of time long before the personal appearance of the Redeemer in the flesh; yet their faith grasped him as a Savior as firmly as ours. "Your father Abraham rejoiced to see my day: he saw it, and was glad." He does not say Abraham *looked forward* to see his day. That is the way we try to explain it. He does not bring Abraham down through the intervening ages of time. Neither does he place himself back in the order of time to a point previous to the day of Abraham. He does not say, "Before Abraham was, I *was*;" but he "who inhabiteth eternity," "whose goings forth are of old, from everlasting," "with whom their is no variableness, neither shadow of turning," "Jesus Christ, the same yesterday, to-day and forever," "with whom a thousand years are as one day, and one day as a thousand years," he it is who says, "Before Abraham was, I AM." Men *have been* and *are to be*; but our Savior only and forever *is*. "And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man *which is in heaven*."—John iii. 13. "Forever, O God, thy word is settled in heaven."—Ps. cxix. 89. "He calleth those things that be not as though they were."—Rom. iv. 17. There are no changes with God; no changes in the world of glory. The prayer of Habakkuk revealed the counsel and purpose of God: "In the midst of the years *make known*." "God was manifest in the flesh." How time shrinks away, and how our feeble powers of understanding sink down, lost in wonder, as we contemplate the revelations that are made of our Savior.

Abraham saw his day. That day is the resurrection day, made by the light of the Sun of righteousness arising with healing in his wings. His blessed words are beyond our comprehension, as his own eternity is; but there they are; "Abraham rejoiced to see my day." When Abraham died did he not enter the portals of eternal glory, and meet him upon whom his faith had laid hold as "The Resurrection and Life?" "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." But how does this teach the resurrection? "For he is not the God of the dead, but of the living: for all live unto him."—Luke xx. 37.

I feel certain that Christ in the

saints has been their only hope of glory from the beginning. Although a mystery only now made known, it was yet always the truth concerning salvation. The apostle says of Moses, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." Yet Moses himself makes no mention of the name of Christ.

Was not the promise which the saints of old died without having received, the promise of the coming of Christ in the flesh, and of the doing away of the legal dispensation, and establishing a spiritual worship? We certainly find "better things" in the gospel dispensation. I will just mention one: under the legal dispensation the children of God and the sons of Beliel worshiped, or attended to the observances of the worldly sanctuary together. Now it is the privilege of the saints to be separate from the world, and dwell together, being of one heart and one soul. A further comparison will show more of the "better things" which belong to the church of God now, over the worldly sanctuary.

The vision of the valley of dry bones, is a striking figure, showing clearly how the Lord brings all his people from death to life by the power of his word; even the whole house of Israel. We must not take the expression about bringing them up out of their graves literally, for literally many of them never were in graves.

If the law had not been written in the hearts of the saints of old, they would not known themselves as sinners.

I cannot dwell upon the passage in Isaiah xxvi. 20, where the Lord calls his people to enter into their chambers, but will hint at my view. Have you ever, in time of trouble, found refuge in the thought of God's wonderful power and infinite mercy? Has a view of the predestination of all things ever made your restless and fearing spirit still, when turmoil and confusion were about you? Have you quieted yourself with the scriptural assurance that God's tender mercies are over all his works, and that those who put their trust in him shall never be moved? Has the glorious doctrine of salvation ever appeared to you like walls and bulwarks about you? At such times you have entered into your chambers. Here is the retreat of the people of God from the windy storm and tempest. "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavillion from the strife of tongues."—Psa. xxxi. 20. Here is where Stephen found refuge, so that his enemies could not hurt him, though they bruised his body with stones. Here Paul and Silas experienced safety, and sang joyfully, though in prison. Here is the refuge of the saints from every danger. The name of the Lord is a strong tower; the righteous runneth into it and are safe. Here, my afflicted sister, is the only place where you could find refuge from overwhelming sorrow in your great bereavement. May the name of the Lord be to you a place of retreat from the griefs of earth. May his mighty power overshadow you, and his glorious doctrine lift you above the fading joys and momentary pains that belong to time. May the Lord abundantly bless you with his presence, and bring you at last, with all his redeemed, to his eternal rest and glory.

Your brother in hope of eternal life,

SILAS H. DURAND.

February, 1868.

DEAR BROTHER BEEBE:—

Having been much comforted and edified by the writings of brethren and sisters, I am willing to do what I can in return, and propose to tell them some of the way I have been led, by the Lord as I hope, in his mercy.

No serious impressions, certainly no lasting ones, had ever been made on my mind by all the preaching I had ever heard or by the books I had read. I heard all kinds of preaching, and my reason convincing me that salvation was a matter of some importance, I attended the "inquirers' meetings" occasionally, and also the Sunday school, with a matured wish that I might be taught how a man could be saved from hell. But little as I knew of the bible, I knew enough to see that their teachings and exhortations were inconsistent in themselves, and without much foundation in the scriptures; moreover I could not understand about "meeting God half way," and "closing in with their offers of mercy." I was willing enough, but somehow in my case the thing would not work out right.

One great stumbliug block was in my way; that was, I could not understand how God could, consistently with justice, much less with the infinitely great mercy attributed to him, send me to hell for all eternity as a punishment for the sins I had committed in comparatively a few years; especially as the bible informed me that I could not from my very nature cease from sin, or keep the law; and I argued as I had no hand in forming myself or my nature, therefore I was justified in my sin, if I used reasonable efforts to abstain from gross and immoral practices and habits, and conformed my conduct to the rules of propriety, such as were practiced by men of good standing and society. If after that God sent me to hell because Adam sinned, it would be a cruel and arbitrary exercise of power, against which I had no defence; but it was useless for anybody to urge me to revere and love a being with attributes so repugnant to my ideas of right and justice. When in my twenty-third year—toward the close of the year 1858—one thought fixed itself in my mind: "some time I must die, and then what?" I thought, "well if I do die I can't help it." But "then what?" stuck to me, and I began to fear death, and after a while to such an extent that I fancied myself consumptive. I was uneasy, even unhappy, for as that spectre seemed to stare me in the face I could not help thinking "then what?" I concluded the best thing I could do was to come as near as I could to a pious life; perhaps it might do some good, it could not do much harm, for I did not expect to live very long anyhow. So I gave up card playing and throwing dice, drinking whiskey with my friends at a public bar, and even thought of giving up smoking; but as my father was a good Old School Baptist, and smoked, I thought that could not be a deadly sin, and kept on with that bad habit. Moreover I set in to read the bible in stated quantities and prayed fervently at stated times and places; I also knelt whenever anybody offered to pray and dropped a silver quarter into every collection plate or hat that passed by me. Doing these things I thought I was certainly on the right way to take the sting out of death, when he did come, and did not have quite so much dread of him as before. My prayers were long and for every variety of thing, though always making it a point to ask God to forgive my sins and save me from hell.

I was bold and felt no bashfulness about expressing my wishes, no hesitancy in making my requests for anything I wanted; with not much expectancy of getting all, but might some: and I really thought that God ought to grant some of my petitions, because I was trying so hard to please him.

This brought me to the spring of 1859, when I fell into temptation and sinned greviously. It was with much shame that I reccollected all my pious resolutions, and went back in my own estimation before God. To atone for it, I determined on a stern and riged couse in the future, and by mortifying the flesh to make amends for the past. Just here, on taking up the testament one day, it fell open and my eye saw one verse, the only one I read: "Therefore by the deeds of the law there shall no flesh be justified in his sight." I was astonished—frightened. Was it possible all I had tried to do to please him was to go for nothing? All my pious doings, the labor of months gone in one sentence; all my hopes knocked to peices. I was without recourse. Then too, the deceitfulness of my heart began to be manifest to me, and I saw that every act and thought of pleasing God had been a sin, for I had actually been trying to bribe him, and to pay him by offering a this for a that. If, indeed, my religious acts had been sinful, what were the rest? The black pollution and wickedness of my heart were unfolded to me and its filth exposed with no veil between. No more long prayers now, or short ones either. I was afraid to ask for the forgiveness I knew I did not deserve, for had I not insulted God to his face? I felt I was fitted for but one place, the abode of kindred spirits—the devils; not one of them I thought could be worse than myself. I did not doubt now that God could justly condemn me for a few years of sin. I deserved a hell for every moment of such a life. I sinned every breath I drew, and all his blessings to me were but sin when I enjoyed them. The slime of the serpent was over them all.

Should I try to pray? Not while in my present condition. If I could get better I would pray, but not now. Prayer from such a creature was itself a sin; "what then." Simply, death and the pit; there certainly was no escape. Other people, better than myself, might hope, but there was no hope for me. The number of my sins, and the baseness of them, exceeded my conception. I was only conscious of an indefinite degree of wickedness that staggered my reason. God himself would not save me, his justice forbid it; the law was magnified, and if I died its justice would be illustrated by my destruction. I did not understand how God could permit me to live at all; surely I was a plague spot on the earth. I knew I was doomed, yet while I cursed myself and my sin I could not help thinking, "Lord have mercy on me." I was afraid even to speak the words. Tears ran down my cheeks while riding along the road sometimes, as I realized and felt my utter helplessness. I did want to cease from sin, but I couldn't. I would rejoice to please God in some way—in any way—but there was no way.

While in this frame of mind, the horrors and misery of which I cannot describe, this verse occurred to me:

> "I can but perish if I go,
> I am resolved to try;
> For if I stay away, I know
> I must forever die."

With much fear and trembling I approached my usual place of prayer. I knelt down, that was not humble enough; I fell in the dust, and with my hand on my mouih, said "Lord have mercy on me, a poor miserable sinner." I could utter nothing else. I rose up feeling I had committed all to him and was calmer in my mind, and although I tried frequently after that, whenever I felt that I was praying to God, I could say only that one petition.

Here my mind was strangely drawn to the next preaching day at a New School Baptist meeting house about four miles distant, and before the close of the week I was quite restless with impatience. I do not know that I asked myself why, and I do not know why, but it was a strong desire to go to preaching the next Saturday. I felt like it was to do

me some good, somehow or other, and my mind was fixed on it all the week. Saturday came. I was more cheerful than usual and quite eager to be off.

My father called me to him and told me to hitch up the horses and cut a piece of clover near the house, (about four acres) as he wished to try his new mower. I remonstrated earnestly, telling him the sun would spoil the hay in two days if it was clear, and we could not save it if it looked like rain. "Never you mind," said he, "about the sun and rain; do as I tell you." I was very sorry and tried to think the next day would do as well, but it did not console me. I wanted to go to-day. I went on reluctantly and got to work in a monstrous bad humor. I cut on towards the house, and when near the corner stopped to turn around some weeds and matted grass; but he coming out told me to cut straight out, that the dew drowned his chickens. Just before I got out of the tangle a half brick broke the knife. I put in the other one and went on several rounds; then one of the horses ran back suddenly and broke the tongue yoke. It was still time enough for meeting, and I told my father that I would stop for the day and fix everything by Monday. He told me sternly that it was my carelessness, and to make another. I made a substitute and went on a very little while, when a small stone broke the other knife. He had gone in the house, and telling the boy to unhitch the horses and turn them out, I hastened to my room and changed my coat, got on my horse and rode off, before he knew I was gone.

When I got to meeting the preacher had taken his text, but the subject was Jacob's interview with the angel, and his contest with him for his blessing. From it he preached of christian experience. In a few minutes my attention was riveted. He told my thoughts and feelings better than I thought I could myself. I wondered who could have told him about it, and looked to see if the congregation was looking at me. I was waked out of my maze by hearing him say that so the Lord led the christian in an experience of grace. What astonishment I felt in being called a christian, at the time when I thought I was the exact opposite. But that instant I felt that I was so. Every doubt was gone. I did not owe a single sin; I was safe—I was saved; God had forgiven me every item, and the high praises of God were in my heart. These thoughts passed through my mind in a second, filling me with an assurance—a confident assurance—of safety. I felt a peace and a joy past all understanding, except to those who have experienced the same great relief—the same transition from darkness, despair and death, to light, hope and life. I believe no pen on earth can describe the flood of joy that overwhelms the creature when first he feels his sins forgiven. My father used to call it "the first love," and it does appear that love and praise are the most prominent emotions. I have no doubt that many brethren and sisters, far more worthy than myself, are born without knowing it, but just as certainly born as if they too could tell the day and hour when the veil was rent in twain, and all the glories of the mercy seat revealed like a flash. I rode home in a frame of mind as happy as I thought I could be in this world. Nature seemed brighter, and all things to praise God. I remembered something about the trees clapping their hands for joy, and I thought I relalized its meaning. Even the rails in the fences seemed to look different, and all things reflected God's glory. I had but one wish, (if I might call it a wish), and that was I felt as though I would like to go away now, and not see anything more of the earth, as I suppose the high priest felt when he held the infant Savior in his arms. I would like to have told everybody how happy I was, but I was shy of my father, and I thought other people would make fun of me, and so resolved to keep it to myself. But I was not allowed to do as I thought, for being at a neighbor's house to spend the evening, a few days after, there were present two Old School Baptist sisters and three New School professors. The conversation turning upon faith, the master of the house mentioned with approval a remark made many years before by a preacher, that faith consisted not only in a belief that Jesus was *the* Savior, but that the creature must believe that he was *his* Savior, and turning to me for illustration, said, "My son, do you believe that Jesus Christ is the Savior of sinners?" I told him I did. "But," said he, "do you believe he is *your* Savior?" I was obliged to answer that I did. With much surprise he asked how long I had entertained that belief. I was much confused at being surprised into the confession for the first time, especially in the presence of five church members and it was with embarrassment that I tried to give a reason for my hope. When I had told them as well as I could, I looked up and the tears were streaming down the faces of the Old School sisters, while the New School Baptists congratulated me very politely; and themselves, that (as they expressed it) the Lord had met with me at their meeting house. One of the sisters embraced me, the other being blind asked me to give her my hand. The New School professors calmly told me that they would fellowship me whether I joined their church or not. Being afterwards in much doubt if I had not been deceived, finding myself not nearly so much changed and converted as I thought a christian ought to be, and knowing if a child I ought to follow my master in the ordinance of baptism; not wishing to be deceived, and if deceived wishing to be undeceived; knowing the Old School Baptists were the strictest in the admission of members, of any people I knew, I asked some of the members to have an appointment made for preaching, (they had no pastor), which after several months they did, and received and baptized me in Decemher 1859. Since then I have been an unworthy member among them, nor have I ever desired any other place. They hold the doctrine I love. They worship the God I love—they are the people I love.

As the subject of regeneration has occupied some prominence in the writings of the brethren recently, they holding views a little different from what I had believed, allow me to give my opinion, as illustrated by my experience.

I believe, if at all, I was regenerated in 1858. The Spirit taking hold upon me induced the first really serious thoughts I had ever had on death and a future state. I was then alive, but without feeling. I was quickened by the same Spirit in the spring of 1859, and awakened to my true standing before God. I was then possessed of feeling, but not of sight. I was born into the light and liberty of the gospel in the summer following—born into gospel day, and could see the light and the kingdom of God.

If the christian was regenerated in Christ, then but one of his natures was regenerated, while Christ said to Nicodemus, "except a *man* be born again &c." Thus two natures are born again and but one regenerated. I understand that it is the christian, the two natured man, that is regenerated—that is quickened—that is born again. I understand the child is not *born*, until, like in Paul's case, the scales fall from his eyes and he can see.

Feeling is no sign of birth, but sight is, and a man is not born blind like some animals, but can see, the same day he is ushered into the light, and until he can see spiritual things he is not born into the spiritual kingdom. It is with much diffidence, Brother Beebe, that I make my opinion known, but so have I received it, and am not ashamed of it. If wrong, I do not wish to hold to it, but until convinced that it is wrong, I am bound by my allegiance to contend for it.

I am sorry this piece is so long, but I could not express myself in less space, and hoping it may not be the means of misleading or discomforting any one of the Lord's chosen, I remain,

Your friend and brother,

SAMUEL RIXEY.

WALLKILL, N. Y., Jan. 12, 1868.

ELDER BEEBE—DEAR PASTOR:—That which I am about to undertake seems so far beyond my ability that I almost faint at the undertaking, and question whether it is right to make the attempt. I believe it is our duty to testify of the dealings of the Lord with us, and if the arm of the Lord has been revealed to us, we should acknowledge it. I was asked by a friend to-day, at meeting, if she would not see a letter from me in the next "Signs." I told her I did not know, as I had not thought of it. I feel a lack of ability to write anything suitable for publication, that I hardly dare attempt it. I asked her if she had ever seen anything in the "Signs" that she could take to herself? She said she thought she had.

As to-day I look back over my past life, and remember how stubbornly set I was once against the Old School Baptists, regarding them selfish and bigoted, the question would arise with me, Are not others as sincere as they? There was always a great deal of the good pharisee about me, and it seemed to me that much of the work of salvation rested on the creature to perform. When I was quite young I used to attend the Dutch Reformed and Seceder meetings quite frequently, and though their doctrine seemed very plausible, but the trouble with me was that I could not adapt myself to their doctrine, because, as I thought, I had not been brought up like them under religious instruction; and I thought that if I had been born under different circumstances, not subject to so much of the trouble of this world, I could be more like them; but my way was so hedged up I could not be as I desired. I continued in sympathy with them until about the breaking out of the late war, when I discovered among them such a vindictive and persecuting spirit against their fellow creatures that I could sympathize with them no longer. To my recollection, I have not attended their meetings more than two or three times since, except on some funeral occasions, and then from some cause I could not receive their doctrine as formerly; there was some great lack about their preaching that I could not account for.

I do not know that I felt any trouble or apprehension about my own soul, or any serious thought; my prayers were only to be relieved from some worldly trouble, or if any of our family were sick, that their lives might be spared, and they permitted to recover. But when I had no trouble of any kind, I no longer sought God in prayer, nor thought of the mercies that attended me. I continued in this way until last summer. At the time of the meeting of the Warwick Association, my mother, who is a member, was preparing to attend, and was anxious that I should

also attend; but it was so that I could not attend on the first day, but I gave her slight encouragement that I would attend the next day. When the time came, I did not know as the meeting was anything to me, and I doubted whether it was right for me to go where I could feel no interest. A short time after this I was returning from a call on one of the neighbors, when these words came to my mind, and I believe I repeated them aloud: "He is a man of sorrows, and acquainted with grief." I wondered why these words should have come to my mind then, as I was not under exercise of mind. After the association I did not hear any of the ministers from abroad but Eld. Wm. L. Beebe. I found no fault with his preaching, yet I did not hear anything that I could draw to myself. At about this time I thought there ought to be some object in going to meeting. Others said they liked to hear Elder Beebe preach so well, I thought I would try and see if I could; but the more I tried to fix my attention on the sermon, the more my mind would be drawn away, and I would go away with scarcely an idea gathered from his discourse. I inquired of myself, was it a deficiency in my intellect, that I could not lay hold of anything, or what could it be? On the Saturday previous to the Monday that Eld. Wm. L. Beebe was to leave for his home in the South, was church-meeting at New Vernon. It was a very busy season of the year, and none of the male members of the family could take my mother to the meeting. She desired me to go with her, and I saw she would be disappointed if she did not get there. I proposed to go and drive for her, and we went; but I felt as though I would rather go in some other direction, and I asked my mother, as we were going, What shall I do with myself when we get there? She said I could come into the meeting, and if I got tired I could go out and walk in the cemetry. I felt a sense of relief when, before the meeting was opened, my mother told Elder Beebe that I had not come because I desired to, and that I did not wish to be considered an Old School Baptist because I came there with her. Now I thought I would be safe from any interrogatories from any, and especially from Elder Beebe, of whom I had always entertained such a fear. I concluded to stay in the meeting-house. When the meeting was organized, Elder Beebe asked if there was any business to come before the church, and was so fearful some one would ask why I was there, I left the house as soon as I could. I went into the cemetry, and remained there a long time, until weary of the loneliness of the place I returned into the meeting-house, thinking no one could speak to me on the dreaded subject; but I was mistaken, for Elder Beebe, in passing around and hearing the members tell the state of their minds, came and sat down near me, and said, "Perhaps Miss Horton can tell us something." I was so much confused I scarcely knew what to say. I thought, Why did Elder Beebe speak to me when he knew I had not come for that purpose? When I returned home it troubled me so much that I wept half of the night, when, in my distress, these words came, as though they were spoken to me, "The Spirit and the bride say, Come." I did not know what they meant, but I believed they were in the bible, and I thought when it became morning I would get the bible as soon as I could without being observed and see if I could find them. On searching I found them in the last chapter of Revelations. As I reflected on this, the thought arose, Why should I yield to such an excitement? Still there was something in my feelings that I could not shake off. Some time after this I dreamed that I was walking along a wide road and met a gentleman, who said to me, I have found a book of yours, in which I see you have written several passages of scripture, and one of them is, "I know that my Redeemer liveth." I cannot describe how these words sonnded to me then, but when I awoke I thought that if these words could come to me in my wakeful moments, I would regard them as a reality. After this, when I attended meeting, I could listen to the preaching without being so much diverted from the subject. It now seemed to me as though Elder Beebe selected his texts from those parts of the scripture which had hitherto been so hidden from my mind, but were now made so plain. He preached several discourses about this time from Isaiah; one from xxxiii. 14, 15, another from lii. 1, 2. "Awake! awake! put on thy strength, O Zion," &c. On the Sunday before he went to Kentucky he preached at New Vernon; I do not remember the text, but I do remember his dwelling so particularly on the love which the church members felt for one another. As nearly as I can express it, he regarded it as one of the most essential requisites of a christian; without love, he regarded them as dead to spiritual things. Here came the greatest test I had undergone yet; I could neither go forward and say I loved them, nor recede. I could neither go one way nor the other. I was like one entirely dead. For some reason I never could look upon the ordinances of the church unmoved. They were to me a solemn sight. After Elder Beebe returned from Kentucky, a lady united with the New Vernon Church. Knowing what were my feelings on such occasions, I thought I would not go to the baptizing; but there was a way provided for me, and I did not dare to say I would rather stay at home for fear the question, Why? would be asked me, so I went and witnessed the baptism. When the right hand of fellowship was given, I trembled like an aspen leaf. About this time I began to think, Is this an experience or not? If it was, it did not seem to me to be like that of any one else that I had ever read of; for I had never felt that deep sense of guilt, that fear of death and hell, that others had told of feeling.

At about this time I felt that I must break my mind to some one, so I told my mother what troubled my mind, and she said I must talk with others, and see what they thought of me. But I contined on, rather avoiding thon seeking those whom I thought knew these things. On the 20th of November my sister, brother and I went to visit a friend about twelve miles distant, and as we returned at night, it was very dark and gloomy to me, both without and within. The death of our late brother, James Durand, came to my mind, and I thought if I could only have the assurance he had, I could turn my back upon everything, home, kindred and friends. As we neared home the circumstance of the Ethiopian eunuch came to my mind, although I had not read it for years, as I remember. During that week, I think it was; I dreamed that I was standing at the foot of a mountain that extended north and south, and covered mostly with verdure. To the north stood three leafless trees, like chestnut trees, and at the south part of the mountain was a clump of trees covered with foliage; and a person who stood near said, Those trees are the cedars of Lebanon. When I awoke I felt astonished that in sleep my mind was drawn to subjects so foreign to anything I had thought on when awake.

I do not known why that during my exercise I was led more in my mind to the Old than to the New Testament. The book of Psalms had formerly seemed so meaningless to me, now they seem to contain everything. I hardly open the bible but I open to them. There I read David's complaints, his prayers for deliverance, and his confidence in God, besides his exhortations to praise the Lord. His lamentations and supplications in the one hundred and second Psalm, seems admirably adapted to my feelings.

On the 22d day of November last Elder Beebe and Elder S. H. Durand, with quite a number of the members of the church, visited at our house. The elders remained and spent the night, and in the evening, before I hardly knew what I was doing, I was telling Elder Beebe the exercises of my mind. I was surprised that he could shew me so much charity by asking me if I ever thought of telling my exercises to the church. I thought to go to the church one ought to carry more evidence than I could that I was a christian. I went, however, to the New Vernon Church on the thirtieth day of November last, and related what little I could; but my mind was pressed, and in a conflict for a few days previously, so that I could say but little. I have wondered what evidence they could glean from what I related, but they received me, and on the following day I was baptized, and received into the fellowship of the church. I think I can say it has been a season of calmness with me since that time. But I feel myself greatly wanting in gratitude to the great giver of all our mercies.

Brother Beebe, do with this as you think best; if it will crowd out better matter, cast it aside, and you will not offend. Yours in the bonds of christian fellowship,

RUTH A. HORTON.

NEW CASTLE, Del., Jan. 25, 1868.

BROTHER BEEBE:—I was requested some time ago by a ministering brother, to write for the "Signs," on the passage in Deut. xxxii. 2. "My doctrine shall drop as the rain, my speech shall distil as the dew," &c. I partirlly promised to comply with said request, and will now try to do so.

What Moses here says of the doctrine of the Lord which he was about to proclaim, and of the name of the Lord which he was about to publish, was not only true at that time, but it is true of, and applicable to the word of the Lord whenever and wherever it is proclaimed. The dropping of the rain displays the sovereignty of Jehovah. The clouds obey only his mandate. They come and go, and the rain descends at his bidding. In the season of drouth none can call them forth; and when they go at the word of the Lord, none can stay them. The treasures of the snow and rain are with God; they are hidden in his store-houses. They descend and come down upon us from above, as a blessing which God bestows, and of which we are recipients. The bestowments of the blessings is hinged upon no conditions. It results from no volition, free-agency, or merit of the creature. The rain drops down and the dews distil in accordance with the provisions of that covenant God made with Noah, and through him, with all flesh that is upon the earth. In this thing then we have a type and an illustration of the doctrine of the gospel, and of the grace which bringeth salvation; which is said to come down like rain upon the mown grass, and as showers water the earth. The blessedness of descending showers is only to living plants. Dead trees and plants, like the stones and sand around them, can receive no nourishment. The benefit and blessing to the living plant will also depend more or less upon its condition; according to its need of nourishment,

and its capacity to be revived and refreshed, will the benefit be.

The preaching of the gospel, which is said to *drop*, and to *distil*, embraces the experience of the believer, in all the work of the Spirit in bringing to the knowledge of the truth. It presents the work of redemption, and unfolds the blessings treasured up in the promises. It brings Christ's righteousness to view, and unfolds and exhibits spiritual food, and gospel rest. Now it will be for us to find something for this to drop upon, and see whether that something revives like the tender herb under the *small rain*. In nature, we are given first to desire natural blessings, and to feel the need of them. We hunger before we can be fed, we thirst before we drink. We learn the value of shelter, of clothing, of fire, of rest, &c., in our own wants. We see the fitness and value of them, and consequently desire them just in proportion as we need them, and see, and feel, and need. So I understand it is in the Spirit. The Lord gives us a view of gospel blessings in our own need. They are precious in our view according as we see ourselves utterly destitute of them. Thus a desire is awakened, an anxious desire to be a recipient of the blessings. This desire will soon show itself in a hearing ear. It will exercise itself in a discerning mind. There is now something mutual and reciprocal in preaching the gospel, and in hearing it preached. Like a single living plant in a wide desert waste, so does the poor awakened soul recognize amid prevailing barrenness and sinfulness, some latent desires to be a christian; some anxious thoughts now and then that the Lord would have mercy upon him, and make him a recipient of his grace.

The character and exercise of the saints are set forth in the gospel ministry. They love the Lord, and hate every false way. They taste a sweetness in his words, and find pleasure in waiting upon him. They mourn and weep on account of their sins, they see a beauty and attractiveness in the order and ordinances of the Lord's house. They feel their need, yet have access by faith to the mercy seat. They can range throughout the vast fields of the promises, and feel that all these things are theirs. They can feel that it is their right and privilege to enjoy the fellowship of the gospel of God. All this, and much more, the inquiring mind listens to. There is a beauty and blessedness in it all. But I, poor me, am destitute of it. I cannot lay claim to a single one of these marks. But I sincerely wish it was so with me. I desire above all things that I might have these evidences, and be assured that I was a subject of that change. I almost envy those who can repent with bitter weeping of their sins. But I am cold and indifferent; my heart is hard, that I do not, and can not feel as I ought.

"If ought I feel, 'tis only pain
To find I cannot feel."

In all this there is a peculiar life manifest, even though it be in the pain and anguish incident to the spiritual birth, it is life nevertheless. There is evidently aspirings and yearnings here for things spiritual; things that are known and enjoyed by the household of faith. There is confessedly a desire for a genuine and satisfactory christian experience. The brightest and clearest evidedces are coveted. This desire sometimes rises almost to a hope. This anxious, longing desire, may be called hunger. It is hungering for evidences, for promises, for encouragement of some sort, if encouragement can be had. In contemplating such needy, disconsolate soul, I am reminded of the poor Israilites in the desert, searching among the vast waste of sand for some grains of manna. How difficult it must have been to gather them. How very small and trifling they must have appeared. How many of them it must have required to satisfy the cravings of hunger. The poor soul says it has never been born again, that it has no evidence of such a work, can tell no experience, &c. And yet it goes searching over every day's experience, and every gospel sermon that it can hear, for something that it can witness to. Sometimes a thought of joy or of distress is detected and identified, some exercise of the mind is called up, unobserved before, and recognized by the word and by the experience of the Lord's people; and the taste of it is like wafers made with honey; it is both sweet to the taste and norishing to the famishing spirit. But these specks of comfort are scattered here and there, and seem to be as small as the coriander seed, or even smaller, like unto the particles of hoarfrost.

With this desire and yearning the preaching of the gospel has to do. And as it is again and again proclaimed, and the heart of the poor sinner is opened to understand it, their desire grows and gains strength. As the fullness, fitness and beauty of the gospel are exhibited and dispensed, they drop upon these small and tender grains of desire, and nourish them. The desire increases. Even if it was dormant, so that at the time its possessor may be unconscious of its existence, it is now raised into life and vigor. Sometimes the poor withered plant is unconscious of having received a single drop, although sitting all day under the droppings of the sanctuary. But yet the meeting has done them good. They were glad to be there. They have beheld the beauty of the Lord, and how blessed it was for saints to dwell together, and the desire and longing to be admitted and recognized as one of the family increases. The blessed word has distilled, and the atmosphere is seemingly filled with it. The supplications and songs, the enjoyments, the mutual love and fellowship of the house of God, shed abroad a salutary and cheering influence. The distressed soul finds in his case a sympathy in all these exercises, and the developement of them falls upon his parched and famishing spirit to minister cheer and consolation.

Thus the word drops and distils not in rain; but it comes to nourish souls that have need of nourishment. It comes to exhibit its own beauty and blessedness to eyes that can see it, and hearts that can appreciate it. It comes to detect and call forth the desires of the heart where they were before concealed. It presents its living, heavenly bread, its living waters, and substantial comfort, to call around its ministrations, the hungry and thirsty mourners, and detect and quicken their desires.

The rain cannot produce living plants; it only revives and nourishes those that already exist, upon which it falls. So the gospel deals with the exercises it finds, but does not produce them. The poor soul loves Christ, but is only conscious of a *desire* to love him. He loves the subjects of grace and desires to be like them. He desires evidences clear and bright, because he has already tasted their sweetness, and feels his need of them. Does not this longing, and waiting, and hoping, indicate the germ of a life in those very things desired and hoped for? Does not the word minister nourishment to this desire, and does it not grow and revive under these ministrations? We seem to have it in our minds that we must be born into the kingdom *full grown*, and in *full strength*. But it is the small plant and tender herb that is capable of being nourished. And it is this capacity to receive sympathy and comfort, to grow and thrive, that identifies the living plant. The weakling is recognized as much as the large and the strong. To what else does the word minister, but to those latent exercises that are destined to grow and revive until the soul can be satisfied with them. In reviewing the pathway for months or years, an occasional thought, or a faint desire, was perhaps once all that could be perceived. That desire has become settled and strong. It is now paramount to every other. The church where he or she was an occasional visitor, has now become a home. There has been a *planting* in the house of the Lord. This need is now more felt than before, but the consciousness of being fed and nourished is also far greater. They now revive as the corn, they grow as the vine, and send forth roots as Lebanon.

The uprisings of the soul after spiritual enjoyments are thus ministered unto and nursed under the droppings of the sanctuary, until this very desire and hungering has grown into an evidence. It affords the oppressed and laboring heart a comfortable hope, and it enters into rest.

In conclusion, the reflection occurs to me, that while many a poor soul has experienced the reviving and comforting influences of gospel rain and heavenly dew, they have also found by painful experience that there are wells in the world that yield no water to a thirsty soul, clouds that are carried about of winds, yielding bluster and noise, but no nourishment, or comfort. The prophet inquires, "Are there any among the vanities of the Gentiles that can cause rain, or cause the heavens to give showers?"—Job xiv. 22. These are trees whose fruit withereth; that instead of ministering as a refreshing, reviving cordial to the fainting spirits, are like grapes of the vine of Sodom, turning to ashes upon the lips.

E. RITTENHOUSE.

EXPERIENCE.

DEAR BRETHREN AND SISTERS:—As many have undertaken to testify of the wonderful goodness of God, and to show forth his marvelous work in bringing poor blind sinners to the knowledge of the truth, I have felt inclined to write something of my experience. But I feel my unworthiness, and littleness, and my almost nothingness, so sensibly that I do not know that I shall be able to do so. Nevertheless I will try to give you a sketch of the manner of my deliverance from the power of darkness.

I was raised by religious parents; they both belonged to the Primitive Baptist Church, where I frequently heard the gospel preached by my grand father, Eld. Wm. Adkins, who was a minister nearly forty years. It appears to me, that of all creatures living, I was surely one of the most blind and ignorant. I arrived at the age of eighteen years before I had any conviction of being a sinner. The first I ever had was at my father's house. Brother J. Byrnside spent a night with us, in September of 1862, and in family worship before retiring, he read the fifty-third chapter of Isaiah; that chapter seemed like a sword to pierce through my soul and body. He also sung a hymn which made me tremble, and I was very much affected. It was this:

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

I immediately set to work, as I thought, night and morning praying. For some considerable time, I, instead of growing any better, found myself growing worse in my own view, and as I thought, in the view of my Maker. The miserable war then raging in our land, and my troubles seemed more than I could bear. During the years from 1863 to 1865, I was so awakened as to feel my depravidy at different times, and under different circumstances. The miserable ravages of war separated us from our former home, and situated us on the borders of the Ohio River, myself and brothers and sisters attended a Sabbath School regularly, and heard preaching frequently; but all this only served to show that I was in nature's dark night. I

read and studied my bible, and there found it written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." Well, I learned the ten commandments, and applied them to myself; but could only plead guilty. During this time I was afflicted with chills and fever, and suffered much in mind and body. I felt sure that God was visiting me with his rod. I thought all afflictions were chastisments, and tried to endure them patiently; and thinking it was God's will, I tried to be resigned. During my illness I had many frightful dreams; some of them I will relate. I often dreamed of seeing Satan. One night I dreamed of walking on a very high steep place; and stopped to think how I came there; and as I was wondering, I looked below me and could see nothing but extreme danger, and in this state began to fall from this dreadful precipice, and thought my end had come; I cried with a lamentable voice, Lord, save, or I perish! I was saved from falling. At about this time I had a great desire to read "Bunyan's Pilgrim's Progress." Not having a copy of my own, a friend sent one to me, and I spent many hours in reading it I hoped I was one of those pilgrims who were making their way form "the city of Destruction," although I traveled alone, as I thought, and was easily beset by surrounding foes. I thought all christians could plainly see what I was, and felt ashamed to be in their company, though I loved them all dearly.

I began to think much about joining the church. There was no Baptist Church within reach of me, but there were Methodists and Presbyterians, and I had much love for their members; for I thought many of them were good christians, as they seemed to be deeply interested about me; and they tried to comfort me when they had opportunity. They visited me in my afflictions, and sympathized with me; for which I thanked God for sending them to me when in deep trouble. I thought if I could but just see brother Byrnside once more, and hear him sing and pray, it would do my soul good, and greatly relieve me. I wanted him to advise me what I must do. But O, our country was in such a condition, the mail routes were nearly all stripped; I could not write to him; I wanted him to pray at every house at which he called, as I felt sure that "the fervent effectual prayer of the righteous man availeth much." And I felt as deepy interested in the welfare of others as for myself. I dreamed that I was among the elders of our Association, and they appointed me to preach the introductory sermon, and selected the text from which I must preach. It was Luke iii. 2, 3. I thought it was a great cross, and that I was not worthy to preach, because I did not belong to the church. I dreamed that I was out at night, some distance from home, and it was very dark; and suddenly a beautiful light shined around me, and I was standing as it were, on a high and steep bank over a large water course, unable to move one step from my dangerous position, when an unseen arm, like that of an affectionate sister, drew me away.

In August 1865, I joided the Methodists, and as their custom is, I was sprinkled, calling it baptism; but this ordinance did not relieve me. I felt miserable. There was something more to be done. I felt miserable to think I had been so silent, and had told no one that the Lord had been dealing with me so long. My burden was not removed, nor was my conscience relieved. I managed to be by myself as much as possible. The turtle doves seemed to sympathize with me. I have often sat alone and listened to them, and shed tears to think the little doves could mourn in sympathy with me. I never expect to describe one tenth part of what I have passed through; I will just pass to the time when my burden was removed. About a month after I joined the Methodists I was anusually troubled, and prayed as usual before retiring to rest; but O, my prayers did not appear to avail anything whatever. I retired but could not sleep. I thought I felt the approach of death, and I was speechless. I could neither pray nor cry, but felt that the Lord was now about to cut me off and to appoint my portion in everlasting torment. I thought Satan was standing by my bed to take me away. Oh! there was such a terror upon me that I could neither speak nor move; but I was not past feeling or thinking that God was just, and I was at his disposal, to do with me as it seemed good in his sight. I was for some hours in this dreadful condition, when all at once I saw, as I thought, Satan in a most miserable form, such as I cannot describe, and he was going from me; and as he was about leaving he turned and beconed to me with his hand, and then vanished out of my sight. Now to describe the joyful change that had taken place with me, is impossible. I arose from my bed, fell down on my knees to pray, but my joy was so great that I could not remain in that position. I arose to my feet and exclaimed, Lord, what wilt thou have me to do? O be merciful to me, a sinner, and make known to me thy holy will. I was willing to take up my cross and follow Jesus; there was nothing that I valued on earth but the religion of Jesus Christ. He was more precious to my soul than the whole world and the fullness thereof. I felt sure for once that my Savior had calmed the raging ocean, and spoken peace to my troubled soul, and that he had said to me, "It is I, be not afraid." I took three of my sisters out the following night, and told them what had transpired, as nearly as I could; when I told them, they burst into tears, and begged me to hush, for they said I might be mistaken, or had dreamed; but it was more than a dream. Soon after the war was over we returned to our former home; but, like every thing else, we found our church in a scattered condition. But God returned to us in great mercy, and sent broth. J. Byrnside to visit us; and in May 1866 he reorganized the church, and attends us as often as he can. Now another trial came for me; I had promised to take up my cross and follow my Savior, and I still wished to do so, and wondered if there was any room in the church for one so vile as I felt myself to be. I was reminded of the text which said I must be born of the water and of the Spirit. I thought I surely had been born of the Spirit; for the things I once loved I now abhored; and the things I had no pleasure in before, were now the delight of my soul.

In August 1866, my father and I went to the Pocatalico Association; there I was much exercised, and enjoyed myself very much. The doctrine preached was mine, and I desired very much to be one among them. I returned home and examined my bible more closely for instruction concerning the water-birth. Well, I could not understand it in any other way but baptism, by immersion; and I resolved to obey the precept, and follow Christ in that ordinance. I met with many trials and discouragements, and felt that I was growing worse and worse. During the last winter, brother Byrnside seemed to be acquainted with my troubles, and could describe them better than I could. He wrote me several cheering letters, and promised to visit us in the spring. Now I earnestly resolved, if I ever should have an opportunity again, I would unite with the Baptist Church. I selected the place where I wished to be buried in baptism. The time arrived, and I was received by the church, and was immersed by Elder J. Byrnside, who is our much esteemed pastor. I had been long halting between two opinions. But by the grace of God I have been permitted to choose the good part, that I trust shall never be taken from me. It was very plain to me that the Baptists are despised and rejected by all others, and more so than any others in the world. But I know Paul rejoiced that he belonged to that sect which is every where spoken against. This cheered me; for I thought, If God be for me, what matters it who are against me?

I have but briefly sketched my travel for five years, and that in my imperfect way, and will write no more at this time, and leave what I have written to the judgment of my God, and of my brethren and sisters.

Yours in the bonds of christian love,

E. ADKINS.

COVINGTON, Ga., Dec. 30, 1867.

DEAR BROTHER BEEBE:—Having finished the business portion of my letter, and being detained at home by providential circumstances, I seize the opportunity to pen a few of my thoughts and reflections.

Amidst the depressing and gloomy circumstances in our national and domestic affairs which surround us in this section of country, the mind readily adverts to those circumstances, without the recurrence of any pleasant considerations. It is true our crops are better than they have been in several years, but the low price of cotton falls far behind the expenses of raising the article, under the present ruinous system of labor; and thousands of men find themselves seriously involved by the pressure of the times. Very many men planted large crops of cotton, calculating on a high price for it, but are compelled to sell at a low price, to raise money to meet contingent expenses. Owing to the past year of drouth, war and desolation, there is not a sufficiency of breadstuffs in the country for home consumption, notwithstanding the productiveness of the past season. And the suicidal madness of the times, in the establishment of what is foolishly called "Impartial manhood suffrage," upon us, is adding rapidly to the work of destruction, to which it seems we are inevitably doomed. Under these considerations the prospective future is indeed dark and gloomy.

But I am not low spirited, nor discouraged; but have only stated facts as they are, and as they appear before us. I often think of what an old brother in Christ told me, many years since, in Woolwich, Maine. After recounting his trials and troubles, which indeed were very severe, remarked, "It is all for the best, and designed for my good." The motto, "Hope on, hope ever," was indellibly fastened upon my mind many years since, and I cannot abandon it in the midst of thick darkness, which may be like that of Egypt, *sensibly felt*, with the howling of wolves, the roaring of lions, and the growling and barking of bears, dogs and foxes. The follower of Christ often is borne away in his natural feelings into a land of drouth, darkness, and the shadow of death, without the least cheering ray of light to illuminate his path. But "Judah's Lion" guards the pilgrim in his desolate, fearful, and dreadful journey through the region of night and impending ruin. His scrutinizing eye, and penetrating glance, his astounding power and awful voice, is ever ready and ever near to rescue from fiends, dragons, gins, snares, and death. There is no substantial reason for the saints to despond, and to be greatly afraid, though nearly every thing we behold that is tangible to our natural senses, is evil, and betokens evil. Yet God says, "I form the light, and create

darkness; I make peace, and create evil: I the Lord do all these things." And the Lord "hath made all things for himself; yea, even the wicked for the day of evil." The wicked and the men of this world are his hand or sword, to do his will, and to execute his purpose, as we have repeated instances in the scriptures; yet it is for his declarative glory, and for the good of those who love God, and are the called according to his purpose. Faith looks beyond this world, the scene of desolation and death, to that happy land, that heavenly country, where proud blasphemers, vile opposers, and disturbers of our peace, can never have admittance. In the world the saints shall have tribulation; but their Head, Husband and Advocate on high, says, "Be of good cheer; I have overcome the world." And this overcoming principle and power is in the saints; "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even your faith." And they have this faith in possession upon the principle of an unspeakable gift bestowed. Jesus speaks words of comfort and encouragement: "Let not your heart be troubled, neither let it be afraid." He that commanded the winds and seas in tumultuous motion, "Peace be still," and there was a calm, speaks kindly and sympathetically to his afflicted followers in similar language, and smiles sweetly and complaicently upon them. Then are they glad and can rejoice in his presence. In his banqueting house they find his banner over them is love. They are made to ride upon the high places of the earth, are elevated and exalted with their Redeemer in the mountain of the Lord's house, in the top of the mountains, and above the hills. There they eat of the increase of the fields, those fields of unspeakable joy and heavenly glory. They are also made to suck honey out of the Rock, that spiritual Rock which followed, or went with the church in the wilderness; and that Rock is Christ, the Rock of our salvation. Jacob was made to suck oil out of the flinty rock. There is support and nourishment in a belief of the truth, under the darkest and most trying scenes the saints are called to pass, in a contemplation by faith of the essential perfections and attributes of an all wise and holy God, who spake, and it was done; who commanded, and it stood fast; and who speaks in thunder tones, "Be still, and know that I am God." Jacob said on one occasion dark and mysterious to him, "All these things are against me." Some time after he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die." And he saw Joseph again, and could say, "Now let me die, since I have seen thy face, because thou art yet alive." So the saints, sometimes, are constrained to say, in view of the glorious truth that *our* spiritual Joseph still lives, and that their pilgrimage on earth are like Jacob's, whose days were few and evil.

Some pleasing considerations occupies my mind at times, in a remembrance of my late visit among the brethren of White Water and Lebanon Associations of Indiana, and the Salem, Mount Pleasant, and Licking Associations of Kentucky. And after my return, I attended the Yellow River and Oconee Associations of Georgia. Among all the brotherhood there is a kindred spirit and relationship of a distinguishing and peculiar character. Peter writing to his brethren says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Some people, whose ideas of heaven and immortal glory consists only in a fanciful imagination, suppose there are degrees of enjoyment among the saints in the world of glory.—Those who have been the most faithful in serving God will occupy the highest seat, and those who have been the less faithful a lower seat. But John says, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." To be like Jesus, or in other words, to awake with his likeness, which is to be clothed upon with our house which is from heaven, is the climax of heaven and immortal glory.

The churches are in rather a prosperous condition in this section, notwithstanding the adverse circumstances which surround us. I have thought the church of Christ prospers more under adversity, tribulation and persecution, than under any other outward circumstances. I have baptized five persons since my return from Kentucky; and brother W. L. Beebe baptized six persons in my absence. Other ministering brethren are engaged in the work, in other localities. The black members are generally, so far as I know, faithful and punctual in attending their meetings, considering the force of outward circumstances, which is calculated rather to scatter them abroad. With now and then an exception, they do not seem to partake of the spirit of insubordination, brought into operation by unreasonable and wicked men, who would subvert the law of Christ, and render inoperative the word of truth. The gospel of Christ preached in its simplicity, and in an explanatory and instructive manner, seems to feed and comfort the black members as well as the white members, and produces peace and harmony in the church. According to present indications, there will be no separate church organization of the black members in this vicinity, as some of the black brethren are opposed to it.

Yours sincerely,

JOSEPH L. PURINGTON.

DEAR ELDER BEEBE:—By request, I will attempt to write out some of my first experience, concerning the power, wisdom and goodness of the everlasting God, who brought me up out of the horrible pit and miry clay, and established my goings.

I seldom went to meeting, or within the sound of the gospel, until it pleased God, as I trust, to cause me to see my sins as mountains intervening between me and him. God in his infinite wisdom saw fit to visit me in the night season, in a dream, or vision of the night; and I was directed to the thirty-third chapter of Job, commencing at the fourteenth verse, and including the balance of the chapter. All therein contained, I passed through in vision. For about two months it all seemed to go unnoticed by me; but it was God's purpose, (for he had sealed instruction therefrom to me) in his own time, to make manifest unto me his loving kindness; because he made plain to my view two of his laboring servants, brethren Hartwell and Chick, one of them an entire stranger to me. But the first sermon, which was one Sunday evening, brought the whole of my vision plainly before me again, as I was led to look back to the morning service, it having been the communion season of the church. The older brother had left, and the younger one remained for me to gaze upon with wonder and astonishment. From that time onward I could not banish the scene and circumstance from my sight, for that morning seemed to be the first of my ever receiving gospel truth; but no tongue can utter, nor any pen describe the guilt of my soul, as made manifest to me at that time; and day by day, and night by night, it seemed that all manner of sorrow and affliction was my portion; for not only was my inward sorrow and grief awful, but outward afflictions were combined with them; for my wife was taken sick and became very ill. Then I felt in a woful state indeed. I read the bible, hoping to obtain some consolation from that blessed volume—a book I heretofore seldom took up to read; but now it had become the last thing at night, and the first thing in the morning. The vision was before me, with some portion of scripture, nearly all the time, which I had read or heard spoken of in time past.

The great question seemed to be, What must I do? whither must I go? for whenever I saw the justice of God in my condemnation, I saw my guilt the more; and during this time, I desired to be by myself, as I seemed to feel better alone than in company. I strove hard to banish the gloom from my mind; and if it measurably seemed to have left me, it would last but a very short time, and then return with more force and deeper gloom than before. I felt to cry aloud for mercy; and the thirty-eighth Psalm appeared to express my direful condition better than any words I could utter; also the thirty-third Psalm, from the first to the fifth verse inclusive, seemed to set forth with much power and beauty the feelings of those who were the children of God.

I was pressed down with sin; for it seemed I was nothing but sin. Could it be that the Lord of hosts was dealing with such a poor, sinful mortal, as I knew myself to be? Could it be the mighty God of Israel was leading me by his counsel through such scenes? I can only describe it as being like a vessel at sea, in a violent storm, being rent asunder, while the billows were lashing her in great fury, and piece by piece being torn away; and I clinging, as it were, to the broken fragments, until it seemed that nothing but a splinter was left; but finally a calm seemed to take the place of the storm; and peace, like a river, appeared to flow into my once troubled soul, and joy to take the place of sorrow.

I was permitted and strengthened by some unseen power to attend a "week-day" meeting, and there to acknowledge to the dear children of God what a poor unworthy wretch I felt myself to be, and what I hoped the Lord had done for me. The church received me as a candidate for baptism, and on the second Sunday in April, 1867, in company with another dear brother, I was permitted to follow the Redeemer down into the watery grave, and we were baptized by Elder P. Hartwell.

What a wonder that such a vile sinner as I am was brought to openly acknowledge him before the world, of whom John said, But he that cometh after me is mightier than I, whose shoes I am not worthy to bear. The load of guilt and condemnation that once so heavily pressed me down, seems removed, although I feel myself to be still a sinner; but I hope I am now a penitential one.

I have had much satisfaction in meditating upon the seventh Psalm, fourth, fifth, and sixth verses, the eighty-eighth Psalm, and the forty-second Psalm, first to fourth verse inclusive. It seems in my reflections upon the wonders of the Lord, that the glory of God shines around me, and that I can sing with the poet,

"Tongue cannot express the sweet comfort and peace,
Of a soul in its earliest love."

BEZALEEL CROASDALE.

February 27, 1868.

BROTHER BEEBE:—I have just received No. 4 of the "Signs," and read your editorial reply to my letter on the effects of regeneration, briefly, and intend to re-read it. I feel just now as though there was, or is not so great a difference between us as I had received previously, as you now more fully define your position than I had seen before, either by yourself or any other entertaining your views. Still

I do not see how you can use the language you do on page forty-four, fourth column, beginning, "Now in regard," &c., to the bottom, and on the next page, down to the words, "We cannot, without extending," &c., and yet charge me with holding to too much change. My own sad experience teaches me that the whole man is not under the influence of the life-giving Spirit, for I daily feel the power of indwelling sin; yet I understand that something is *renewed, washed, purged, cleansed, purified, quickened, &c.*, and that this *something* is not the Holy Spirit, or the divine nature, but is effected by its presence and power. I do not understand that the life implanted in regeneration is anywhere called the soul, mind spirit, heart, understanding, &c., but that it affects these, and changes their course, and controls them, as often and as much as our heavenly Father designs to communicate its power.

I am a mystery to myself in view of my daily warfare—the presence of life and death—the *mind* and the flesh.—Rom. vii. 25. I concluded my letter on the subject, by a mere reference to the warfare, with a few remarks, as I do not fancy, as a rule, long winded articles for publication. But you have learned from the few remarks that I fully admit its existence, and daily groan under the conflict.

As you call on me to show from the records, who has taught *no change* in regeneration, I shall, if I am not mistaken, and can find the numbers I wish, be able to do so in due season. I admit my want of clearness in perception and language, as you allude to, but I hope you will not conceive the idea that any sinister motive has prompted to write.

Yours in love, &c.,

I. N. VANMETER.

NOTICE.—Divine providence permitting, Eld. Beebe, editor of this paper, will preach at the Ebenezer Baptist meeting-house on 36th street, a few doors east of 7th Avenue, in the city of New York, on the fifth Sunday in this month, (March) meetings to commence at 10 1-2 a. m., and at 3 o'clock, p. m.

Our stated appointments for preaching are at New Vernon the first and third Sundays in every month, at half past ten o'clock, a. m.

At the Wallkill meeting house on the second and fourth Sundays in every month, at half past ten o'clock, a. m.

At Orchard Street Hall every Sunday at 3 o'clock, p. m.

The regular church meetings are at New Vernon meeting house on the Saturday before the first Sunday in every month, at 1 o'clock, p. m.

At the Orchard Street Hall, in this village, on Saturday before the fourth Sunday in every month.

☞ The next church meeting of Middletown and Wallkill Church will be held at the Orchard Street Hall on Saturday, March 21st, and the next at New Vernon on Saturday, April 4, at 1 o'clock, p. m.

Eld. Wm. J. Thorp will preach, providence permitting, on Sunday, the fifteenth, inst. at the usual hour for the Ebenezer Baptist Church, on 36th Street, near 7th Avenue.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1868.

Ohio, Dec. 30, 1867.

FRIEND BEEBE:—I have been a reader of the "Signs of the Times" about ten years, and have not asked for your views on any subject until now; I will ask your views on James v. 14, 15.

A SUBSCRIBER.

REPLY—The passage referred to reads thus:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up: and if he have committed any sins, they shall be forgiven him."

These instructions are given to, and enjoined upon the saints, by one divinely inspired by the Holy Ghost, and duly authorized by our Lord Jesus Christ to sit in judgment over the twelve tribes of Israel, to whom this epistle is specially and exclusively addressed. However dull to understand, or slack we may be to practice according to these instructions, we cannot doubt concerning their vital importance, for all the laws and instructions given by our Lord Jesus Christ, through his holy apostles, are of vital importance; and if we lack wisdom to comprehend them, this faithful apostle reminds us of our privilege to ask for wisdom, of God who giveth to all men liberally, and upbraideth not, and it shall be given him.—Chap. i. 5. Some have supposed that this instruction was only intended for the primitive saints, who lived in what is called the age of miracles, when those who had received the special gifts of the Holy Ghost, were divinely qualified to perform miracles in the name of the Holy Child Jesus. It is certain that those who had received that gift for that purpose, did heal the sick, raise the dead, and cast out devils, in the name of Christ, in demonstration of this high and holy calling; and it is equally certain, that the same description of miracles have ceased since the apostolic age. But although the gifts of miracles are not now bestowed to heal the sick, raise the dead, give sight to the blind, and to cast out devils, literally as did the apostles, yet, in a spiritual application of the subject, it is our impression that all these things are still performed in the house of our God.

When our risen Lord gave command to the apostles to "Go into all the world and preach the gospel," he assured them that these signs should follow them that believe: In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So, after he had ascended into heaven, the apostles went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.—Mark xvi. 17—20. These signs certainly followed the preaching of the apostles, literally, when they went as they were commanded to the Gentile nations, and into all the world; but these signs were not only to attend the preaching of the apostles, when they in person went forth; but these signs should follow them that believed; "and Lo," said Jesus, "I am with you alway, even unto the end of the world."—Matt. xxviii. 20. While it would be presumptuous for the ministers of the gospel of our day to pretend to perform miracles of healing, literally, in the manner in which the apostles did, it does appear to us, that all these signs follow the faithful ministry of the gospel, on all who believe, to the present time; and shall continue to follow and confirm the word, to the end of the world.

The elders of the church are those who are called and qualified by the Lord Jesus, to preach his gospel; and if none of these signs follow their ministry, we may well doubt their calling; for these signs are to confirm their testimony, and so confirm their calling as the ministers of the word.

In applying the instruction of our text to the present time, let us enquire if none of these signs are manifested. *Is any sick among you?* There is more than one sense in which those among the saints may be sick. Paul speaks of many among the Corinthian disciples which were weak and sickly, and many were asleep. Here he evidently refers to their being in an unhealthy and lethergetic state, by reason of their disorder, and lack of discerning the body of Christ. It is not hard to see in what manner the faithful labors of the elders of the church, in administering the faithful word, as a curative, would be calculated to heal such as are in this sense weak and sickly. Let us examine some of the symstoms of disease which God's dear children are subject to.

The patient complains of loss of apetite. Not so hungry for the hearing of the word of the Lord as formerly; the word does not relish as well as it once did; he could go miles on foot once to meet the saints, and receive a crumb from his Master's table; but now he is not hungry enough to surmount very small difficulties. A little rain, or snow, or cold, or heat, will serve for an excuse to forsake the assembly of the saints. He has become very languid; there is scarcely any spiritual pulsation perceptable. Once he did run well, and he ran without being weary; but now he finds many hinderances. He looks pale and feeble; and his mind sympathizing with his illness, imagines there are lions in the way; doubts, fears, clouds, darkness, and depression of spirits, chills and fevers waste his health, and he wants healing medicines. Some of the leaves of the tree which John saw on either side of the river, and in the midst of the street of the holy city, would be good for him. Would it not be well to send for the elders of the church, and let them pray over him, and anoint him with oil? There are many ways in which this kind of sickness may be brought on. Sometimes by eating unwholesome or indigestible food; as laurel to the sheep, so is false doctrine to the saints; it makes them sick. The wise man cautions us, to "Eat not the bread of him that hath an evil eye, neither desire his dainty meats.' They will not set well on the stomach of one who has a spiritual apetite. Their drinks should always be from the pure fountain of the water of life; but nothing should be more scrupulously avoided than the intoxicating cup of the lady who sits upon the scarlet colored beast. But the subject grows upon our hands; we must restrict our remarks; for we presume most of the saints know much about this kind of sickness. Indeed some churches seem like hospitals—full of this kind of patients. Well James says, "Call for the elders of the church." They need the faithful ministration of the word, and the fervent effectual prayers of the righteous. But, be careful and not send for quacks, or such physicians as are of no value; such as poor old Job was afflicted with; for they can do no good; they don't know your case, and their nostrums are poison. Call for the elders of the church; such as God has given to the church, and such only. Let them pray over the sick. And while they pray, let them anoint the sick with oil, "in the name of the Lord." By the name of the Lord, we understand is intended, by the authority of the Lord. We have some astonishing cures recorded. The psalmist speaks in high commendation of the oil which the elders are to use on such occasions: "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."—Psa. cxli. 5. Sickly christians sometimes require severe treatment—to be reproved. And it is necessary to strike, or smite at the root of the disease, and not attempt to heal the daughter of God's people slightly, or to cry, Peace, peace, when and where there is no peace. The ministration of the word by the faithful elders of the church of God, in instructing the saints in righteousness, feeding the flock of God with the wholesome provisions of the gospel, giving to the members of the household their food in due season, reproving, if need be, and admonishing with all long suffering and doctrine, brings the hands of the elders upon the poor, weak and sickly saints with a peculiarly excellent oil, a heavenly unction from the Holy One, by which they know all things. The

apostle John claims to be an elder of the church.—3 John i. 1. And he says of this anointing, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 20, 26, 27. This anointing with oil by the elders of the church, embraces teaching, admonition, and exhortation to love and good works, in which no oil is to be used but that which comes from the true Olive tree, whose branches supply the golden bowl which is on the top of the golden candlestick.—Zech. iv. 2–5. This excellent oil supplies the church of God with light and comfort, food and medicine; and its healing virtues give health and beauty, strength and vigor, to the saints. Anointed with the oil which was poured on Aarou's head, and descended to the skirt of his garments, like the dew of Hermon, it heals disorders in the church, settles difficulties among the members, and makes the lame man leap like the hart, and the tongue of the stammerer to speak plainly. Old chronic complaints of lameness, blindness, coldness, barrenness, supineness, and lethargy, have frequently been cured by this excellent oil; and when applied by the Spirit to the patient, has never failed to give instant relief.

The gospel ministry is even down to the present day attended with these signs, which follow them that believe; therefore if any of the saints be sick, let them call for the elders, whom Christ has made stewards of the word, and let them pray over the sick, and anoint them with oil, in the name of the Lord, and the prayer of faith shall save the sick. The prayer of faith shows that the excellency of the power of the gospel ministry is not of the elders, but of God; for they have no more power, skill or wisdom, to heal the sick, of themselves, than others; but God has set the gifts in the church as has pleased him; and by the gift of faith they shall pray; and the prayer of faith, that is the prayer which the faith of the Son of God, in his servants, shall dictate, shall save the sick; and the Lord, not the elders, shall raise him up; and if he have committed any sins, they shall be forgiven.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh shall find so doing."—Matt. xxiv. 45, 46.

Fully satisfied as we are, that the foregoing application of the words of the apostle is according to the scriptures, and fully attested by the experience of all the saints, still we would not confine their application to the spiritual condition of the children of God. "Is any among you," that is any of the household of faith, recognized as members of that body and church of the First Born, "sick," in the literal sense of the word, the elders of the church should be sent for, to pray over them, and to minister to them the consolations of the word, which to them in their afflictions will be like the oil of joy for the spirit of heaviness. It is the duty and privilege not only of the elders, but also of all the saints, to visit the sick and the afflicted. True religion before God is, to visit the widow and the fatherless in their afflictions, and to keep unspotted from the world. And Jesus said to his disciples, "When the Son of man shall come in his glory," and when he shall separate the nations, and set his sheep on his right hand and the goats on his left, "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom," &c., "for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; naked, and ye clothed me; I was sick, and ye visited me," &c. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is clearly an institution of our Lord, and should be observed as such, when any of the saints are sick, to call for the elders, and it is the duty of the elders to obey the summons, and go and visit, and pray with their brethren, and anoint them with oil. The elders should be particular and use only the right kind of oil, avoid such as has dead flies in it, for it will rather sicken than cure, by its unpleasant and nauseating odor.—Eccl. x. 1. That kind which the Lord's people who suck honey out of their Rock, receive from the flinty rock, will make their face to shine.—Deut; xxxii. 13, Psa. civ. 15. It appears to us that the apostle in regard to anointing the sick, is speaking figuratively, as we do not find any instance recorded among the primitive saints, of applying oil literally to the sick. But as oil and wine were used by the ancients for medical purposes, for the cure of human maladies, so the figure fitly illustrates the ministry of the word, for the health and comfort of the children of God.

MONIES RECEIVED FOR "THE EDITORIAL."

Flora Gates, Ill	2 30
S. R. Boggess, Ill	3 50
John Shepherd, Ohio	2 30
Franklin Lathan, Ky	3 50
F. K. Cooper, Pa	2 30
J. F. Mitchell, Tenn	2 30
Wm. M. Townsend, Oregon	2 30
James E. Newkirk, Ky	2 30
Eld. Wm. Quint, Me.	2 30
Mary E. Lewis, Va. (Lost.)	2 30
G. W. Jackson, Ohio	2 30
Robert Garret, "	2 30
C. Mc Cracken, "	2 70
A. H. Finley, Ala	2 30
Total	$ 35 00

Subscription Receipts.

New York.—L B Jones 2, Timothy Horton 2, Benj Corey 2, M Smith 1, H P Roberts 2, A D Dickerman 2, L P Winchel 5, Wm O Beakes 2, James Miller 2,	$ 20 00
Maine.—Hollis Perkins 2, Joseph Bowler 2, Lewis Butler 2, Sarah Gould 2,	11 00
New Jersey.—Wm C Tindall 4, Mrs Phebe Bright 2,	6 00
Pennsylvania.—Jonathan Yerkes 3, Mrs S Stillwell 2, C Taylor 2, Lydia T Hunt 2, Eld J Correll 6, Francis Deal 2, Eld Wm J Purington 4, Nathan Broughton 2,	23 00
Delaware.—C W Hastings	2 00
Maryland.—Dr John Thorne 26, Mrs M J Pursey 2, Mrs M J Lloyd 2, C Search 2,	32 00
Virginia.—Samuel Rixey 6, Mrs H Boyles 2, Mrs Nancy Stathers 2, Joseph H Stone 2, Enoch Grimes 2, Eld Wm Carpenter 1, Eld Wm C Lauck 2, Joseph F Garrett 2, (remittance in December not received, but will be credited,) A B Weedon 2, James Fox 2,	24 00
District of Columbia:—Mrs C A Towles	2 00
Georgia.—I B Hewatt 1, Mrs A David 2, M J Butler 2, Eld Wm L Beebe 2,	7 00
Mississippi.—Thos M Drake 2, W W Pool 14, J G Crecelius 2,	18 00
North Carolina.—Mrs Lucy Batts 4, E G Clark 2, Hon Asa Biggs 2,	8 00
Oregon.—Eld Joel Sanford 2, Eld Geo Wills 9, Wm M Thowsend 11 70,	20 70
California:—Eld Wm Kendall	2 00
Ohio:—Holdridge Phillips 2, E W Moore 4, Eld D S Roberson 8, Lewis Kagy 3, Eld Levi Sikes 2, B D Dubois 8, Eld L B Hanover 4, John Kagy 1, James Church 2, Eld Lewis Seitz 12, Benj F Spindle 1, Samuel D Winegarner 4, G W Jackson 2 20, James Girrard 4, Mrs S Ekleberry 5, John Collins 2,	64 20
Michigan:—Dr Wm B Slawson 2, Eld Thomas Swartout 3,	5 00
Minnesota.—M Barnes	3 00
Indiana:—Wm A Crisler 2, Anson Moore 2, Richard Langford 8, Chilion Johnson 4 25, Ehpraim Kruzan 2, Hon John Hargrove 6, P K Parr 6, J M Hopkins 2, John H Benson 3, D D Elliott 2, S P Welborne 2,	39 25
Illinois:—Mrs T W Smith 2, Flora Yates 2, Robert E Barnes 5, S R Boggess 9, Henry L Davis 2, G W Mathis 2, Stephen Dunlap 2, Wm S Campbell 4, Rachel Helm 2, Robert Sharer 8, Mrs Emily Beagle 2, C C Purvines 4, Geo Waggoner 2, A B Kagy 2, Daniel Putman 8, James A Sims 2, Mastin Cox 2, Thos Bailey 1, Benj Brown 2, Laris Pulman 10, R M Simmons 4, Eld Jacob Castlebury 6, Noah Long 2, John Pope 4, T J Aud 4,	93 00
Missouri:—Eppe Tillery 8, Martha Dunham 2, J C Penney 2, Henry Tuly 2, Jesse Bounds 2, Henry Tulluck 2, J W Hutchison 2, Eld Joseph Warder 5, Thrilkeld & Co 4, Eld R M Thomas 10,	39 00
Kansas:—Eld Wm F Jones 8, Saml Kuotts 2, Prior Plank 2,	12 00
Nebraska.—J Dickerson	4 00
Iowa:—Abraham Dalamarter 6, J Gorrett 4, J M Jaillite, M D 4,	14 00
Kentucky:—Eld D S Bradley 2, Mrs M T Page 4, Dr M Q Ashby 2, Mrs Martha Force 2, John W Royster 3, Eld T P Dudley 2, Eld J M Theobald 6, Hannah Delph 4,	25 00
Canada West:—John B Campbell 2, Archibald Mc Arthur 2, Samual McColl 2,	6 00
Total	$474 15

Marriages.

Feb. 4—At the residence of the bride's parents, New Castle Co., Del., by Eld. E. Rittenhouse, MR. ELIJAH KEYS and MISS SARAH M., daughter of William E. Riggs of Bryn Zion, Del.

Feb. 8—At North Berwick, Me., by Eld. Wm. Quint, MR. REUBEN C. CLARK, of Berwick, and MISS CYNTHA JELLISON, of Waterboro'.

Feb. 22—At his residence, by Eld. P. Hartwell, MR. LEWIS H. BOGART and MISS SARAH F. GOLDEN, all of Hopewell, N. J.

Feb. 27—Near Fair Oaks Hotel, in this town, by Eld. G. Beebe, MR. GEORGE R. BEEBE and MISS SARAH BURNS, all of Wallkill.

Obituary Notices.

DIED—On Dec. 6, 1867, ELD. J. M. HICKERSON, aged 76 years, after a long confinement from no particular disease, but general debility. The subject of this obituary has been an ordained minister of the Old School Baptist order for many years, but never very actively engaged in the work, consequently was not extensively known. He always had strong doubts of his call and qualifications for the work of the ministry, but by his love of the truth, and his godly walk and conversation gave good evidence of his being a subject of grace, and we doubt not has gone to rest. He leaves a numerous posterity, and an afflicted family. May the Lord sustain and comfort them. Yours, as of yore,

R. C. LEACHMAN.

ELDER BEEBE:—Please publish the obituary of my son, **Noah Hammond**, who died Feb. 11, 1868, of disease of the heart. He was taken ill last June, but was able to keep about until a few days before he left this world. He suffered a great deal of pain, but never complained, and died without a struggle or a groan. He was born May 18, 1823, and at the time of his death was 44 years, 8 months and 23 days of age. He was strictly moral and upright in his deportment, but had never made an open profession of religion, nor did he express any fear of death.

Yours in affliction,

JOHN E. HAMMOND.

OXFORD, Mich., Feb. 28, 1868.

DIED—At the residence of his father, in Brooklyn, N. Y., on Wednesday morning, Feb. 25, 1868, MR. MARION VREELAND, only remaining son of William A. and Francis M. Vreeland, in the 23d year of his age. His disease was somewhat complicated and lingering. His health had been declining for a long time, but hopes were entertained that he might recover until within a few weeks. All that the most unremitting, faithful and affectionate care, with strong parental solicitude, medical skill and unrestricted wealth could do, were freely used to save the loved one from an early grave; but the work of death moved on with irresistable power, until the dear one was enfolded in its icy embrace. This stroke falls heavily on the doting father and fond mother, who is the youngest sister of the editor of this paper, as well as on his surviving sisters, as they are called to part with the last son and brother. But—

"'Tis God who lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave."

As the unmistakable approach of his departure broke upon his mind, his spirit recoiled at the thought of passing through its dark and gloomy valley alone, but before the spirit took its flight he became more calm, and his last expressions inspired the hope that he who is the Resurrection had in his case divested death of its cruel sting. He retained his reason to the last. He has left, with his bereaved parents, five affectionate sisters, with a very large circle of relatives and friends to mourn their loss.

DEAR BROTHER BEEBE:—By request I send for publication the following obituary:

DIED—At Hightstown, after a tedious illness, which he bore with christian fortitude, on Dec. 20, 1867, our beloved brother, John

Bastow, in the fifty-sixth year of his age. He was for many years a worthy and consistent member of the Baptist church, and his walk was as becometh the gospel. Some ten or twelve years ago he and his wife united by letter with the First Hopewell Church, there being no church of our order any nearer to them. Since that time we have walked together in love and fellowship. His deportment was circumspect, and as becometh the gospel. He was highly esteemed by his neighbors generally for his upright deportment, notwithstanding that he differed widely from them on religious subjects. Living so far from our place of worship, he was unable to meet with the church as frequently as he desired; but when his health would permit, he was often with us, especially on our ordinance days, and was always ready to bear his share in relieving the poor members, and all other expenses of the church. He was sick a year after he was first taken down. At first his greatest trouble was in his throat and nervous system. His hope was for the greater part of the time firm, but he had some seasons of darkness. He was not able to lie down during his sickness, and he longed for his discharge from earth, yet desired to wait patiently the will of the Lord till his change come. He conversed freely of his departure, and directed the arrangement of his business; selected the text for his funeral, and hymns to be sung, and the order to be observed. His end was peaceful—he fell asleep without a struggle. "Blessed are the dead that die in the Lord." His funeral was on the 24th, at which the writer preached to a large assembly from Rom. viii. 18, 19. "For I reckon that the sufferings," &c. He has left a wife, who was strengthened to be with and to wait on him to the last, and an adopted son, with sisters and a brother, and a large circle of brethren and friends to mourn. May the Lord be with our bereaved sister, and comfort and support her and all the mourners.

Yours, in Christ Jesus,

P. HARTWELL.

HOPEWELL, N. J., Feb. 1, 1868.

DIED—At Wells, Me., Feb. 13, 1868, **Miss Mary J. Getchell,** aged 18 yeaes, 7 months and 26 days. She was sick eleven months, and her sufferings were very great, yet she bore them with patience. She was raised among the New School Baptists, but being brought to see that she was a sinner condemned by the law of God, she found herself powerless to do anything to secure her eternal salvation. She said their preaching was no food to her, and she was only fed when she heard the Old School Baptists preach. It was her wish that I should preach her funeral, which I did, to a large and attentive congregation. She has left a father and three brothers to mourn. In her sickness she composed the following verses:

"I am weary, weary of my life,
I am weary of its strife;
And I fain would lay my aching head
Among the sleeping dead," &c.

WM. QUINT.

N. B.—Our obituary department is too much crowded to admit the lengthy composition.—ED.

BROTHER BEEBE:—By request of brother and sister Long, of Bureau, Bureau Co., Ill., please publish the obituary of their eldest daughter, **Mrs. Rachel E. Whitmore,** wife of Mr. Edward Whitmore, who departed this life Jan. 27, 1868. She was born August 29, 1845, and was therefore 22 years and five months (lacking two days) old. She leaves a kind husband, one child, ten months old, together with her parents, brothers, sisters, and a number of relatives and acquaintances, to mourn their loss. Although she had never made a public profession of religion, she has left abundant evidence that she was born again, and was therefore a child of grace, and she has left a world of trouble and gone home to a world of eternal rest. Her disease was typhoid fever, which she endured but a few days. Her funeral was attended on the 29th inst. by a large congregation of friends and mourning relatives, and a funeral discourse was delivered by the writer from 2 Cor. v. 1. Deep mourning seemed to pervade the entire congregation.

Yours in hope of eternal life,

WM. A. THOMPSON.

ELMWOOD, Ill., Feb. 7, 1868.

DIED—At the residence of his mother, in Owen Co., Ky., Jan. 18, of consumption, **Samuel H. Theobald,** aged 30 years, five months and two days. Brother was not a member of the church, but was enabled through grace, as we humbly trust, to give satisfactory evidence of a hope of salvation through the mediaforial work of our Lord Jesus Christ, and we desire to be still and know the sovereign Ruler of the universe

"Deep in unfathomable minds
Of never-failing skill,
Treasures up his bright designs,
And works his sovereign will."

for althongh we do not mourn without hope, the stroke has fell heavily upon us. My brother had been an invalid for nearly a year, and in that time had suffered much, but we trust he has gone where

"Sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God."

May the Lord reconcile us.

Yours in tribulation,

J. M. THEOBALD.

NEAR OWENTON, Ky., Jan. 19, 1868.

BROTHER BEEBE:—Please publish the following obituary of my dear companion, **Mrs. Mary Benson.** She died, after a severe time of suffering, from disease of the liver, by which she was confined to her bed twelve weeks, during which she was able to sit up but a few minutes at a time. Her age was 58 years and 28 days. She united with the Regular Baptist Church at the Forks of Licking, in Pendleton Co., Ky., in 1828, and continued a worthy member until 1832, when we moved to Rush Co., Ia.; we there joined the church called Zion, and after the division in White Water Associasion, we united with the East Fork Flat Rock, where she held her membership until her death. She made but little show, but she contended earnestly for the faith once delivered to the saints. We have raised six sons and two daughters, and one adopted son. She contended with them that "Except a man be born again, he cannot see the kingdom of God." "Marvel not that I say unto thee, Ye must be born again." She had several spells of sickness while we lived together, and a very severe illness last winter, from which she never entirely recovered, but was able to keep about the house. Her evidence of an interest in Christ was very strong She expected that when her earthly house should fall she had a building of God, not made with hands, eternal in the heavens. A few days before her death she called her children to her, one at a time, and gave them a charge, admonishing them to deport themselves correctly, and told them not to grieve on her account. Her funeral was attended by a large concourse of sympathizing friends. She leaves a devoted family and many friends.

Yours in tribulation,

JOHN H. BENSON.

RUSH CO., Ia., Feb. 1868.

BROTHER BEEBE:—By request I send you for publication in the "Signs of the Times" the obituary notice of sister **Stacy R. Wheless,** who departed this life Jan. 16, 1868, at her residence in Talbot Co., Ga., after an illness of about nine hours. Her disease was apoplexy. Sister Wheless was born Feb. 27, 1817, and obtained a hope and united with the Regular Baptists, and was baptized in the summer of 1834. At the time of her death she was a member of the church at Ephesus, in Talbot County. She was a warm and decided friend of the Old order of Baptists, and a zealous advocate for the doctrine of free and sovereign grace. She adorned the profession she made by an orderly walk and a godly conversation, saying to the world by her conduct and deportment that she had been with Jesus. She has left her husband, brother Levi Wheless, and six children, besides numerous relatives and friends to mourn after her, but we trust their loss is her eternal gain. May our God support them under their bereavement, and may her death be sanctified to them, and also to the church of which she has so long been a member.

Yours in gospel bonds,

JOHN PYE.

BROTHER BEEBE:—Please publish the death of my sister-in-law, **Mary Ann Kugler,** daughter of Samuel and Elizabeth Kugler, who died Jan. 14, 1868, in the 23d year of her age. She was mild and lovely in her disposition, which had gained for her the esteem of all her acquaintances. She had never made a public profession of religion, but bore the marks of a child of God, especially in the love she manifested to the cause of truth, and in her firm rejection of all the schemes of anti-christ. Though of rather a delicate frame, she had enjoyed a tolerable degree of health until the last three months. Her disease was consumption. She bore her sickness with great patience, but said but little about her hope for the future until a few moments before her death. She then said, with a clear voice, a number of times, "Praise the Lord," and then added that he had come to take her home, on angel's wings, to dwell with him forever more, after which she said nothing more. She leaves her parents, three brothers and two sister, with many friends, to mourn their loss; but we feel assured that she has gone to be with Jesus, which is far better. Elder Hartwell preached on the occasion of her funeral from Rom. viii. 2, a very comforting discourse.

STACY RISLER.

KINGWOOD, N. J., Feb. 2, 1868.

Departed this life, at her residence in Powhatan Co., Va., Oct. 25, 1867, **Mrs. Mary A. P. Goode,** relict of the late Richard Goode, in the 58th year of her age. She professed faith in Christ, and was baptized by Eld. Edmond Goode, and joined the Zoar Church, of which he was the pastor. She was a dilligent and prayerful reader of the scriptures, and made considerable proficiency in knowledge and a correspondent progress in the divine life. Her views of gospel truth were clear and consistent. The following scripture and poetry express her sentiments: "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost."

"Not by works which I have done,
Do I hope for salvation,
But by the cross of God's dear Son,
Which frees from condemnation."

The uniform consistency of her life as a christian to the end of her days gave evidence that she loved and adored him who said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." The disease of which she died was an affection of the liver. From the commencement of her pilgrimage she prayed the Lord to guide her in the narrow way. For a few years before her departure she had many trials and afflictions, and when on her death-bed, she was resigned to the will of God, to live or to die; and we trust she is now at perfect rest, where nothing can ever disturb or molest her.

J. C.

DEAR BROTHER BEEBE:—Please publish the following obituary notice in the "Signs of the Times:"

DIED—Feb. 8, 1867, **Emeline Falconer,** daughter of Morris and Catharine Falconer, in the 19th year of her age. She has left her parents, one brother and two sisters, together with a large number of relatives and friends, to mourn their loss. May the Lord of all grace sanctify this dispensation to the good of all those who are called to mourn, and may he enable them to put their trust in him, for the Lord is a stronghold in the day of trouble. We hope our loss is her eternal gain.

ALSO,

January 10, 1868, at the same place, **Anna Foster,** wife of Capt. Gilbert Foster, and grand-mother to the one above, of old age. She was eighty-four years old. She leaves a number of children and friends to mourn their loss. I do not know as she ever made a public profession of religion or not, but in conversation with her she said she obtained a hope in a Savior years ago. She said she felt reconciled, and prayed to the Lord to take her from this world. We trust our loss is her eternal gain.

'Twas in the dreary winter
They laid them down to rest,
To place a marble at their heads,
The cold sod o'er their breasts.

DEAR BROTHER BEEBE:—Please publish the notice of the death of our esteemed friend, **Mrs. Huldah Fairchild,** relict of our late brother, Sherman Fairchild. She was born in the town of Sunderland, Vermont, Nov. 25, 1784, was married to brother S. Fairchild May 30, 1810, and immediately emigrated to Delaware Co., Ohio, where she continued until her death, which occurred Dec. 14, 1867, aged 83 years and 19 days. They never had any children, but leave many relatives to mourn, yet not as those who have no hope; for we doubt not that our loss is her gain. Although she never made a public profession of religion, from our intimate acquaintance and frequent conversation with her on spiritual things, we are satisfied beyond a doubt that she was born of the Spirit. She was a firm believer in the doctrine held by the Old School Baptists. She possessed an extraordinary mind and judgment, and was amiable in her deportment, a good neighbor and kind companion. Deceased had been blessed with an estate amounting to some twenty-five thousand dollars, which she disposed of by will, in which she left to our little church, the Refuge Predestinarian Baptist Church, fifteen hundred dollars, to build a meeting-house for the special benefit of the said church, and designated in her will where the house should be built, viz: on the south-west corner of my firm, and appointed the writer executor of her last will and testament. At the request of the deceased, I preached a discourse on the occasion, while she was living, to a large and attentive assembly of friends and relatives.

Yours in love,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

BROTHER BEEBE:—Please publish the death of my beloved companion, **Elizabeth Dickerson,** who departed this life Sept. 22, 1867, aged 66 years, 4 months, and 10 days. Her disease was light and short, and very unexpected. She had two chills, which we thought were ague chills, and when the chills were off, she felt as well as is common to feel between chills, and retained her appetite, and ate a hearty breakfast. Before the third chill came on, on the third day, between nine and ten o'clock, I asked her, about ten minutes before she died, if her chill was as hard as that on the day before, not thinking of danger or of death. She replied, "No, not yet;" and then fell into an easy, sweet sleep, as I thought, and seemed to sleep as easy as usual. She slept about ten minutes, and then began to breathe hard, and with an unusual noise, like snoring, and in less than ten minutes expired. She was a consistent member of the Baptist church more than forty-five years, in which time no charge had ever been made against her. She was loved by all who knew her, and was a kind companion and a fond mother. My loss, I hope, is her unspeakable gain. I feel to say, "My heavenly Father's will be done." I would not murmur nor complain, for God's right to choose for her was prior to mine. I was the more resigned to give her up from the sweet smile which settled on her countenance after death. It seems to me she was

pleased with the victory she had gained over death, her last enemy. I trust she is now at rest in her heavenly Father's embrace.

"My times of sorrow and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command."

JOSHUA DICKERSON.

NEAR TECUMSEH, Neb., Feb. 17, 1868.

DEAR BROTHER BEEBE:—In the providence of God, I have to forward to you for publication the obituary of our esteemed sister, **Annie Corbin,** consort of Lewis Corbin, deacon of Huntingdon Church. She died Jan 24, 1868, aged 52 years, 6 months and 14 days. Her disease, as I am informed, was inflamation of her breast and stomach, attended with fever. I was not present at her death, but visited her during her illness. She spoke of her departure without the least dread or fear; was perfectly resigned to the will of God, casting all her care on him whom, she said, cared for her. I left her on the fourth Sunday in December, 1867. On arriving near the village on the Saturday before the fourth Sunday in January, I was met by a friend and informed of her death, and that she was to be interred in the lonely dwelling allotted to all the living, between the hours of twelve and one. I arrived while the grave was being filled up, where a friend presented me with a text selected by her husband. It was 2 Tim. iv. 6, 7, also a few of her last words to her family, viz: that she could not live any longer. She said, "Tell my Baptist friends I am going to heaven, and hope to meet them there." The last words were bidding her husband and children farewell, and not to weep for her, as she was going home to heaven. She has been a member of the Baptist church a number of years, consistent in her walk, and a bold defender of the doctrine of salvation by grace, exclusively of all works of the creature, exalting Christ as All in all. Beloved as a neighbor and a citizen, and will be greatly missed in her neighborhood, by her family and by the church. She lived in honor of her profession, and died in the triumphs of faith. She leaves a husband, four married daughters and a single son, with numerous friends and the church to mourn, but not as those who have no hope. May the Lord abundantly bless the bereaved husband and now motherless children, and prepare them by grace for a life in Christ, a victory in death, and a happy meeting in the upper and better world, where parting shall be known no more forever.

JOSEPH CORRELL.

HARRISONVILLE, Pa., Feb. 7, 1868.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than [illegible] which we have engaged to f[illegible] consulted with the [illegible]nish, we have ject, and [illegible]book-binder on the sub- [illegible]earn that we can furnish as proposed, the

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Expreess Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Mlddletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL

from

DR. M. B. WEEDON.

PRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., MARCH 15, 1868. NO. 6.

Samuel McCall 1 June 08

SELECTED POETRY.

LET EVERY THING THAT HATH BREATH PRAISE THE LORD.

Eternal source of every joy,
Well may thy praise our lips employ;
While in thy temple we appear,
Whose goodness crowns the circling year.

While as the wheels of nature roll,
Thy hands support the steady pole;
The sun is taught by thee to rise,
And darkness when to veil the skies

The flowery spring, at thy command,
Embalms the air and paints the land;
The summer rays with vigor shine,
To raise the corn and cheer the vine.

Thy hand in autumn richly pours
Through all our coasts redundant stores;
And winters, softened by thy care,
No more a face of horror wear.

Seasons, and months, and weeks, and days,
Demand successive songs of praise;
Still be the cheerful homage paid,
With opening light and evening shade.

O may our more harmonious tongues,
In worlds unknown pursue the songs;
And in those brighter courts adore,
Where days and years revolve no more.

O WHEN WILT THOU COME UNTO ME!

Spirit of holiness, descend and dwell
Within a heart which panteth after thee;
Of living water, thou the sacred well,
Spring up, and rise into eternity.

O send abroad thy love within my heart,
Fill all my soul with every pure desire;
Thyself, dear Lord, in showers of grace impart,
And kindle in me the celestial fire.

Reveal the Savior to my longing soul,
His grace and beauty may I hourly see:
The force of pride and unbelief control,
And clothe me with his own humility.

Be every day devoted to thy fear,
Be every moment sacred to thy will;
Thy voice of mercy hourly let me hear,
And all thy righteous purposes fulfill.

Then when I draw towards earth's remotest bound,
A weary pilgrim on life's dreary road,
O may my soul with Christ my Lord be found,
And spring with triumph to his blest abode.

MY BELOVED IS WHITE RUDDY.

White and ruddy is my Lord,
With surprising beauties stored;
Whiter than the lilly fair,
Ruddier than the roses are.

White in spotlass purity,
Red with blood he shed for me;
White in holiness divine,
Red as scarlet through my sin.

Chiefest of ten thousand, he,
My Beloved is to me;
Fairer than ten hundred fairs,
Brighter than ten million stars.

Whiter than created light,
Redder than the flames at night;
None like Jesus, in my view!
May you know and love him too.

CORRESPONDENCE.

(Continued from page 28.)

When the Son of man shall sit in the throne of his glory.

This declaration of our Redeemer, made to his disciples, clearly showed that before his crucifixion he was not seated in the throne of his glory, which throne doubtless was his mediatorial throne; for, as the Eternal Spirit, and the Almighty God, he had eternally been in his throne: and his *essential* glory had no beginning, any more than his eternal Deity had; but worlds, and their myriads of beings, were spoken into existence for his declarative glory. Habakkuk says, "His glory covered the heavens, and the earth was full of his praise." All things were created for a purpose; and, notwithstanding, many events, as viewed by finite mortals, may seem to conflict with the purpose of the infinitely glorious, supremely wise, unchangable, and eternal Jehovah; but such cannot be the case; for since the creation of the first angelic spirit to the present moment of time, not any thing has transpired to prostrate, in the least degree, the purpose of the Eternal Mind; for if such had been the case, all the purposes of God might be overthrown; but the immanent acts of our Creator, God, can never fail of being executed; for said he, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Jehovah made known his eternal power and God-head to ancient Israel in the following declaration: "I am that I am." And that awful and mysterious combination of letters coutains the same number of letters as the Hebrew name, "Jod-He-Vau-He," or Jehovah with us; and that terrible name are *ten letters*, involving the omniscience, omnipresence, and omnipotence of the Creator of the universe.

Job says of our God, "Which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun, and it riseth not, and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, Pleiades, and the chambers of the South." Not only has the eternal King made and fixed the heavenly orbs in their places, giving the sun to rule the day and the lesser light (the moon) to rule the night, ("he made the stars also") but he has given to them laws which *never* can be broken, until he, who

"Can dash whole worlds to death,
And make them when he please,"

shall say, "Heavenly orbs, cease your revolutions, and fade away forever." Upon this earth, which is the footstool, of our God, every thing is ordered in wisdom. He enlarges the nations, and straitens them again. He plucks up, breaks down, and destroys; and while the exalted heavens acknowledge his power, and "tremble and start at his reproof," the mighty deep has its bounds; for "he gave to the sea his decree, that the waters should not pass his commandment;" *therefore* the sea was environed in the hand of his power; for he "hath *measured* the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance;" and the nations are as a drop of a bucket, and are counted as the small dust of the balance; for "all nations before him are as nothing, and they are counted to him less than nothing and vanity."

Not only is the greatness and majesty of our God set forth in showing that the nations of the earth are as nothing and vanity before him, but the smallest events are under his direct control; for not a sparrow falls without his notice, and the hairs of our head are all numbered. Well might the poet sing—

"Can creatures to perfection find
The eternal, uncreated mind?
Or can the largest stretch of thought
Measure and search his nature out?

He frowns, and darkness veils the moon,
The fainting sun grows dim at noon;
The pillars of heaven's starry roof
Tremble and start at his reproof.

He gave the vaulted heaven its form,
The crooked serpent and the worm;
He breaks the billows with his breath,
And smites the sons of pride to death.

These are a portion of his ways,
But who shall dare describe his face?
Who can endure his light, or stand
To hear the thunders of his hand?"

While the scriptures testify that the heaven is God's throne, and the earth his footstool, another kingdom, in the fullness of time, was to be set up; for, in the prophecy of Daniel, we have the following declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I understand by "the days of these kings" the dynasties of the Cesars; for the Pharisees tempted the Savior by asking him if it was lawful to pay or give tribute to Cesar; but their wickedness was "naked and open" to him whom they tempted; also, in the reign of Cesar Augustus, there went out a decree that all the world should be taxed. No one familiar with history will dispute but that our Redeemer was God incarnate during the time the Jews were under the control of the Roman power; and, for a long period, the title Cesar was applied to the emperors of Rome.

In the second Psalm the majesty and power of God concerning the Son and his kingdom is set forth in the following language: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against the Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." The time the kings and rulers took counsel together is shown by the apostle in the fourth chapter of Acts; also whom they were that took such wicked counsel together; for, after making direct reference to the second Psalm, they say, "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Often it is declared in the Old Testament, concerning Christ and the church, as though it had already come to pass; and, so far as it regarded the imminent acts of Jehovah, the deed was done, but a manifestation of the same had to take place; for, in reference to the power given the beast, it was declared that "all that dwell upon the earth shall worship him, whose names are not written

in the book of life of the Lamb, *slain from the foundation of the world.*" With regard to the holy hill of Zion, I cannot understand that the literal mountain is meant; for the word Zion means *a monument*, or *raised up;* and, while it is true there was a mountain named Zion, on and around which many wonders were performed, it is also true that Zion means, in a number of places in the scriptures, the church, or kingdom of our dear Redeemer. How well the import of the word Zion presents a true representation of the church; for truly she is a monument *raisnd up* of God's distinguishing love and mercy. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk abouu Ziona' ndh go round about her, tell the towers there of. Mark ye well her bulwarks, consider her palaces that ye that ye may tell it to the generation following; for this God is our God for ever and ever; he will be our guide even unto death." "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." It seems plain to me that in these quotations the church of God is spoken of, instead of literal Zion.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment; aud a man, (or that man,) shall be as a hiding place fron the wind, and a covert from ihe tempest; as rivers of water in a dry place as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly." How is it possible for a king to reign when there is no kingdom over which he can rule? In this prophetic declaration not only are the king and princes spoken of, but a description of the subjects is given.

The kingdom of our precious Redeemer is not of this world; for "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence;" but shortly before this reply to Pilate, Peter drew his sword, "and smote the high priest's servant, and cut off his right ear," which showed conclusively that the disciples did not then see the kingdom of God, as being entirely separate from this world, but appeared willing to defend their Lord and Master with carnal weapons.

After the resurrection of Christ ffom the dead, when his disciples had gone away into Galilee, "into a mountain where Jesus had appointed them," before the cloud bore him away into heaven, "he spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen." That declaration of our Savior shows that when he was glorified that he was clothed with *all power*, and not any of that power has ever been delegated to sinful worms of the dust, neither has there been any *interregnum* since; for he was Jehovah-Jesus *then*, and I am glad that he still is.

At the time our immortal King was borne away to his mediatorial throne, the church was not made manifest in her visible organization; and the disciples could not forward it; for, as has been already quoted in this communication, it was said in prophecy. "I the Lord will hasten it in his time;" therefore the disciples must tarry in the city of Jerusalem until they were endued with power from on high. In that great matter, like all the other purposes of God, there was a "set time;" for it was said by a prophet of the Lord as follows: "For the vision is yet for an *appointed* time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting;" and what followed after that shows plainly the miraculous power of Israel's God and King; for "then they that gladly received his word were baptized; and the same day there were added (unto them) about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The term *kingdom* literally means the territory or country subject to a king; and, as to our God, he is the sole arbiter of all events; and every material thing, from the humble floweret of the vale to the starry heavens, shows forth his eternal power and God-head, and seems to say, Adore, O man, thy Creator—God; but notwithstanding such is the case with regard to the reigning power of Jehovah, there is a spiritual kingdom over which our Lord Jesus Christ, as King in Zion, does reign, and the laws pertaining to that kingdom are not in accordance with any human code; neither do they apply to any persons while in their natural state; for they *neither* know them nor love them; for "the natural man receiveth not the things of the Spirit of God; for they are foolishdess unto him; neither can he know them, because they are spiritually discerned;" therefore it is impossible for the carnal mind to understand the subject; hence arises the conflicting opinions with regard to the kingdom of our Redeemer, when learned and wise men *after the flesh* attempt to describe the time when, the place where, and how Christ will come to earth again, and set up his kingdom in this world, when the scriptures plainly show that his kingdom has been established, and that he is king of Zion. Is not the church in her organization, ordinances, and laws, the kingdom in which our Lord is seated in the throne of his glory? It is declared that "both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren: saying, I will declare thy name unto my brethren; *in the midst* of the church will I sing praise unto thee."

Said Jesus to the disciples, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink *at my table in my kingdom*, and sit on thrones, judging the twelve tribes of Israel." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The language of our dear Redeemer concerning his kingdom is decisive; and at what table in his kingdom do the saints eat and drink if it be not the "communion" table, or sacrament of the Lord's supper? and if it be the Eucharist where the saints eat and drink, is not the church the kingdom of Christ? The apostle Paul said of the sacrament: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the (same) night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had sipped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

The apostle, in the twelfth chapter of Hebrews, after showing to the Hebrew brethren that they had "not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," &c., said, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angets, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." After setting forth, in awful sublimity, the immunities of the saints under the new covenant, their glorious exaltation and gracious privileges are portrayed clearly, and their obligatious expressed in cogent language. The chapter is closed by referring to the new covenant and its subjects, by calling it a kingdom: for said the apostle: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." It is evident that receiving spiritually the ordinance of the church, or being brought to "Mount Zion," was the receiving of the kingdom; and although the present participle *receiving* is used, it evidently, from the context, means that the reception had taken place, and is equivalent to "having received;" for right preceding that declaration concerning the receiving of a kingdom, stands the following: "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven; and this (word) yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Doubtless reference is made *direbt* to the shaking of the Jews out of their own land, as the apostle refers back to prophecy.

It certainly seems to me that there can be no doubt with regard to the kingdom, the apostle and his brethren had received, being the kingdom of Jesus Christ. In the epistle to the Colossians, the apostle says, "Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath *translated* (us) *into the kingdom of his dear Son.*" It is expressly declared that the saints addressed had not only been made meet to be partakers of the inheritance, but had been translated into the kingdom; and those saints were then tabernacling in the flesh, were in this world.

In the 15th chapter of 1st Cor. it is declared that Christ will reign till he hath put his enemies under his feet; for it is written therein concerning the resurrection as follows: "For as in Adam all die, even so in Christ all shall be made alive. But every man in his own order; Christ the first-fruit; afterwards they that are Christ's, at his coming. Then (cometh) the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him; it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son

also himself be subject unto him, that God may be all in all."

It is expressly declared that the *kingdom* shall have been delivered to God, the Father; and then will be the end of the gospel dispensation, and Christ no longer will be seated upon the mediatorial throne; for all the spiritual family of God will have been developed. It certainly seems that language fails to represent *facts*, if our glorious Mediator has not *now* a kingdom; and if he has a kingdom, then there *must be* a thorne, and the king must be seated IN that throne. Because the natural powers of men cannot see the reason of the saints assembling together, and being organized into a church, does not, in the least, change the important truth that the church is the kingdom of our Redeemer; for Christ said: "Verily, verily, I say unto thee, expect a man be born again, he cannot see the kingdom of God."

The power that draws the children of God to Christ, and unites them together, making them one, is hidden from mortal vision; for it is declared: "He had horns (coming) out of his hand, and *there* was the hiding of his power." "And his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." These prophetic declarations show that it is a hidden power, which brings God's children out from the world, and "pushes" them together, as one body and one people; but their flesh and blood are not in the kingdom of Christ; but when they are seen outwardly manifesting an interest in the truth, by presenting their "bodies a living sacrifice, holy, acceptable unto God," and not being "conformed to this world," *that* is an evidence that they know the power of that faith, which works by love, purifies the heart, and overcomes the world. Doubtless many of the children of God have seasons of great distress, when they are led to see what sinful mortals they are, fearing that they cannot be children of the kingdom, on account of their indwelling corruption; but as has been stated already, flesh and blood cannot inherit the kingdom of our Redeemer; for it is a spiritual kingdom.

In that great day, when our Immanuel shall appear, Paul says: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." When that glorious moment shall have come and the body of Christ, in all its individual members, is made immortal, will this sinaccursed earth be the dwelling place of Christ and his bride? An inspired servant of God has forever settled this great matter with the believer; for said he: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be *caught up together* with them in the clouds, to meet the Lord *in the air:* and so shall we ever be with the Lord. Wherefore comfort one another with these words." In the third chapter of second Peter a description of the day of the Lord is given in language of awful sublimity; and in the 10th verse of that chapter the apostle says: "The earth also, and the works that are therein, shall be burnt *up*."

It seems plain from scripture testimony that heaven means complete happiness; and that it is not a located city, as the human mind would picture it out, but a state of existence where no sin, no sorrow, no affliction, nor any thing of a fleshly nature can mar the peace of God's children, nor disturb their joys. Do not the childred of God sometimes when assembled with them whom they love, and the gospel is proclaimed in its purity, "forget all about" their worldly concerns—in fact for a few moments lose sight of their own identity? At such times they never imagine *how* heaven looks, for they are then enjoying a sweet foretaste of perfect happiness—that happiness that will be theirs, when "clogs of clay" will no longer encumber them. The sublime imagery of scripture language concerning the heavenly Jerusalem, is fraught with great richness and beauty; as in many places in prophecy, and especially in the 21st chapter of the book of Revelation. Poets have drawn from scripture language beautiful metaphors; but it should ever be borne in mind that all such things are but faint representations of the spiritual reality; for the eternal state of the saints is spiritual; and no material things can ever enter the abode of the blest. As I understand the scriptures our Redeemer is now seated in the throne of his glory, reigning with all power in heaven and earth, and will continue to reign until the last vessel of mercy is made manifest.

(To be continued.)

LAWRENCEBURG, Ky., Feb. 5, 1868.

BROTHER BEEBE:—I have recently received a very interesting letter from sister Nancy Dutton, of Texas, and had I her consent, would request you to publish it entire; but as I have not, will simply try to comply with a request contained therein; which is, that I should give my views through the "Signs of the Times," on Heb. ii. 14.

I shall try to be brief, as I am somewhat out of the habit of writing, and cannot make mine "the pen of the ready writer." I may not understand the text myself, and should that be the case, shall make but a poor show in trying to explain it to others. It reads as follows: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The first question for us to attend to is, what earth is it that is to be thus covered? This word *earth* is used in several different senses in the scriptures. First, it signifies the terrestrial element on which we tread and dwell. "And God called the dry land earth." We can not suppose that this is the earth that is filled with this knowledge. Secondly, it signifies all the people of the earth. "The earth also was corrupt before God; and the earth was filled with violence." And, "All flesh had corrupted his way." Neither can this be the earth that is "filled with the knowledge of the glory of the Lord." "For they know not, neither do they understand." Sometimes the earth brings to view only a nation or kingdom; as that of the Jews, the Chaldeans, Romans, &c., but none of these nationally, can be said literally to be filled with this knowledge. There are other cases in which the word earth is used in the scriptures, which need not necessarily be referred to here. One other, however, we will name, and that is the one in which I think it used in the text referred to. It is evidently clearly shown in the scriptures, by numerous passages, that the church is often spoken of as "the earth."

In Isa. lxv. 17 and 18, it is said, "For, behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." Beyond a doubt "Jerusalem and her people," here named, is the church; the new heavens and the new earth. See also 2 Peter iii. 13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." These texts, with many others that might be adduced, show conclusively that the church is often called "earth" in the scriptures. In Isa. xi. 9, together with the preceeding and following connection, it seems very clear to me that the church is the earth that is to be filled with the knowledge of the Lord. There, almost the same language is used that we find in the text under investigation. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." In the 10th verse it is said, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Here we are not only shown that the church is the earth that is to be filled with his knowledge, but that the bringing in of the Gentiles was when this fullness was to be realized. If this conclusion is correct, then it follows that to the church this fullness is to be evinced; and if to the church collectively, (and we may say exclusively,) each individual member must realize, in a greater or less degree, that fullness that the earth (the church) shall be filled with. This view of the subject may induce us to retrace the steps of our pilgrimage from the first glimmerings we had of the knowledge of God, up to the present moment. This knowledge is unattainable by human lore, far beyond the ken of mortal vision. A revelation directly from God alone can give any correct idea of the knowledge of the Lord. God who commanded the light to shine out of darkness, must shine in our hearts to give that knowledge, before we can ever realize it. It is God's gift. "He giveth wisdom unto the wise, and knowledge to them that know understanding."—Dan. ii. 21. He "hath given us an understanding that we might know him," &c.—1 John v. 20. But how shall I elucidate this knowledge. My poor, feeble, finite mind cannot comprehend it; my clumsy, stammering tongue cannot explain it, nor my pen describe it. If David could say, "Such knowledge is too wonderful for me," what can I say?

This much I can say, O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Still, by the tuition of the spirit of revelation, we may have some faint idea of it. Look back, my sister, when God first shined in your heart to give you the light of that knowledge, for that knowledge shines with searching light. God gives us not the knowledge only, but "the light of the knowledge." That is a piercing, penetrating light. It makes bare the secret, hidden, and before unknown recesses of a heart that is "deceitful and desperately wicked." But that is not all. From that horrid sink of iniquity we discover that the baneful violence has been thrown out, the venom has spread, until its malignity has pervaded, corrupted and depraved our entire nature. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrifying sores." All this we see by the light of that knowledge. But we see more yet. "The knowledge of the Lord" is revealed to us. A knowledge of that high, holy, and reverend One "that inhabiteth eternity." O, what a knowledge that is! "The earth is filled" with it. By its light we see ourselves and we see God. What a wonderful, amazingly

wonderful contrast! How can two beings so radically dissimilar dwell together? Now we think the die is cast—we fear the separation is final. We may have heard of him, by the hearing of the ear, but now our eye (of faith) sees him; wherefore we abhor ourselves, and repent in dust and ashes.

But the text says, "The earth shall be filled with the knowledge of the *glory* of the Lord." Ah, my sister; sisters and brethren all, What would knowledge of the Lord be to us without the knowledge of his glory? We might suppose we could recognize in him "a consuming fire," but nothing in ourselves that could possibly bear the burning ordeal. And now what shall I say of "the glory of the Lord?" How shall I describe that? We have some idea of what is called the glory of men. The scriptures speak of the glory of Solomon and of other kings and kingdoms of the earth, by which I suppose is meant their wisdom, power, wealth, majesty, magnificent equipages, &c. But what is all this when compared with those infinitely superabounding qualities in the great Jehovah which constitute his glory? Only think of his wisdom, power, riches, majesty; the magnificent hosts that come and go at his bidding, and astonishment overwhelms us.

"He looks, and ten thousand of angels rejoice,
And myraids wait for his word;
He speaks, and eternity, filled with his voice,
Re-echoes the praise of the Lord."

There is no attribute, no quality, no faculty or trait, that characterizes the "glorious Lord," but what is all glorious.

"All over glorious is my Lord,
To be beloved, and yet adored."

But still the poets, and I, must fail to show forth his glory. I feel as though I was trifling on a fathomless ocean and had better paddle to shore if there was any. We are told that "The heavens declare the glory of God," but yet we are lost. The simple declaration of a thing, is not the thing itself. Think again of all his glorious perfections; and then think that you, the earthen vessel, are to be filled with all. How is this mysterious msytery to be accomplished? Go to Paul, and he will tell you. See Eph. iii. 14–21 inclusive. "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man; that Christ may *dwell in your hearts by faith;* that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and hight; and to know the love of Christ, which passeth knowledge; that ye might be *filled with all the fullness of God.* Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church, by Christ Jesus, throughout all ages, world without end. Amen." There is a solution of the great mystery, but finite minds could never solve or comprehend it. No, it "hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

But of all the attributes of Jehovah, one, to us, seems to excel; and that is love. The scriptures tell us twice what God is. First it is said that "God is a Spirit," and that is the Spirit that reveals to us all that we know or can know of God. "For the Spirit searcheth all things, yea, the deep things of God." He alone can give us any correct knowledge of himself, his knowledge, his divine excellence, or any of his spiritual blessings. The other text informs us that "God is love." Then if God is glorious, and if he is love, the love of God is the "glory of the Lord." The *earth*, then, that is filled with the love of God, is "filled with the knowledge of the glory of the Lord." To know his love then, is to know his glory. Now christian, review your past experience, and see if this view of the subject does not correspond with it.

When you was first filled with the knowledge of God, the light of that knowledge developed things to you just as they were. It did not make you that hideous, hopeless, heipless and lost sinner that you then and there saw yourself to be; nor did it make the Lord to be that holy, harmless, undefiled, long-suffering and intrinsically good being that you saw him to be, against whom you had so basely and ungratefully sinned. No, it did not do either, but it made you see yourself to be the deep-dyed sinner that you then was and had been before, and God to be the unpolluted character that he then was and ever had been. That was a heart-breaking scene; a mournful spectacle. But when you were "filled with the knowledge of the *glory* of the Lord," (the love of the Lord,) how changed the scene—now different the sensation. Your sorrow was turned to joy, your grief to rejoicing. Yes, you received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

"Your tongue broke out in unknown strains
And sung surprising grace."

What rapture fills and flows from the love-smitten heart! What ecstatic, blissful emotions dwell there, when the *earth* or earthen vessel is "filled with the knowledge of the glory of the Lord, as the waters cover the sea."

But how do the waters cover the sea? Can we not see it? Is there a covering cast over it that we cannot behold it? Ah, we can see the surface, the bare thin covering that is spread over it, but what is that when compared with the vast immeusity of waters that lie pent up in its monstrous bowels. To be sure, it is a vast expanse to look over; but then our vision is so circumscribed that we can see but a speck of the bare surface of it. Only think what is beneath the whole surface or covering. Think of computing it. Go to the brink; dip your foot in the waters that lave the shore. You may step into it and find the water only to the ankles; a little further, and it is to the knees; a little onward, to the loins; a little further and it is impassable. Let the mariner try his skill on board his gallant ship, spread his canvass to the breeze; presently he sounds, it is but a few fathoms; a little further, a few more; and so on, until line, plummet and all fails to measure the immeasurable depth.

Thus, when the "earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea." We have but a very superficial view of the infinite breadth, and length, and depth and heigth of the boundlessness of the fulness of God, and are again and again prompted to exclaim with the apostle, O the depth! of the riches, &c. Like the waters that ran from the threshold of the former temple into which Ezekiel in a vision was lead, our first advances are but shallow. But as we progress the waters become deeper, and *deeper*, and DEEPER, until

"Transported with the view,
We're lost in wonder, love and praise,"

The inspired apostle to the Gentiles could only see through a glass darkly, could know only in part, and prophesy only in part. What will the transport be when we can see as we are seen, and know as we are known. We have this treasure in earthen vessels now, vessels that cannot apreciate the rich boon. And yet, even in ths tabernacle in which we groan we sing,

"O, the rapturous height of that holy delight,
Which I found in the life-giving blood;
Of my Savior possessed, I was perfectly blessed,
As if filled with the fullness of God."

If so shallow a view of the "glory of the Lord" so transports us while our vision is so dim and our knowledge so imperfect, what will be our ecstacy when launched into the fathomless sea of his glory; and when we see as we are seen—know as we are known; when this corruptible shall have put on incorruption, and this mortal shall put on immortality.

"If in my soul such joy abounds,
While weeping faith explores his wounds,
How glorious will his grace appear,
When perfect bliss forbids a tear."

Your friend and brother,

J. F. JOHNSON.

SULPHUR SPRINGS, Ia., Feb. 28, 1868.

BROTHER BEEBE:—As I have written nothing for publication for some time, and being frequently solicited by brethren and sisters to do so, with your consent I will try to pen a few thoughts on the following passage of scripture, which is recorded in Psa. lxxxvii. 3, hoping that some of the lambs of the fold may be comforted and edified, which I trust is the extent of my ambition: "Glorious things are spoken of thee, O city of God."

Much has been written and spoken both by inspired and uninspired men concerning the character and superior glory of the church of the living God. And were the subject not exhaustless in its character, it would be altogether presuming in us at this late day to attempt to draw consolation from it; and while we do not consider the text in itself in any way mysterious or difficult to be understood in its proper application, yet there is such an inexhaustible fullness, beauty and glory in the subject, that vast and illimitable eternity will never exhaust it. Many beautiful and sublime figures are used in the scriptures to exemplify and bring to view the superb beauty, grandeur and glory of the city of the living God. But all these glorious things which are spoken of her fail to call forth our admiration, or excite our joy, until we are blessed with the light, presence and hallowed influence of God's Holy Spirit. It is for the saints to love, wonder and adore, while they gaze with admiration and joy upon her extensive beauty, her complete protection, and her towering majesty.

To the christian, compared with this city, all worldly cities, with their costly edifices, gaudy attractions, lofty steeples, towering spires, luxurious grandeur and voluptuous revelry, sink into the utmost insignificance. While all the glory, beauty and natural splendor of worldly cities is fading, transient and uncertain, its superior beauty never decays, never grows dim. Nor can all the storms that may beat upon it efface its perfect beauty, or tarnish its glory. Time, which speeds ever on, and in its rapid whirl sweeps kingdoms, powers and earthly governments into oblivion, and bears down and buries in their ruins things animate and inanimate, can never lay its withering and blighting touch upon the eternal kingdom of God.

First, let us consider the glorious things spoken concerning the safety of this city; second, let us consider the character and security of those who dwell in it; third, its transcendently glorious character when raised to its triumphant and celestial state.

First. Her safety consists in her being amply protected by invulnerable walls, and the strength of her fortifications. "In that day shall this song be sung, Salvation will God

appoint for walls and bulwarks." Imagine a hostile and beligerent army of oppressors and invaders marching against a city protected thus with walls invulnerable. They come fiercely and boldly to the conflict; they rush furiously, recklessly and precipitately onward, inspired with and instigated by demon hatred, thirsting for the blood of the saints, under the reigning and controlling influence of the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." On they come like the impetuous torrent, with their thundering artillery, and the hidious noise and confusion of the battle, and elated with the prospect of certain victory. But behold! sudden and unexpected consternation seizes them; for they encounter the impenetrable and insurmountable walls of salvation. In vain do they attempt to penetrate or scale them. Panic-stricken, dismayed, disappointed and confused, the enemy recedes. He changes, perhaps, his base, and with renewed energy and resolute determination he presses eagerly to the conflict again. But in each and every assault he meets with the same glorious defence, and suffers the same humiliating and disastrous defeat. For "God is as a wall of fire round about his people, and the glory in the midst of them." "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgmedts. Walk round Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever, he will be our guide even unto death."

"Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my hiding-place."

How terribly furious is the King of Zion against her foes. His very countenance shoots consternation and dismay into the ranks of the enemy. And yet how tranquil, serene and full of composure his glowing countenance to those who dwell within the city, "to behold his beauty and enquire in his temple." Her foundation is the rock of eternal ages, against which the very gates of hell shall never prevail. What signifies the phrenzied rage and demon yells of the allied powers of anti-christ, in all their complicated combinations, while God himself, who calms the tempest, smooths the turbid waters of the boisterous and boiling ocean, rides upon the storm in our help, skipping upon the hills, and leaping upon the mountains; or in his terrible anger subverts whole empires, causing nation to lift up the sword against nation, and arrays them in hostile and deadly conflict with each other, constitutes the eternal safety of his church. At his bidding the very minions of Satan flee, and tremble at his solemn majesty. Filled with joy, and reposing holy confidence in their potent protector, the saints chant his solemn praises, publish the wonders of his grace, and rehearse all his noble deeds of valor. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."

Notwithstanding the commotion of the world, the howling and barking of dogs, the snarling of wolves, and the bitter anathemas of whoremongers, and sorcerers, and whosoever maketh and believeth a lie, the happy inmates of the holy city are blessed with quietude and peace. The city hath supplies also for all its happy throng.

Second. The character and security of those who dwell in the city. They are all of one mind and one judgment, and speak the same things. "We have the mind of Christ," and when that mind predominates, there is unanimity among all the happy group. The love of God is shed abroad in their hearts, which causes them to love one another. "Behold how good and how pleasant it is for brethren to dwell together in unity." They are spiritual. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." Consequently they have a royal descent, which constitutes them heirs of God and joint-heirs with his Son, Jesus Christ; entitled to all the fullness of the rich legacy of their heavenly Father, "an inheritance incorruptible, undefiled, and that fadeth not away." They are born of the Spirit, which enables them to discern spiritual things, and "to know him whom to know is life eternal," the only wise God, and Jesus Christ whom he has sent. It also enables them to understand the deep mysteries of godliness. They have a password and a secret which is too profound for the world, with all its boasted wisdom, science and literature, to fathom or understand. Their password is Shibboleth, which their enemies cannot frame to pronounce correctly, and "The secret of the Lord is with them that fear him, and he will show them his covenant." The world hates them even as it hated their King, and set him at nought. They are accounted the offscourings of all things, yet dearly beloved of their heavenly Father. They are weak yet strong, cast down but not destroyed, unholy and yet holy. They are poor, naked and empty, yet immensely rich, amply clothed, and filled with all the fullness of God. They are destitute and needy, yet blessed with an ample store and inexhaustible supplies. They all are hungry and thirsty, yet their provender is richer than that of kings and monarchs, even the bread of heaven which shall be given them, and their water shall be sure.

Their security and safety consists in the protection which God has thrown around them. Though the wicked legions of anti-christ may attempt to storm their fortifications and strongholds, and dislodge them from their safe retreat, yet in the midst of the raging conflict they hear the cheering language of "the Lion of the tribe of Judah," saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He is their sure dwelling-place, the ark of eternal safety where they abide; what shall harm them, or who shall lay anything to their charge, since it is he that justifieth? They are "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." The apostle says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." O my soul, look up and wonder and adore, at beholding the security of God's chosen heritage.

Third. Let us consider the glories of its triumphant state. But here language fails us. For to describe and fully understand and comprehend the uncreated beauty and fadeless glory of the church in her triumphant state, will require an immortal pen, and angelic minds. Here we see as through a glass darkly, and we know but in part. There our knowledge will be perfect, and our vision unclouded. Here we are often filled with gloomy doubts and fears. There every doubt and slavish fear will be forever banished. Here the briny tear is often seen coursing its way down the burning cheek, betraying some hidden sorrow, while we are vainly struggling to conceal it from the gaze of the world. There God will wipe all tears from their eyes, and joy inexpressible, pleasure indescribable, and love unutterable and unbounded will constitute their continual and happy feast. O how sweet the anticipation that we shall change this abode of wo and misery, where trouble, disappointment and sore conflicts continually harass and annoy us, for one of celestial brilliancy, eternal day and boundless happiness, where the presence of Jesus will disipate the gloom, and his ample fullness satisfy every want. They will then be fully prepared to praise, love and adore him, who through all the dread conflict has led them on from victory to victory, and crowned them at last with the crown of righteousness and glory, and made them kings and priests unto God. Then will the whole orchestra of heaven strike their golden harps, and raise their happy and cheerful voices to hymn the solemn praises of Prince Immanuel, saying, "Hosanna to the Lord." The kingdom will then be delivered up to the Father, that he may be all in all, King Jesus having successfully fought the battles of his people, and brought every happy subject to reign with him in the bright celestial realms of everlasting bliss. Each and every one shall then be made just like their King, and be forever satisfied. There forever separated from every foe, delivered from every temptation, secured from harm, and death swallowed up in victory, they dwell together in one eternal happy, happy home, where tranquility, joy and peace reign supreme.

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow the chief of sinners there."

To sister Sarah Brown, who first requested me to write on the foregoing subject, the brethren and sisters of Mill Creek and Honey Creek churches, of Ohio, and the brethren and sisters of Fairfield church, of Michigan, this communication is respectfully dedicated, together with all that love our precious Redeemer. And may grace, mercy and peace from God our Father and the Lord Jesus Christ abound to all the household of faith. Amen.

J. A. JOHNSON.

GARDNER, ILL., Dec. 27, 1867.

DEAR BROTHER BEEBE:—Although quite a stranger in the flesh, I address you as a brother, as belonging to that highly honored and privileged family, who having been chosen in our glorious Head before the foundation of the world, shall all surely be called, quickened, justified, adopted, and brought through all trials, troubles and oppositions safe home to eternal glory, to the praise of the glory of his grace, and of which Christ-exalted and Christ-exalting family, it was said by him who spake as never man spake, "One is your Master, even Christ, and all ye are brethren. When I have thought of writing to you the thought has been suggested, "It is all pride; you want to see your name in print." There was a time when I prided myself on what I called my religious performances, but I do bless our glorious Immanuel, who by the light of his spirit, has shown me that all my doings are "rags," and "filthy" at that. I once thought I should attain to perfection in the flesh, but I have seen an end of all such perfection. I expect to have sin and imperfection mixed with all I do, for when I would do good evil is present with me. How this consideration does enhance the value of that righteousness for which Paul and all of that heaven-taught family "count all things beside but dung and dross."

My acquaintance with you, through your paper, has only been of a few months' standing. Yet I have been a "professor of religion" (according

to the usual meaning of that term) for twenty-six years, over fourteen of which has been spent in this county. I have passed through a varied experience during that period, the result of which has been to lay me in the dust of humiliation and self-abasement, and make Jesus and a free grace salvation precious to my soul. It would take too much time and space to write the half of the ups and downs of my life, but a little of it may help to encourage you in "your work of faith and labor of love," and in the hands of him who accomplishes his gracious purposes by feeble, and often contemptible instruments, it may be a little help to some of his dear hidden ones, who are in bondage through false teaching.

When about twenty years old, I for the first time heard the doctrine of the glorious gospel of the blessed God, nearly, I think, as you hold it; but I found Arminian doctrines rooted in my heart, which I thought was strange, as up to that time I had never paid any attention to preaching of any kind; yet somehow I thought every one could serve God by his own power whenever they were so disposed. I did not then know that being born under a broken covenant of works, the natural heart holds on to it with a tenacious grasp. While in England I moved about; often heard different preachers, and was driven about with various winds of doctrine. Although never established in the truth, yet whenever I heard it, it had more attraction for me than any other doctrine, but O the depth of the pride and self-sufficience of the carnal heart. I was kept in bondage; knew nothing permanently of the "Liberty wherewith Christ makes his people free," and thus went stumbling along, hoping and despairing, sinning and repenting, often wishing I had never been born, and wondering where it would all end.

I united with a Baptist church about twenty-six years ago, but my religion appears to me now to have been principally composed of the fear of hell, pride and self-confidence. Once I recollect, in answer to what an elderly christian said, the reply of my heart was, "I shall never fall into sin. I scarcely need tell you what the result was. I soon so plunged myself in the ditch of defilement that as Job said, "My very clothes abhorred me;" for years I was in darkness, often thinking I had committed the unpardonable sin. I find my subject grows on me, and as I want to be brief, I must pass over much.

When I came to this country I thought myself in a pretty good spiritual condition, but I was yet on the sandy foundation of my own promises, performances and resolutions. I had built up a fair looking superstructure, but it soon tumbled down. I settled out on the prairie away from any means of grace, and was soon hard, after the world; so full of impatience that when things crossed me I gave away to profanity. Still the dear Lord preserved and followed me, and when accidents, losses and cross providences occurred I felt and said that it was to hedge up my way and stop me in my way to ruin. O my Lord, tears would start while I write, and I would sing:

"Preserved in Jesus, when my feet made haste to hell,
And there should I have been, but thou doest all things well."

Ah, truly,

"That love was great, that mercy *free*,
Which from the pit delivered me."

At length our neighborhood was settled up, school houses built, preachers came and meetings held. I attended, and getting into conversation about the doctrine of grace was met by many subtile arguments, which, while it perplexed me much, did not convince or clear up the mystery which weighed heavy on my mind. How I did long to know which was the truth; earnestly did I pray to be led into the truth. The Lord graciously heard and answered my request; but in a manner and time I had no thought of, fulfilling his promise to "lead the blind by a way they knew not." I have already said I had Arminian doctrine naturally in my heart. Now in order to teach me all its depths I was suffered to serve a seven years' apprenticeship in an Arminian workshop. As there was no Baptist church near, I worshiped with the Methodists, attending their camp, protracted, prayer and class meetings, but all brought me no peace, nor could it. "For the way of peace by resting from their own works on the finished work of Christ, have they not known. One thing however it did, which was to convince me that the whole thing was rotten, false, contrary to the word of God. Often have I said to them, that while listening to their teaching I felt like a man lost in a labyrinth of briars and thorns; but when I looked at the doctrine of free grace all was straightforward and plain.

At the end of seven years I again changed my residence and came to this place, where I heard Presbyterian and Baptist preachers, but I found it was all in the same strain—Do, Do—a universal salvation for all to receive or reject. I have gone hungry for the bread of life, but no man gave unto me. It was all husk. I was shut up from all help of an arm of flesh, of my own or others, and found the preachers physicians of no value for my sin burdened soul. The question now was not so much what is the truth? as where is the truth? I found surely it had fallen in our streets. I inquired if there were no churches that held the old fashioned, rejected doctrine, and was answered there might be East or South, but could get no satisfactory answer or information. The blessed Shepherd said, "Other sheep I have; them also I must bring; and glory to his name, the gathering time has now come for me, which was brought about in the following way. I was at Morris, a town about eighteen miles from my home, where I met an old acquaintance who had moved about the country, and I had not seen him for a few years past. After the usual salutations he said, I now live about twelve miles from you, and you must come and pay me a visit, besides there is a church out near me where they preach a different doctrine from any others around. My immediate reply was, that is the church I have been looking for. His making that statement appeared the more strange to me, as our acquaintance was slight; he had not seen me for some years, and as far as I know was ignorant of my views and feelings, past or present. He was a member of a Presbyterian church at some distance from the Baptists, which made it appear to me the leading of a gracious providence. I went over and found the preacher, Elder W. Fellingham, in bed sick; had been unable to preach for five or six months. The members had kept up a meeting as best they could. My intercourse with them was like cold water to a thirsty soul, and there in August last, from the lips of Elder Levi Hess, I heard the first gospel sermon in America, after being just fourteen years in the country. In September the brethren kindly took me to the Sandy Creek Association, where I spent the most profitable and happiest time I have seen here. My soul drank in with delight the glories of the Savior and a gospel just suited to a poor, helpless, hell-deserving sinner like myself, as it was unfolded in the discourses of Elders W. A. Thompson, S. L. Dark, Vanmeter and others. I drank of the brook by the way, and my soul was refreshed within me. I heard many things which were quite new to me, both in the preaching and in the conversation of the dear brethren; but all calculated to lift Jesus on high and bring consolation to the quickened soul. My only regret was that I had to leave them, and lived so far away that I should have so little chance of hearing the words of life from their lips. The brethren have supplied me with several of your valuable papers, the reading of which I have truly enjoyed. I had before read the organs of every other denomination, but found food for my soul only in the "Signs of the Times." May the dear Lord bless you and long preserve you to feed his church. It is a comfort to know that while so many prophesy lies, the Lord is still mindful of his promise to give his chosen sheep pastors after his own heart, who shall feed his flock with that knowledge of his salvation which is not communicated by worldly wisdom or taught by men, but by that blessed spirit whose office it is to take of the things of Jesus and show them to those whom he has chosen. I scarcely need add that I have left all those who teach a work-mongrel system, and united where they believe and teach that salvation "Is by grace, through faith, and that not of ourselves, but the gift of God; not of works, least any man should boast." With christian love, yours in the bonds of a free-grace gospel. S. BRADBEER.

Experience of Mrs. Jane C., late wife of Eld. H. D. Conner, whose obituary will be found in this number.

NULL'S MILLS, Ind.

BROTHER BEEBE:—By request of a number of brethren, and with the consent of the writer, given a short time before her death, I send you for publication the following relation of the christian experience of my late consort. It was written about eighteen years ago for the "Signs," but was laid aside from fear that it might crowd from your columns more interesting matter; and hoping also that at some future time she would be able, from riper experience, to write more satisfactorily and more edifying to the children of God. But that opportunity now is forever past; but as christian experience never grows old, please give it a place in the "Signs of the Times."

H. D. CONNER.

BROTHER BEEBE:—It has been a theme of almost constant meditation with me for the last four years to write for the columns of your paper, but when opportunity has presented, I have found that what I might write might occupy the room of more useful matter. But when I read and feast upon the communications of brethren and sisters from all parts of the country, my soul leaps for joy, and I feel a desire to respond and to tell what I hope the Lord has done for my poor soul. In making the attempt my mind is drawn back to my youthful days.

I was born in Franklin county Ia., in the year 1825. My parents both belonged to the Fairfield Baptist church, and I was raised as Baptist parents usually raise their children—to walk in the paths of duty and rectitude. I often attended meetings with them, but with no other motive on my part than to see and be seen. I lived in sin and iniquity, both deaf and blind. In the seventeenth year of my age, it pleased the Lord, as I trust, to shine in my poor heart, and the exercises of my mind were about as follows:

In 1842 there was considerable excitement in our neighborhood on the subject of religion, especially among the Methodists, who were then gathering in quite a number of converts. I began to examine myself, to see if I was fit to join the church, and concluded that I was not; but I resolved to begin to break off from sinning, and hoped at some future day I would be fit; for I verily thought I could perform what I had resolved, and every day I thought I could perceive that I was making rapid progrees.

I thought my sister, who was near my size, was not a fit companion for me, for I knew she did commit sins, and I did not; and I would often chide her. I continued in this state of perfection for some time, but one night when locked in slumber, it pleased Christ to reveal himself in person to me, in my dreams. My sister just alluded to, and myself, were at some distance from the house, and a great storm was lowering over us, but we were utterly helpless, we could not move one step, I could not tell why. While I was there, I dreamed that I saw Christ coming towards me on a very dark cloud, and he came near enough to speak, and the sight was visible indeed. I tried to shrink back from his sight, but could not. And he told me if I did not praise him I should be crushed in the threatening storm. I awoke, and all was dark, but I saw my true situation. I was standing in the presence of an angry God, and the storm of his wrath and indignation was ready to crush me, even before the dawning of day. But at length the day dawned, but it only added to the torture of my mind. Everything appeared to praise God but me; I stood condemned before him, ten thousand talents in debt, and without a farthing to pay. The sun seemed to repel me from its presence, sleepless nights and days passed, my pillow was often bathed with my tears. I resorted to secret prayer, but could find no relief. I searched the sacred book, but every line seemed to be against me, the vilest of the vile. I could read, "Blessed are they that mourn," but I could not mourn. "Blessed are they that hunger and thirst after righteousness," but these blessings were not for me. Every character seemed to be blessed but me, every line seemed to condemn me. Christ had appeared in person to condemn me. The sacred law of God condemned me. Hell seemed to yawn beneath my feet, and seemed to be my due. I thought if I could only pray it would be some relief, but when I tried I feared that God would strike me speechless. Sometimes I would try to repeat words of prayer in my mind, but even that seemed to be abomination. The fowls of the air, and even the swine, seemed to be happy, and I envied them. I saw no peace day nor night, my food became unpleasant to me, and my cry was, Give me Jesus or I die; but that I thought would never be my portion. I gave up all for lost. I found that I could do nothing acceptable to God. One day I shall never forget; it was long and tedious, in the summer, the family were at supper, I sat down in my usual place at the table, but not to eat; I feared the family would discover my distress, and I tried to conceal my feelings from them; but as soon as possible I stole away to my bed-chamber, and threw myself upon the bed, and cried, Lord, I give myself away, 'tis all that I can do. At that moment everything was as black as despair could be; but at that accepted time Christ revealed himself to me. A light seemed to shine around me, above the brightness of the sun at noon-day; and, dear brethren and sisters, if ever this poor unworthy writer experienced the fullness of Christ, as the only Savior for lost and helpless sinners, it was then. I saw him then in majesty divine. It was enough; my sins, which were many, were all forgiven, and I was made to rejoice in Christ as the Rock of my Salvation. It being in the evening, the night appeared to be all grand and glorious; the moon arose with a peculiar light and beauty, and the stars seemed to twinkle like glittering diamonds. Everything then seemed to be praising God in the highest strains, and I felt that I could with boldness join in singing the high praises of him who sits upon the throne, and to the Lamb forever; to him who had called me out of darkness into his marvelous light. I was so transported with joy that I thought my trials were over, and my burden gone; but I could not tell where, or how. I tried to get my burden back, but could not. I said nothing about the exercise of my mind to any one, and at the time of the next church meeting at Fairfield, I felt a desire to go to hear Christ exalted, for he is worthy of all praise in heaven and in earth. I went with my parents, and Eld. Wilson Thompson was there, and preached on christian experience, and I thought he knew just how I felt, for he described my feelings from first to last, better than I could have done. He said all the children of God who were brought from darkness to light were born of the Spirit. But I continued in disobedience about five years, but I did not find a pleasant pathway but thorns and briars hedged up my way and retarded my travel and enjoyments. And I would exhort all who are thus living in disobedience to bow to the sceptre of Immanuel, and take his yoke, and learn of him, and ye shall find rest to your souls.

From your unworthy sister,
JANE C. CONNER.

NEWARK, Del., Feb. 23, 1868.

BROTHER BEEBE:—The following relation of what I trust the Lord has done for me I submit to your judgment:

About two years ago I saw two young ladies baptized, and received into the Bethel Old School Baptist Church, and it seemed to create within my heart a desire to be as good as they. I suppose my confidence in the Old School Baptists was such that I thought they would not receive them unless in reality their experience had been such as to merit their esteem.

These impressions, however, soon passed off. I was one evening coming home from my work, when a thought came into my mind: "What would my old associates say if I was to join the church?" I could not leave them, and I for a moment stopped, and was lost in meditation. Again I thought that there was no use in my thinking about such things, as the church of God could have no fellowship for such as I. I took to going into such company as I had been accustomed to, and such as I knew never spent a moment's thought upon religious subjects. In this manner I strove to banish these disturbing thoughts from my mind, but all would not do. When I thought I had driven them entirely away, they would come back. On one occasion I was getting ready to go to a party, and my countless sins rose as a midnight cloud before me. I became lost in deep thought, but finally I concluded that there was no repentance for me, and I would try to forget in the whirlpool of sin and folly all these gloomy reflections. But they would follow me even there, I could not tell why it was, for I knew that I tried every means in my power to get rid of them.

In the summer of 1867 a gentleman and lady were baptized, and received into the fellowship of the Welsh Tract Church. It was to me a deeply interesting scene. While at the water, I was made to tremble as a leaf. When they were received into the church, I felt that I would like to be there, but oh! how could I? one so vile as I! In the latter part of September I went, in company with some of my friends, to attend the yearly meeting of the Rock Spring Church, Lancaster Co., Pa., and never until that meeting was I led to Christ as the only way by which salvation could come to my wretched soul. He has said, "I am the way, and the truth, and the life," and it did seem to me that I could then see him as my only way. Never till then did the members of Christ's church look so lovely; all seemed to be of one family, but where could they see in me aught to merit their esteem? For some time after that meeting I seemed to have much love for the brethren, but I thought probably it was only the animal passions aroused, and that it would eventually die out. But if I know my own heart, I love them yet.

In a short time the yearly meeting came on at Welsh Tract, commencing on Friday before the third Sunday in October, and continuing three days. I had made up my mind that I would not lose any time by going to meeting, but something seemed to tell me that I must hear all that I could of that good gospel preaching I knew could be heard there, as several able ministers were to be there. I engaged a young man to attend in my place, so that I could go to meeting on Saturday also. I think I felt that it was good for me to be there. On Sunday morning Eld. Wm. L. Benedict preached from these words in the first chapter of the book of Ruth: "Entreat me not to leave thee, or to return from following after thee," &c. During the course of his sermon he related a part of his own experience, which seemed so exactly to suit my case that I was struck with awe and astonishment. I felt indeed that I could exclaim with Ruth of old, "Entreat me not to leave thee, for whither thou goest I will go." It weighed so upon my mind that I was led to tell Elder Benedict how exactly he had expressed my own feelings, although when I had previously seen him conversing with my sister, I trembled lest he should speak of experience to me. I now felt a desire to be numbered among the dear people of God, but I could not see how they could have any fellowship for one so unworthy of their confidence. My mind became very much troubled concerning a public profession of my hope in Christ. I felt it my duty, yet I felt utterly unworthy to walk in the footsteps of the Redeemer.

On the first Saturday in January, of the present year, I was constrained to relate to the church what I hoped the Lord had wrought in my soul in bringing me from nature's darkness to comprehend in part the glorious mystery of divine grace. I was accepted as a candidate for baptism, and the next day my sister and I were buried in the liquied stream. I may now enjoy the privilege of calling you brother, one that is very dear to me. For some time after my baptism my joy seemed unspeakable and full of glory. But alas for me! there was a dark and threatening cloud hidden by these few joyful moments. I still have a little spark of hope that I would not exchange for a world, with all its pomp and pride. The text taken by my grandfather, Elder Barton, on the day of my baptism, is still fresh in my memory. "Unto us a child is born, unto us a son is given; the government shall be upon his shoulder, he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." It was a solemn and interesting meeting.

I thank God that he has not left salvation with ourselves, for without free and sovereign grace I should never have been numbered with those I now love as dear brethren.

Brother Beebe, do with this as you will. Your unworthy brother,
THOMAS B. ALEXANDER.

HENRICK, Bradford Co., Pa.

DEAR BROTHER BEEBE:—While I was at the Mad River Association last August, brother Kephart related to me a dream which so interested me that I requested him to send it to me in writing. He has done so, and though it is not as full as it was related to me, it is the same in substance, and I think it will be interesting to other brethren. I send it for publication in the "Signs of the Times," if you think best. I do not think he will object. It seems to me that there is in the dream a

beautiful and striking presentation of spiritual truth.

The church of which brother Kephart is a member, with their pastor, brother Frazee, have lately severed their connection with the New School Baptists, which I believe had long been only nominal, and had become irksome, and are now in fellowship with the Old School. I felt thankful to God, when I learned how he had enabled brethren Frazee and Kephart, with all the rest of that little band, firmly to resist all the wiles of anti-christ, whose efforts were powerful to detain them, and to come out from among them. Brother Bower, also, with two churches, have, not long since, left the connection of the New School, and united with the Greenville Association, I believe. May the Lord confirm and strengthen them by his grace, and give them abundance of spiritual peace and prosperity. My visit at the Mad River Association was very pleasant. Though I saw no one during my stay there that I had ever seen before, yet they seemed not like strangers, but like near kinsmen. Your brother,

SILAS H. DURAND.

SPENCERVILLE, Ohio, Nov. 14, 1867.

DEAR BROTHER DURAND:—After a long delay I sit down to pen a few lines to you, in compliance with my agreement when you were at our church. This leaves all as well as usual. Brother Frazee is still our pastor. Brother Brower is expected next month to spend a few days with us. There have been no changes in our church, but our congregation is growing steadily. The Arminians gnash at the doctrine, as they always do, but it is food for those that know the truth. As I intend to write that dream, I will not write much on other things in this. The "Signs" come on in good time, and are full of good things, which makes them all that I can ask.

A DREAM.

I was, in my dream, standing with my face to the west, and I heard a great sound behind me, as if it was a mighty wind. I turned about with my face to the east, and I saw as though it was a great light above in the distance. It was coming from towards the east, and as it came nearer there appeared smaller lights on the right and left. The great sound seemed to be of singing, and it was such as I had never heard before. I looked to the ground and saw smoke ascending up all along the east so thick that I could not see through it. The singing came nearer, and as I looked up again, it seemed to me that the great light was the Son of God, and that the smaller lights were his holy angels, who were singing praises to the Lamb. Then I heard men and women crying, and I looked to the ground and saw men and women, and all kinds of beasts and birds running towards the west. The smoke was still going up so thick that I could not see through it. I looked to see where it came from, and I saw that the earth was crumbling in, or sinking, so fast that it overtook everything that was running or flying and I thought I knew him. I was not troubled or scared, but was filled with wonder. Jesus was so beautiful to look upon that no one could describe his looks, nor the lovely appearance of those that were with him. The smoke that went up from the ground, when it got up to Christ and his company, was made bright by the light proceeding from him, and added much to their glory and beauty. I looked again to the ground and saw that men and everything were falling in with the crumbling earth; but I could see some bright shining things that went up from the ground, as though they went up in the smoke, till they joined the company with Jesus, and clapped their hands, and joined with all the rest of the company in singing praises. Jesus was in the centre of the company, and they all had their faces towards him. Those that went up seemed to rise just before the earth fell in where they were standing. Jesus and his company came nearer and nearer, the singing became louder, sweeter and more beautiful, and their appearance more delightful to look upon, till they were nearly over where I stood; then I was caught up to Christ, just as the earth was falling in at my feet. I joined with the rest in singing praises to the Lamb, and my shouts awakened me. I was truly sorry that it was a dream.

This I have dreamed twice in my life; but it is not half told, nor can I tell it. Yours truly,

PETER KEPHART.

CRAWFORDSVILLE, Ind., Feb. 2, 1868.

DEAR BROTHER BEEBE:—I have for several weeks had a desire to write to the household of faith, through "our family newspaper," but a knowledge of my own ignorance of spiritual things has restrained me until now. I have just finished reading a letter from "A Stranger," in the last volume of the "Signs of the Times," and her experience is so similar to my own, and my heart yearns so with sympathy that I am compelled to write, even in my blundering way, to acknowledge my gratitude to her for the feast of comfort she, together with your reply, has given me. I am continually feeling that

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

How often "my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." But then when I hunger or thirst, as Elder Beebe has said in his editorial, I am doubting if it be a spiritual thirst, and it cheers me when you say, if it be a spiritual thirst, nothing but the water of life will satisfy it. Do I know that I desire none but Jesus; that I want to love him with my whole soul, mind and strength?

"If I love, why am I thus,
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name."

I have to mingle considerably with the world, and have so often had an aching heart over my vain and foolish actions, that the communication from the able pen of Silas H. Durand, from the text "For the fashion of the world passeth away," was interesting to me, and I felt it forcibly. I see he has written again in the present number. How thankful I am that our heavenly Father puts it in his heart to write so often. These particles of every day christian experience, gathered up and written so beautifully together, are so strengthening to the weak ones of the fold. My heart was filled full, and I could but weep over the message of love from that dear old saint, Daniel Durand, whose hearing and sight was so limited that he could not go from home, or scarcely read at all; still his heart was with the household of faith, and he addressed them so lovingly. The language of the poet seemed so verified in his case, when he says,

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs, they shall still in my bosom be borne.

Fear not, I am with thee, O be not dismayed;
For I am thy God, and will still give thee aid:
I'll strengthen thee, help thee, and cause thee to stand—
Upheld by my righteous, omnipotent hand."

I might mention many other contributors to the "Signs of the Times." Indeed they are all precious to me, but those I am personally acquainted with, and under the sound of whose voices I have taken hope and comfort in years gone by; when I see their names, how eager I am to partake of the feast or manna given for our enjoyment. Among this number are Elders T. P. Dudley, J. F. and J. A. Johnson, D. Bartley, and Elder Beebe. I hope the Lord will continue to give that pure wisdom that comes from above, that they may comfort and edify his children.

I feel this evening that my lines have been cast in pleasant places, for although I have my worldly trials, I have had the privilege of hearing so much sound preaching in my lifetime. Yesterday I heard two excellent discourses from the text "It is finished." I wish I could always remember the comfortable lesson I learned. The humility of the blessed Savior, how bright it shined

In every act he wrought;
What lowliness of heart and mind,
Appeared in all he taught.

O, may his meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view.

I have written this, dear brother, with my heart filled with love towards all of God's children, and I trust it now to your maturer judgment, to do as you please with it. In hope I am

Your sister in Christ,
LENA W. BECK.

ST. LOUIS, Mo., Dec. 24, 1867.

DEAR BROTHER BEEBE:—When I was with you, brother Durand, and the brethren and sisters at the Elizabeth, Bryant's, and Georgetown churches in Kentucky, I had no idea that so long a time would elapse before I should comply with your request to write. The feast at that time enjoyed was so great that I have lived it over again and again. When alone and sad, I call these and other seasons of joy back; by shutting my eyes, I am in imagination back again listening to the blessed gospel; for none but the doctrine of grace, as preached by the Old School Baptists has that unction in it that drops as the rain and distils like the dew. And just here, all come on one level; here they can all look back to the time when it fell as rain upon the parched ground, or as food to a hungry soul. Softly hushing the turbulent passions to rest, producing a peace unmingled with earth, often in scripture measure, heaped up and running over; but none to spare. Just enough. While these moments linger we are dead to the world and absent from the body. But oh, how short such seasons are compared with the cloudy days and darksome nights we sometimes pass through! And why are we so loth to tell of them? I did not know that other people were like me in this particular, until I read brother Durand's letter in the "Signs of the Times." We must believe that the clouds are as necessary for us as the sunshine. Under the clouds we feel our poverty and our helplessness, and like the psalmist we cry, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Or with Job, "Behold I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." O, the anguish of such seasons! How we grope in darkness, trying to feel our way. We are brought at last, like the prodigal, to confess. "Father, I have sinned against heaven, and in thy sight, and feel unworthy to be called thy child: make me as one of thy servants." Then if our Father shows his smiling face, how our hearts leap for joy; our troubles are soon forgotten, we run and are not weary, and we walk and are not faint. But I will tell you of another kind of trouble, even worse than I have described. It is a lukewarm or indifferent feeling. Shortly after I arrived in St. Louis, I had one of these spells. You may imagine what were my feelings when my son

brought me word from brother Kingsworth, of brother Burnham's appointment to preach; how thankfully I received the news. My lukewarm feeling vanished, and I was enabled to look forward with joyful anticipations of hearing the truth as it is in Jesus, and of meeting those who love the Lord, even in St. Louis, where I had not expected to find more than two or three. But my surprise was very agreeable when I was introduced to brother and sister Kingsworth, sisters Ashbrook, Jameson and McKee, and others. Dr. Wright, with whom I had some conversation, told me they were going to do better than to borrow a meeting house, to preach in; they intended to have one of their own. I think we are better prepared to feel for others when we have been starving; then the doctrine truly drops like the rain. Such was the sermon in St. Louis, and well could I witness at least a part of brother Burnham's text, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I dined with the brethren and sisters, at sister Ashbrook's, and had a very pleasant time. It was like some of the days I have spent in dear old Kentucky. My son remarked to me, after we left sister Ashbrook's, "Mother, the Old School Baptists are all alike, they are all so glad to see each other; no formality or freezing among them."

February 1, 1868.

Since writing the above I have been traveling from place to place, so as to prevent me from finishing it. You may publish what I have written, when you have space, if you think it will benefit any of those who love the Lord. Now, my dear old brother, adieu. Should we meet no more on earth I thank God we are permitted to cherish the hope that we shall meet around the throne, and go no more out forever; and join in that coronation song in which every child can sweetly join.

"Bring forth the royal diadem,
And crown him Lord of all."

May the God of Jacob sustain and gently guide you down the hill the remaining days of your pilgramage, and grant you strength according to your days. And in the valley of the shadow of death, may his rod and staff comfort you, is the prayer of

MARY M. BIRCH.

HALCOTTSVILLE, N. Y., Jan. 1, 1868.

BROTHER BEEBE:—Having finished the business part of my letter, I will inform you that I was called last week to attend and preach at the funeral of sister Every, wife of brother Isaac Every, of the Olive and Hurley church, in Ulster county. Probably some of the brethren will send you an obituary notice for publication. I preached for the church on Sunday, and baptized the eldest son of the late Eld. Jacob Winchel. The Lord remembers them in their lonely condition.

Sister Every attended the Yearly Meeting, which was very interesting to her and to others. Brother Wm. L. Benedict and myself were the only ministers present. Brother Every says she returned home from that meeting rejoicing, but was soon afterward taken ill. In her sickness she gave very satisfactory evidence of reconciliation to the will of God.

The past has been an eventful year; many of our dear brethren in the ministry have been called from their labors; but for them to depart and be with Christ is far better. Others who have been recognized by us, have gone out from us, and perhaps, "to their own company." Some of them now declare they never believed the Old School Baptist doctrine. If so, they only preached for the loaves and fishes. There are many who seek to please men; but they are not the servants of Christ. We live in a time in which men will not endure sound doctrine, but heap to themselves teachers having itching ears. Wo unto them of whom the world speaks well. John says, "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. Hereby know we the spirit of truth, and the spirit of error."

The Lord is graciousiy manifesting his goodness to us, notwithstanding the apostacy of some and lukewarmness of others. Although some have turned their back upon us, and reject the doctrine of the gospel, and denounce it as too hard, and those who preach it, as too pointed and discriminating. But it is written, "If thou take the precious from the vile, thou shalt be as my mouth." And, for the encouragement of the Lord's ministers, Jesus has promised to be with them always, even to the end of the world. No man shall set upon them to do them harm. He that will lose his life for Christ and the gospel, shall find it; but he that seeks to save his life shall lose it.

Brother Beebe, I am very much pleased with the editorials and communications of the last volume, also with brother Durand's communication in the first number of the present year, and also that of the Old School Baptist church of North Berwick, Maine, in the same number; it was a circular on a subiect of great importance. I had meditated much on the same subject before I saw it in the "Signs." For the peace of the church, how important it is that we should strictly observe the rules of gospel order which our Lord has given us.

The Lord is gathering some of his sheep and lambs into some of our churches. I have baptized ten in the first church of Roxbury, where we held our last Association, and one in the second church, since the last Association in September; one also in the Middletown church, and one at Olive—thirteen in all, during the last year. Dispose of this letter as you think best, and all is right. Yours as ever. My love to yourself and family, and to all the dear brethren and sisters. ISAAC HEWITT.

UNION CO., Ia., Nov. 14, 1867.

BROTHER BEEBE:—I wish to say to the dear brethren and sisters whose writings are published in the "Signs," that I, with those of my family who have, as I trust, tasted that the Lord is gracious in granting them repentance and remission of sins, have had many a feast while reading their communications, in our lonely and disconsolate times of sorrow and temptation; especially have we been made to feel glad in our hearts when reading your editorials.

Dear kindred in the Lord, I am oftimes constrained to say, "Surely goodness and mercy have followed me all the days of my life." Oh, why was I made to feel the exceeding sinfulness of sin, or the beauty of holiness? How can my desire to be holy as the Lord is holy, if that desire in me is truly a hungering and thirsting after righteousness, be satisfied except the righteousness of him whose righteousness far exceeds the righteousness of the Scribes and Pharisees be my righteousness? Oh may the Lord give me to know that I am his, and that he is mine; then it will matter but little whether I weep or sing, so that I may rejoice in the Lord.

Your brother,
ISRAEL HILL.

NOTICE.—Divine providence permitting, Eld. Beebe, editor of this paper, will preach at the Ebenezer Baptist meeting-house on 36th street, a few doors east of 7th Avenue, in the city of New York, on the fifth Sunday in this month, (March) meetings to commence at 10 1-2 a. m., and at 3 o'clock, p. m.

Our stated appointments for preaching are at New Vernon the first and third Sundays in every month, at half past ten o'clock, a. m.

At the Wallkill meeting house on the second and fourth Sundays in every month, at half past ten o'clock, a. m.

At Orchard Street Hall every Sunday at 3 o'clock, p. m.

The regular church meetings are at New Vernon meeting house on the Saturday before the first Sunday in every month, at 1 o'clock, p. m.

At the Orchard Street Hall, in this village, on Saturday before the fourth Sunday in every month.

☞ The next church meeting of Middletown and Wallkill Church will be held at the Orchard Street Hall on Saturday, March 21st, and the next at New Vernon on Saturday, April 4, at 1 o'clock, p. m.

Change of Residence.

ELDER BEEBE:—Please give notice to my correspondents and friends in general that I have removed from Petersburg, Ind., and my present post-office address is Crab Orchard, Williamson Co., Ill.

J. P. KINMAN.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1868.

ALABAMA, Feb. 3, 1868.

SECRET SOCIETIES—RESERVED RIGHTS OF CHURCH MEMBERS—INDEPENDENCE OF CHURCHES—AUTHORITY OF ASSOCIATIONS, &C.—

BROTHER BEEBE:—I hope you will not be offended if I tell you of some of the troubles the Old School Baptists encounter in this part of the country. A question has arisen in regard to the rights of members of our churches to connect themselves with secret societies, or worldly institutions of any other description. Some hold that if a church member joins a secret organization, he is out of order, and if the church of which he is a member tolerates it, she is also out of order, and will be until she withdraws fellowship from the offender, (unless he be reclaimed).

Others claim that a member joining such societies or institutions, will be in order, so long as he does not allow his attachment for such institutions to draw him from his regular church meetings.

The question was laid before our Association, asking for advice, and the association advised the churches to withdraw fellowship from all who visit secret organizations, called benevolent, &c. Now the question with me is, Can the Association sustain herself? Or, in other words, Is the Association a separate body, and above the churches? Some say she is, or is tryiug to be. Or is she a combination of churches, or saints, associated for the purpose of exhorting the saints to faithfulness?

As I am young in the cause, and desire to walk in the right path, I have felt inclined to ask you to point out the course pursued by the churches of your acquaintance. What I want is scriptural evidence, let it be for or against the advice of the Association. Your views on this subject will oblige

Your unworthy brother,
E. R. JACKSON.

The consideration of each of the above named subjects seems to us to be involved in the questions submitted by our brother Jackson, of Alabama. Some of them however have been agitated in other localities, and all of them appear to be of sufficient importance to warrant a careful investigation. The legality or utility of any mere human institution of the world, for worldly purposes, may be settled upon worldly principles, by the people of the world, without the sanction either of the scriptures or the church of God. But inasmuch as the church of God, is the body and kingdom of Christ, over which he himself presides as Head, and supreme and only Potentate, the subjects of his kingdom must be in subordination to such rules only as bear the seal of his divine approval.

Whatever use the world may have for secret societies, as worldly institutions, we leave the world to decide; but for those who are called out of the world, and into the kingdom of Christ, which is not of the world, to patronize them, conflicts with their holy calling, to come out of the world, and their pledge to renounce the world, the flesh and the devil; and be satisfied with the fullness, fatness and goodness of the house of God. It implies a lack of social enjoyment in the house of God, when those who profess to be of the household, seek companionship, and look for society and social enjoyments in any other society; but there are more serious objections to church members going into secret societies, as all their walk should be open to their kindred in Christ. But such secret societies as bind their members by oaths or penalties to keep their secrets, are in direct violation of the law of Christ, which expressly forbids them to foreswear themselves; and therefore cannot be justified on any plea whatever.

The inducements generally urged for joining such oath-bound, or other secret institutions, are, that it secures their friendship, and aid when in distress. But let it be remembered that the friendship of the world is enmity to God; and to go to these institutions for aid, or indemnity againts suffering and want, is manifestly to distrust God; it is to go down to Egypt for help; whereas, "God is the help of Israel, and the Savior thereof in the time of trouble." "The Lord is my shepherd," said the Psalmist, "I shall not want." One more suggestion, and we will pass. Church members are solemnly pledged in covenant to watch over one another, and not to suffer sin to rest on one another. This solemn pledge must be violated if some of the members so pledged go in secret conclaves where their brethren have no access.

What are the Reserved Rights of Church Members? Much is said about the rights of members over which the church holds no dominion, or for the exercise of which they are not amenable to the church. Now if we have any such rights, they must be *reserved rights* which we retained when we gave ourselves to Christ, and by his will to one another. What are they? In searching the ancient records we find but very few examples of the doctrine of reservation. When Naaman, the Syrian, was cured of his leprosy and professed faith in the God of Israel, and pledged himself to offer no more burnt offerings nor sacrifice to any other gods, but unto the Lord only, one reservation he proposed to make. "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow down myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."—2 Kings v. 18. This, and perhaps the case of Ananias and Sapphira, recorded Acts v. 1–10, will suffice for examples. We know of no other instances more in point than the seven women who proposed to be called by the name of one man, reserving the right to eat their own bread and wear there own apparel. Isa. iv. 1. But neither in these nor in any other instances can we find any license given for admitting into the fellowship of the saints, those who are not willing to forsake all, surrender all, and unreservedly bow their necks to the yoke of the Lord Jesus.

"As ye have received the Lord Jesus, so walk ye in him." Now come to the point at once, and tell us, christian, how did you receive Jesus? When quickened to a sense of your guilty, condemned and perishing condition, when you stood arraigned at the bar of eternal Justice, and the sword of retribution was drawn, flaming and red, and vengeance could be no longer deferred. What then were your facilities for making a contract—for stipulating what you were, and what you were not to surrender? You were not in condition to say to the Lord, If thy salvation be extended to me, I will divide the control of myself with thee. And when Jesus was presented and you received him, did you feel inclined to reserve from him or to yourself any rights or priveleges? And when you came to Zion's pearly gates, and asked to be admitted to the fellowship and communion of the saints of the most high God, what were then and there your reservations? Did you then feel inclined to say, if admitted I will submit to the laws of Christ, to the order of his church, and to the institutions of his kingdom, whenever it suits my convenience? I will obey the precepts of the King of Zion, when I can do so without crossing my fleshly inclinations, and when it will not involve my pecuniary or other worldly interests? Did you reserve the right to consult your own feelings or fleshly inclination as to when to attend her assemblies and when to forsake her courts? Did you reserve the right to serve another master beside the Lord Jesus? If not, what did you reserve? The primitive saints sold all they had, and laid the proceeds at the apostles' feet. And no disciple among them called aught that he possessed his own. Is not that rule still in force? We do not understand that our possessions of earthly substance, of which God has made us stewards, should be laid at the feet of any but the real apostles of the Lamb, who sit enthroned to rule in judgment over all the affairs of the spiritual kingdom of our Lord Jesus Christ. If indeed we are of the true and spiritual Israel, all that we have and all that we are, spiritual or temporal, for time or eternity, lies at the feet of the apostles; and to be applied as they, in their divinely authorised interpretation of the laws of Christ, shall dictate. If at their bidding we are called to deny ourselves, to mortify the deeds of the body, to crucify the flesh with its affections and lusts; to forsake father, mother, wife, husband, parents or children; or to even lay down our life for the sake of our Redeemer, is there anything we have a right to withhold?

Among mere nominal professors of religion, nothing perhaps is more commom than their boast of independence, to do every one that which is right in his own eyes; and they deny the authority which Christ has invested his church with, to enforce the laws and discipline of his house. Some claim the right to transgress the laws of Zion in one, and some in another particular. But whence have christians any such rights? They are not their own; they are bought with a price. They are members one of another, and so related one to all the others, that no one can be independent of all the others of the same body. If a brother, being a member of the church, has a right to disregard the order of the gospel, and unite with a secret, oath-bound league, or lodge, and bury himself a portion of his time out of the watch care of the church of which he is a member, has not another a right to gratify his carnal inclination in visiting the theatre, the ball room, the billiard, or the card table; and where will this kind of self-indulgence stop?

None should take on them the sacred name of Jesus until they are willing to forsake all for him; and we will add, none who are ready and willing to give up all for Christ, should remain an hour out of the church of God. "If ye love me," says Jesus, "keep my commandments." But he has also told us that except we deny ourselves, and take our cross, and follow him, we cannot be his disciples. But

What of the independence of churches? The bride of Christ cannot be independent of her husband; the body of Christ cannot be independent of her head; nor can the members of Christ be independent one of another; nor can one member say to another, I have no need of thee. The various branches of the church of Christ are mutually dependent one on the others; for, it all are the branches of the same vine, they are quickened by the same life, governed by the same rules, and inseperably connected by joints and bands; one body, one spirit, and called in the same hope of their calling. No church, or branch of the church of God, has any separate interest, hence no separate authority.

Much has been said in modern times, of the independence of the churches. This subject should be well defined; for although the church is independent of all human wisdom, aid and dominion, she is not independent of the laws of Christ. No higher grades of ecclesiastical or civil authority can hold dominion over the church; but when we consider the unity of the church as the body of Christ, we see that there can be no division of interest. If any organization, claiming to be a church of Christ, and recognized as such, shall depart from the faith and order of the gospel, she cannot, on the plea of independence, sustain herself in her disorderly course. All churches that adhere to, and are governed by the laws of Christ, will be compelled to drop such disorderly organizations from their connection, if they cannot reclaim them.

No church is invested with authority from Christ to act independently of the law which Christ has given for the government of his church in all her branches. Hence all the acts of any branch of the church, as defined by the apostles, who hold the keys of the kingdom, are bound on earth and bound in heaven; and every other branch of the church on earth must and will respect and abide by such action. If any other branches shall become dissatisfied with the acts, the faith or order of a sister branch, it is their right and duty to inquire of such church the ground and manner of their action, or concerning their faith and practice. And we hold it to be the duty of every branch to hold all their proceedings open to the investigation of all, or any of the sister churches; otherwise harmony and fellowship cannot be maintained among the churches of the saints. It is quite as essential that churches shall be in harmony as for the members of each branch to be united. If therefore one church becomes dissatisfied with what they understand to be the proceedings of a sister church, let such churches correspond with each other on the subject, not in a haughty or dictatorial way, but in love; but let neither attempt to shield herself by a plea of church independence, for churches, no more than individuals, are vested with a right to do wrong.

When one church assumes the right to annul, or disregard the acts of another church, they not only break fellowship with each other, but trample upon the authority of Christ himself. Two cannot walk together except they be agreed. But lastly we will offer a few remarks on

The authority of Associations. Old School or Primitive Baptist Associations are designed to promote harmony and sweet fellowship, concert of action and unanimity of sentiment by meeting periodically for the worship of God, and for a friendly correspondence of such churches as are in full fellowship. At such convocations the several churches so uniting agree to send messengers, (not *delegates*, for churches have no power that is transferable, and therefore can

delegate none) and by their messengers also send letters, showing the state of the churches, and of their steadfastness in the faith and order of the house of God. These Associations are clothed with neither legislative nor executive power, to make laws, or rules, nor to hold dominion over the churches. Yet having all the authority of the laws of Christ, to regulate their worship, that they would have if not in association, to regulate their correspondence with the churches of which they are composed, and with sister Associations.

The paramount object of such association is to cultivate love and fellowship among all who are of one heart and one mind, and by correspondence and personal acquaintance to restrict their fellowship and correspondence to those, and those only, who bear the yoke of him who is meek and lowly. All churches and brethren who do the truth, desire to come to the light, that it may be manifest that their deeds are wrought in God. While associations, as such disclaim the right to sit as an ecclesiastical court, or court of appeals, or to hold the least dominion over churches, they nevertheless hold the right to refuse to recognize any as being of our faith and order, or entitled to our fellowship, who walk disorderly in faith or practice. They are competent to drop from their connection, apostatizing churches; and to refuse expressions of fellowship to those who depart from the faith: but let it be remembered that this right they have, not by virtue of their associational relations, but because all the saints are commanded to withdraw from every brother that walks disorderly. And to "Mark them which cause divisions and offences contrary to the doctrine which they have received, and avoid them." Thus it will be perceived that our duty to *mark*, and *avoid* and *withdraw from*, and hold no fellowship with such as repudiate the laws of Christ, as defined by his inspired apostles, is imperitively binding on all the saints and churches, whether associated or unassociated. If associations, lest they should infringe upon the rights and independence of churches, or from fear of any other evil, should not be allowed the right to obey the voice of the apostles, then such associations would be unlawful, inasmuch as it would disable those associated to obey the precepts of our King.

From what we have written, brother Jackson will understand us to hold that all secret societies, but more especially such as require an oath of secrecy, are unlawful for the disciples of Christ. No christian can take the pledge without disobedience to Christ. Of the merits or demerits of such lodges, leagues, or by whatever name they may be called, as worldly institutions, we have nothing to say or do, but those who would be Christ's disciples, and enjoy the fellowship of the church of God, must come out and be separate. "Then are ye my disciples indeed, if ye do whatsoever I command you." The same rule which forbids our connection with the secret institutions alluded to, also in our judgment forbids a connection of christians with any and all the popular religious institutions of "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

Obituary Notices.

DIED—At Mt. Pulaski, Logan Co., Ill., October 9, 1867, sister **Sarah Mann,** consort of Eld. Michael Mann. According to the best information I have, this beloved sister was born in Kentucky, (her maiden name was Bowman) May 27, 1799. She was married to John Lucas in 1821, and soon afterward united with the Baptist Church; and in 1858 was married to Eld. Mann, in Logan Co., where she lived and was a member of the Lake Fork Church about forty years. She was a faithful member, and constant in attending the meetings of the church. Her disease was of the heart, and although her sufferings were severe, she remarked to me that she would soon be on the other side of the Jordan of death, and seemed perfectly reconciled to go when the summons should come. As she had lived, so she died, leaning on her blessed Redeemer. She has left several sons and daughters, with numerous relatives and friends, to mourn their loss, but not as they who have no hope. She was a constant reader of the "Signs of the Times" for many years, and seemed to enjoy the communications and editorials very much.

Although the seat she so long occupied with the brethren and sisters is now vacant, we trust God will comfort those who are left behind, and are soon to follow her to that abode where the wicked cease from troubling and the weary are at rest.

Yours truly, in the bonds of the gospel,

JOHN H. MYERS.

DECATUR, Ill., March 2, 1868.

BROTHER BEEBE:—Friend after friend, and relative after relative, are falling around us, admonishing us that the time of our departure is approaching; of which I am admonished by the departure of my beloved wife, **Sarah Ringo,** who bade adieu to all earthly things, on the 18th day of December, 1867, at our residence in this place. Her death at that time was to us sudden and unexpected; although she had been in declining health for some time; yet not confined to her bed; yet so sudden was it that only some thirty minutes intervened from the time she first seriously complained until her blessed spirit took its final leave of its earthly tabernacle.

The subject of this obituary was born May 7, 1801, in Fayette Co., Ky. She was the daughter of Major Bryant, who with his family settled in Henry. Co., Ky., in 1807, near where Sulphur Fork Church was subsequently located; of which church she became a member, on the third Saturday in October, 1817, and was baptized by Elder Allen McGuire; and the afflicted writer of this obituary was received in the same church, on the third Saturday in October, 1828. We were married Jan. 2, 1821. The great Head of the church permitted us to continue members of the same church up to the time of her departure; and my earnest prayer is, that he may continue to bless me by permitting me during the remainder of my earthly pilgrimage to enjoy a place in that church, and the society of those who hold the doctrine of salvation by free, sovereign, and unfrustrable grace. Thus she was a member of the same church for a little ever fifty years; during all of which time it was her chief delight to entertain and wait upon the ministering and other brethren and sisters, who were in attendance upon associations and other meetings, and to hear from the pulpit and in social converse, of the beauties of the great plan of life and salvation through a crucified and risen Jesus; and she died as she had lived, trusting in, and triumphing through his merits, and his alone. But she is gone, leaving behind her a large circle of children, grand-children, and others, to mourn her departure. But I feel that a short and friendly gale will waft me to that blessed haven of eternal rest to which she has preceded me. She was a faithful companion. O how I miss those kind words, those many efforts on her part to smooth the rugged path of life. My old nature is inclined to murmur at this, to me, saddest of all bereavements; but I ask an interest in the prayers of all the saints, that I may be reconciled to this, and all other dispensations of God's providence with me while here below; and that my few remaining days on earth may be my best days, spent in the service of my risen Lord. Her funeral was preached on the fourth Sunday in February, 1868, at the old church, by Elder N. A. Humston, to a large and attentive audiance, from Acts xiii. 39, 40.

Your brother in tribulation,

GEORGE RINGO, SR.

PRESTONVILLE, Ky., March 2, 1868.

BROTHER BEEBE:—With deep sorrow, I send you for publication the following obituary of my affectionate wife and companion in tribulation, **Jane E. Conner,** who died a few minutes past 7 o'clock a. m., on Wednesday, May 29, 1867, aged 41 years and 8 months. Her disease was somewhat complicated, but terminated in dropsy, after suffering sixteen months. She obtained a hope in Christ as her Savior about twenty-five years ago, and on the second Thursday in August 1847, she related her experience the Lick Creek Church, in Fayette Co., Ia., and was baptized by Elder Wilson Thompson. You, brother Beebe, and quite a number of brethren were present at the time, on your way to the White Water Association, and no doubt you remember the circumstance. She continued a member of the above named church about two years, and then obtained a letter, and with others was constituted a church, which was called Fayette, in the county in which she lived and died, a worthy and truly lamented member. we sorrow, but not as they who have no hope. It has never been our privilege to witness such holy resignation to the will of God, or so brilliant a victory over death, and complete triunph of the faith of God's elect, as was manifested in her case; and with Paul, we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. She enjoyed much of the religion of her Savior ever since she first tasted that the Lord is gracious; and her opportunities for being frequent, she associated much with the people of God, whom she truly loved. Many hundreds of the dear saints can testify of the hospitality with which she delighted to entertain them, especially the servants of God whom she esteemed as the excellent ones of the earth. Although she professed much of the disposition of Martha, being careful about many things, nevertheless, like Mary, she loved to sit at Jesus feet and to hear his words. Being endowed by her Creator with a strong vigorous intellect, and a remarkably well balanced mind, she seemed ever calm and self possessed; seldom was she betrayed into excitement. Her acquaintance was sought by many, and truly, to know her was to love her.

She was blessed with the presence and sustaining grace of the Lord during her affliction, although at the commencement she was disturbed with doubts and fears; but they passed away like the morning cloud, and as the early dew, and her mind was settled in the Lord and his righteousness for her acceptance with God. Being impressed that this was her last sickness, she remarked to me, "This is the unmistakable footstep and march of death; but God who cannot lie has promised that he will never leave or forsake his people." "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

Cheerful where'er thy hand shall lead,
The darkest path I'll tread;
Cheerful I'll quit these mortal shores,
And mingle with the dead.

Not one pain or suffering, or moments affliction will be laid but what is measured and meted out by the unerring counsel and wisdom of God, and weighed in the even balance of his love. Not one can pass the bounds of his decree; but, like the sea, to whom God has said, "Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed." And I can patiently wait all the days of my appointed time till my change come. On Sunday morning before her departure, she was sitting in her chair before the window, and she called for a looking-glass. We hesitated, doubting the propriety, as her every feature was so changed; but it was brought, and she calmly surveyed herself, without emotion, and remarked, "I just wanted to see how I looked when death came. This is death; and it will not be long before the great struggle will be over." She desired that we should not shed a tear when she left the world, to join the saints above, in the full fruition of heavenly joy, and to bask in the sunshine and smiles of her Lord forever. On Tuesday morning, the 28th, after a refreshing sleep, she conversed freely. She inquired of sister Harlin and me, where Elder Harlin was. We told her he was resting in another room. She said, "I want you to wake him up; I want him to pray; and wake the rest of the family and friends; I want them all present, but I want no excitement." By request, sister Nancy, who lives but a short distance was also called in; and while the family and friends were gathering and preparing for the solemn event, there was a most terrific storm passing over us. The roaring thunder seemed to shake the earth to its centre, and the lightning's vivid glare lit up the very heavens; yet her mind seemed to be contemplating the wonderful works of God. She remarked, "Thunder and lightning have great power; but God who created all things, controls all things, even this thunder and lightning; for he is greater than all. O that he would strip my soul from death, as this lightning is stripped." "Some," she continued, "say this is all delusion; but it is not; there is a reality and power in the religion of Jesus, that can comfort and support in the hour of death." The friends having now gathered, she requested Elder Harlin to engage in prayer; after which she told the brethren to sing an appropriate hymn; to rejoice evermore, and pray without ceasing, and in every thing give thangs; for this is the will of God in Christ Jesus, concerning you. Thus she reclined on Jesus' breast, and breathed her life out sweetly there, and died in hope of a blessed immortality, and a bright crown which she should shortly wear.

We had preaching by Elders G. Harlin and H. Wright, on Thursday the 30th, from 1 Thess. v. 16—18, after which her remains were conveyed to the place of interment, and consigned to the narrow limits of the tomb, to await the summons of the Savior, the Lord from heaven, who shall change our vile body and fashion it like unto his glorious body. Dear brethren, I desire an interest in your prayers, that God may keep me by his power, and guide me with his counsel, and afterward receive me to glory.

Yours in christian love,

H. D. CONNER.

NULL'S MILLS, Ia., August 1867.

Subscription Receipts.

New York.—Mrs M J Eddy 2, B V Wolf 2, Jas B Wood Jr 2, C Hogaboom 8, P T Swart 4, S B Swart 4.....$22 00
Massachusetts:—R C Swett..... 2 00
New Jersey.—Lewis Hulse..... 2 00
Pennsylvania:—Eld Wm J Purington 2, J P Little 2..... 4 00
Maryland.—R C Ensor 2, Joseph Kelly 2..... 4 00
Virginia.—J R Arrington 2, Eld J S Corder 2,..... 4 00
District of Columbia:—Mrs C A Towles..... 2 00
Florida:—J H Knight..... 2 00
Georgia:—E M Moore 2, J G Barrow 2, Miss G T Cotton 7..... 11 00
North Carolina.—Blount Bryan..... 4 00
Colorado Territory:—Mrs L A Dawson 9 00
Ohio:—Anna Flint 2, A S Wintermute 2, Catherine Melick 2..... 6 00
Michigan:—Geo Livesay..... 2 00
Indiana:—J N Mangum 2, Geo H Camp 6..... 8 00
Illinois:—T H Barton 2, Henry Nave 2, M H Dunlap 2, Aaron Welch 6, Jas Jeffries 4, Barbara Taylor 1, Eld J Castleberry 4..... 21 00
Missouri.—Susan Shifflett..... 2 00
Iowa:—L J Pope 2. Mrs C T Jaqua 2..... 4 00
Kentucky:—A H Newland 4, Chas E Stuart 2..... 6 00
Canada West:—D T McColl..... 1 00

Total.....$116 00

Associational Notices.

BALTIMORE.—Will hold its next annual meeting with the Ebenezer Baptist Church, in the city of Baltimore, Md., commencing on Wednesday before the third Sunday in May, 1868, at 10 o'clock, a. m.

Such at least is the time as stated in their last Minutes; but as there will be five Sundays in May, that appointment will, unless changed, be two weeks earlier than the meeting of the next association in course.

DELAWARE.—Will be held with the Welch Tract Church, on Wednesday before the fifth and last Sunday in May, 1868, at 10 o'clock, a. m.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

THE O. S. B. CONFERENCE OF NORTHERN N. Y.—Will be held with the church at Riker's Hollow, Steuben Co., N. Y., to begin on Saturday, June 20, 1868, at 10 o'clock a. m., and continue until Monday evening following.

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at.....$2 30
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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville; Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Express Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Mlddletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns or Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City,

Samuel McCall 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., APRIL 1, 1868. NO. 7.

POETRY.

Written for the "Signs of the Times."

LINES ON THE DEATH OF LITTLE FLORA EGGLESTON.

Darling Flora, we do miss thee,
Miss thy pratling voice and song;
From our home a ray of sunshine
Seems to just have come and gone.

Fair and pure one, death has claimed thee,
As he always does the best;
Took thee from a world of sorrow,
To a home of peace and rest.

But, dear Flora, we'll not mourn thee,
There yet is joy for us in store;
Earth has now far less charms for us,
Heaven for us has one charm more.

It was God who called thee from us,
Angels bow thee to that land;
Here on earth no more we see thee,
Thou hast joined that angel band.

But we would not call thee, darling,
Away from so fair a shore;
Thou art not dead—Jesus called thee—
Thou hast only "gone before."

Life at best is but a bubble,
Heaven the only place of rest;
Heavenly Father, let us join her
Quickly, and by thee be blest.

LOTTIE.

PUBLIC WORSHIP.

"Not forsaking the assembling of yourselves together."—Heb. x. 25.

The great Jehovah, from his glorious throne,
Stoops down to make his love and mercy known,
And bids the chosen tribes of Israel meet
Where he reveals the glories of his feet.

He sends his heralds forth in Jesus' name
To publish peace, and pardoning love proclaim;
Yea, he goes with them, and applies his word,
An makes it life, and health, and joy afford.

Where, then, is that ungrateful sinner found
Who slights and disregards the gospel sound;
Who, when Jehovah in his courts draws near,
Neglects within those holy courts to appear?

Can those who once have tasted Jesus' grace
Choose to be absent when he shows his face?
Shall a few drops of rain, or dirty road,
Prevent their public intercourse with God?

Shall gossip calls, or some inferior things,
Detain when summon'd by the King of kings?
Blush, brethren, at the God-insulting thought,
And prove in conduct you are better taught.

Remember, every time the house of prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them from his fullness, grace for grace.

Let not such sacred seasons be forgot;
Say to each worldly care, "Detain me not;
A feast is held, and I must share a part;
I'll not be robb'd, nor grieve my pastor's heart."

See, Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow;
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! Revive thy people's zeal;
The lukewarm plague among thy children heal.
Ye heirs of bliss, whom Jesus often meets,
Whene'er his house is opon, fill your seats.

Jehovah loves the temples of his grace
More than the tents of all his chosen race.
Blest is the man whose humble spirit waits
To meet with those who press to Zion's gates.

Bear with me while I say, the fault is great
Of those who practice coming very late;
As if God's service was by far too long,
And they omit the first and closing song.

Shall pew-door rattle, hats and pattens move,
To show how you the service disapprove,
Disturbing those who come to praise the Lord,
Yes, even while they listen to his word?

A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Would quite prevent your being so behind.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest
If absent when he comes to meet his guests?

O what a pleasing sight it would afford,
If, when 'tis said, "Come, let us praise the Lord,"
Each seat were occupied, and all the throng
Were waiting to unite in their first song.

My brethren, this might mostly be the case
If we were lively in the christian race;
Then every hindrance would be laid aside
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

I grant, lest I should seem to be severe,
There are domestic trials, here and there—
Age, illness, service, things quite unforseen,
To censure which I surely do not mean.

But such will not, unless I greatly err,
Among the prudent very oft occur;
And when they do, you surely should endeavor
To come at last. "'Tis better late than never."

CORRESPONDENCE.

(Continued from page 63.)

"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

All the rules and regulations necessary for the church are recorded in the New Testament; and the apostles, or judges of Israel, received their authority direct from the King of Zion; for said Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you ALL THINGS, and bring all things to your remembrance, whatsoever I have said unto you." "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

The apostles of the Lamb were not authorized to convene a council to devise ways and means for the benefit of the church of God, but must wait until the Holy Ghost should make known to them the mind and will of the King of Israel; therefore they were to sit upon thrones to judge (not legislate for) the tribes of Israel, or the spiritual family of God; and, as they were led by the Comforter, and received all their instructions from him, there can be no appeal from their decision; for no alterations can be made in their verdict, neither can any addenda be made thereto. In earthly courts men often, when the decision is averse to them, appeal to a superior, or higher court; but in all matters pertaining to the church of God there can be no appeal from the *recorded decision* of the twelve inspired judges of Israel; for there is no higher tribunal than the King in Zion, sitting in the throne of his glory; and the decisions of his twelve chosen judges is in *exact* accordance with his holy and righteous will.

The inspired judges of Israel do, as it were, indirectly reprove the world, by their decisions against crime and wickedness in all ages; but *directly* they do, to this day, judge the church in all things pertaining to her visible organization; for all the rules to govern the church in the reception of members, in the ordinances to be observed, and in the discipline to be strictly kept, and the manner of enforcing it, are given by the apostles in simple yet cogent language. There is a soul-cheering and heartfelt consolation that the children of God are often permitted to enjoy when they are reproached for adhering strictly to the decisions of the inspired judges, and cannot take the "smooth path" of expediency, in order to shun some difficulty, but adhere to bible testimony. Paul, upon a certain occasion, said, "All things are lawful unto me, but all things are *not expedient*; all things are lawful for me, but I will not be brought under the power of any." Often, when the faithful children of God are reviled and reproached for contending earnestly for the truth, *in spirit and reality*, of the recorded judgment of the apostles, they can say, like Job, "My witness is in heaven, and my record is on high."

There was no such thing as an organized church under the law dispensation, but there were assemblies or congregations. No gospel church was organized until *after* the King was seated in the throne of his glory. While I hope that I have no desire to be pedantic, or manifest egotism, in speaking of or writing upon so important a subject as this, I do feel sometimes that it is necessary, when there are so many open and avowed enemies, as well as spies in "the camp" in disguise, to give the true and *original* meaning of some important words; but I know that iron is to the devil as straw, and brass as rotten wood; and that he laughs at technical terms, as the leviathan does at the shaking of a spear; for nothing but simple, gospel truth, or the sword of the Spirit, disturbs him much. It is useless to shoot at him with carnal arrows; for nothing but the arrows of the King in Zion, shot from the bow of truth, can pierce between his *scales*, so as to be felt by the arch adversary of the church.

It is the case now that the word church is applied to all kinds of sects, whether they claim to sustain themselves by the bible or not; and edifices composed of stone, brick, cement, morter and wood are called churches; but what an entire disregard for divine testimony is manifested when such sects and things are called churches. The word church is derived from *ecclesia*, or *ec, out of*, and *calleo, to call*; also *e* and *voco, to call*. It is evident from scripture testimony that the church of Christ is a body of organized believers, separated from the mass of

mankind by grace, which to the recipients, in its manifestation, is free and sovereign; and such body, or church, is to be identified by a strict adherence to the word of God; and should such body have to assemble on the hillside, by the sea shore, or in the grove, thus organized and led by the Spirit, it is the church; for no earthly comforts and conveniences could confer upon the organized body of believers the term church; neither could want, suffering, deprivation and affliction take from her the great and glorious title of church; for in whatever clime, and under whatever circumstances, so far as the comforts of this life are concerned, they who are born again, and have been organized *according* to the divine code, are recognized by the judges of Israel as a church of Jesus Christ; and no other organization, though it may embrace wealth, fame, learning, power and worldly influence, is recognized by the inspired judges of Israel as a church of Christ.

It was said to Peter, by the Redeemer, "And I will give unto thee the keys of the kingdom of heaven, (not heaven, but the kingdom of heaven,) and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." These declarations were before the crucifixion of Immanuel; and the keys, or rules for the church, were not given until the time arrived for the church to receive the law of her King; but when the time had come for the church of Christ to be made visible in her organization, the subjects were prepared, by God, to receive the truth, in the love of it; for when the Galilean fisherman spoke with a cloven tongue, like as of fire, being filled with the Holy Ghost, the prophecy of Joel was made manifest in a wonderful manner, and the work of the Spirit of God made the place in which the multitude were assembled sweet and awful; for when they had heard such language from the lips of Peter, and saw his holy boldness, the two classes were made manifest—believers and unbelievers. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine." The apostle, with holy confidence, controverted their statement by declaring to the ignorant enemies of Christ that "these are not drunken, as ye suppose; seeing it is but the third hour of the day; but *this is that* which was spoken by the prophet Joel." The other class, when they heard the declaration of Peter, "were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added (unto them) about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The church of God, as separated from the world, and set up as the kingdom of our Redeemer upon earth, abode steadfastly in the apostles' doctrine and fellowship; and John, in his first epistle, said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." John emphatically sets forth that the fellowship being with them (the apostles) extended to and embraced the fellowship of the Father and the Son. It is clear and conclusive that they who continued steadfastly were believers, and if believers, they could not be unconscious infants, who knew not the truth as made manifest; and, as the church in the apostles' time was organized of baptized believers, every innovation upon the apostles' doctrine since that time, by either precept or example, is anti-christ. But is there any need of referring to infants? Certainly; for now they are "rantized," or sprinkled, when they have no knowledge of the act performed whatever; and can such continue *steadfastly* in the apostles' doctrine? The objection may arise, Do you argue that infants perish? This is not the principle of doctrine now under consideration; but the object now is to show who are proper subjects for the visible church. One may be a child of God, and yet not a christian, in the sense *that* term was anciently used; for it is evident that the term christian applied to a *follower* of Christ, and, doubtless, was given to the disciples at Antioch by way of reproach.

It is often affirmed that this, that or the other thing can be done, as it will do no harm; but is not that infidel reasoning? Whatever is not of faith is sin; therefore what the judges of Israel have not authorized is forbidden, as much as though there was recorded in the scriptures a positive interdict.

The mission and commission given the apostles were as follows: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen." "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The two great and important principles in the commands of our Savior to his apostles should not be overlooked, when treating upon the subject of baptism—one was that they were to teach—not moral philosophy and ethics, but the children of God, concerning the kingdom of God, instructing them in all matters pertaining to the church, and administer to them the ordinances of God's house, and point out to them the manner in which they were to live, while in the flesh; also, that baptism should be administered to believers only. Now the conclusion is this: for baptism to be valid, there must be a proper subject, a proper administrator, and a proper *mode*; and, if either be wanting, it cannot be valid. The precious Savior not only gave the precept, but *set the example*; for he said to his servant John, "*Thus* it becometh us to fulfill all righteousness."

Because popes, cardinals, bishops and priests, in the plenitude of their wisdom, and arrogance of their carnal, depraved hearts, have substituted sprinkling and pouring for immersion, and dared to call it baptism; and have taken the heaven-daring impudence to stand up with brows of brass and necks of iron and say that unconscious infants and carnal men are proper subjects for baptism, instead of believers, who are heaven-born and heaven taught, the truth of God has not been changed thereby, in its vital reality; and the decision of the inspired judges remain unimpaired; for says Paul, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any (man) preach any other gospel unto you than that ye have received, let him be accursed."

Every title to be applied to the servants of God, how they should deport themselves, and what they are called to perform, has been recorded by the judges; for, if such were not the case, the "rules and regulations" would not be perfect; and so plain and simple are the prescribed rules and titles, that the votaries of anti-christ are not willing to even take the titles that the apostles wished to be known by, but have the presumption to prefix to their names the attributes belonging to Jehovah. Said an apostle, "Let no man decieve you by any means; for (that day shall not come) except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God;" also, "For the mystery of iniquity *doth already work*; only he who now letteth, (will let,) until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; (even him) whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness *in them* that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now as one of the inspired judges has recorded such woful declarations against the votaries of anti-christ, should not the children of God heed it, and be careful, as God may grant them wisdom, not to enter into, either directly or indirectly, any of their abominations? For when such "lying wonders" are made manifest at the present hour, it shows to every discerning mind the truth of God, as recorded in the scriptures. If any of the children of God give countenance to any of their abominations, it is an evidence of their having become partially "intoxicated" with the wine of the whore of Babylon. Paul said to the brethren, "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore let us not sleep, as others do, but let us watch and be sober; for they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation."

What but the very kind of daunkenness described by the apostle is now being made manifest by the followers of anti-christ, in setting at nought the *written* word of God? (The spirit and vitality of the word can never be overthrown by wicked men and devils combined.) Are not the most pointed and plain declarations of divine testimony ignored by the clergy in this day? (I use their own term, as we have no such distinctions as clergy and laity.) Notwithstanding such is the case, the saints need not fear the final issue, for God will not suffer the arch adversary of souls to take from him one of his "jewels;" but the man of sin will come to his full maturity, as well as the body of Christ; and when the purpose of God concerning the church upon earth are fulfilled, then the fiery bolts of Almighty vengeance will be "rained" upon anti-christ, and his destruction will not be delayed one moment.

The command of the great Shepherd and Bishop to one of the judges was, "Feed my sheep;" "feed my lambs;" and the recorded decision of that judge is, "The elders which are among you, I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

With what simplicity, humility and love did Peter exhort "the elders," placing himself upon the same foot-

ing with them, by saying, "Who am also an elder." It is evident from the language of the apostles that deep reverence to the great Shepherd of Israel exercised him when he thus addressed his brethren in the ministry; and his language, also, shows no arrogance whatever; for he did not say, "Now I, the Rev. Simon Peter, D. D., am about to depart from you, and by virtue of the degrees conferred upon me, *charge* you, young clergymen, to *pattern* after my example of doing so much good, by converting *you*, and many other souls to God, during my successful ministry." No such exaltation of self, no such egotism, and no such titles did he claim; but, on the contrary, manifested a humble, God-fearing, and God-honoring spirit; and whenever any of the ministers of the gospel desire any other title than that given them by this inspired judge, it proceeds from a carnal spirit. It may be thought a trifling matter to notice so particularly the title applied to the ministers by Peter; but let us see in what connection "Reverend" is found, and see if it should be treated with indifference. "He sent redemption unto his people; he hath commanded his covenant forever; HOLY and REVEREND is his name."—Psa. iii. 9. That terrible "attribute" of Jehovah is found in connection with "holy," and both are in his name; and the reason for that name is there given by the inspired Psalmist, because he had sent redemption unto his people. The seraphs cried one to another, "and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory;" also, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy."

Now can it be viewed as a trifling matter for worms of the dust to take to themselves appellations which belong to no other being than Jehovah, the Creator of the universe? Where must we look to find the origin or beginning of such titles? The judges of Israel forbid it; for what they have not authorized is forbidden. All *such* appellations, as are now taken by men, had their origin in papacy; and it certainly does not look very well in the "Protestant daughters" finding so much fault with their "old mother;" when they are daily practicing precisely the same things.

Feed the flock of God which is among you. The command of the great Shepherd to Peter was, "Feed my sheep;" and to the elders, "Feed the flock of God," &c. The flock of God only is embraced in the feeding; and it should be noticed that it is a "flock," not a "herd;" for, while the term *herd* may be applied to swine, as embracing that one kind of animals, yet nowhere in the scriptures does the term *herd*, that I am aware of, apply to sheep; and the term herd often embraces various kinds of animals. We are led to conclude that the expression, "flock of God," *means* the sheep of his pasture, and the lambs of his fold; and "the elders" have no part in the increase of that flock, or body of Christ; for it "increaseth with the increase of God."

The flock of God, individually, is brought to know the love, power and wisdom of their Savior; and when the majesty of their Prince, Lawgiver and King is dwelt upon by the servants of the church, it certainly will feed the flock; and anything which detracts from his power, in either word or deed, will not satisfy or feed the flock. Paul said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Said our Savior to the Jews, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood *hath* eternal life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."

The language of the Lord Jesus Christ shows that he and his people are ONE; and, they being one, nothing will feed the members of the body that is not the life of the Head; for Christ lives by the Father, and his members live by him. These declarations of our Immanuel are sure, and cannot be overthrown by all the cunning craftiness of wicked men; therefore nothing but the truth, as it is in Jesus, will feed the *flock*, and no other characters but the children of God will be fed by the truth. Doubtless there are times when the truth of God is powerfully set forth by his servants, that men are pleased with the ability manifested; but to be fed and nourished by the spirit of the truth is a very different matter. The writer of this article indulges the hope that he has known what it was "to feed," as he has listened to the "melting strains" of gospel truth falling from the lips of God's servants, as they declared, fearlessly and faithfully, the loving-kindness, eternal purpose and almighty power of the Redeemer, in choosing, saving, calling and preserving his flock, and that they should live and reign with him forever.

Taking the oversight thereof. It is evident from the language of the inspired judge that an elder has other duties besides meeting with the flock at stated times to preach *to* and *for* them; for he is to take the oversight of them; for "the elders" are commanded, upon another occasion, as follows: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Where a church is large, and the members are "scattered" over a large extent of territory, there are generally some aged and infirm members who seldom have the privilege of assembling with the church for worship; but *because* they are thus situated, they should not be forgotten; and, if consistent, a meeting should be held occasionally at the places where such reside. When any of the members are sick, or in want of the necessaries of life, such ones should have immediate attention; and a neglect of such would show a disregard for the decision of the inspired judge. "Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

When members are absent from the stated meetings of the church, the reason of absence should be ascertained at the proper time; and if they attend the regular meetings of the church, and absent themselves from the "communion," the cause should be known, as soon as possible; for the "rules" of the judges in Israel should *always* be heeded. No church can long prosper where no discipline is enforced; but "Let all things be done decently and in order." The order of God's house was of great importance to Paul; for said he: "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Whenever a spirit of espionage, tale-bearing or back-biting is indulged, it should receive immediate rebuke; for all such wickedness practiced by the children of God should be dealt with according to the scriptures. Whenever a church *ceases* to be a house of order, she is no longer worthy to be called a church; for if such a course is pursued, her identity must soon end.

Not by constraint, but willingly. It would seem that the apostle here means, by the term "constraint", a sort of compulsion, when the mind and heart were not truly interested in the matter; not that we are to understand the apostle Peter as "clashing" against the language of Paul, when he says, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." It is evident that Paul, as well as the other apostles, had a fleshly mind, and that mind was opposed to the truth; but while such was his condition by nature, he had another mind; for said he, "I delight in the law of God after the inward man." It seems as though the language of Peter applies in the sense of doing or acting upon the principle, "I have to do it, but take no interest in the matter, but must do so to retain my standing as a minister;" and in that sense it does seem *constraint* is the reason, and the only reason; for the term, as used by us, is derived from *con* and *stringo*, signifying *to strain, to bind*, &c. It certainly appears from scripture testimony that God gives his *called* ministers a willing mind, to proclaim the gospel to the saints, although, as men, they have to carry about with them a body of sin and death, which sometimes makes their cross weighty; but there is IN them a willing mind, and love to the children, which causes them to travel many miles through cold and heat, storm and sunshine, and day and night, to proclaim the glad tidings of salvation to the tried and tempted children of God. When the apostle wrote to the Thessalonians, he said, "But we were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Often, in his meditations, the servant of God feels that if one feeble lamb of the flock has been comforted by any words, which have fallen from his lips, that all his toil and fatigue have been but a trifle, if a saint has been fed.

Nor for filthy lucre, but of a ready mind. The manner in which the church is to walk is clearly laid down by the inspired judges; and while "the elders" are not to feed the flock FOR, that is, *on account of*, filthy lucre, it is also clearly laid down by the judges *how* the ministers shall be treated by the flock, whom they feed; therefore *that* important matter is not left to the freaks and caprices of the human mind. The apostle Paul, who was an "able" minister of the New Testament, did not use his calling for a cloak of covetousness, in order to amass the wealth of this world, at the expense of his brethren, but seemed very desirous not to be "burdensome" to his dear brethren; and, while he was an "elder" the "poor saints" (poverty of this world) were had in remembrance by him; and, upon one occasion, he said: "But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them, (verily;) and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their *duty* is also to minister unto them in carnal things."

While the duties of elders and flocks are clearly and unmistakably laid down in the divine record by the apostles, it is evident that "filthy lucre" was not, in any sense, the rea-

son that they went forth, proclaiming "the glad tidings of great joy;" but "a ready mind" was given them; and there is not the most remote intimation, in one of the epistles, that the honors and emoluments of this world entered into their minds, as being a reward that they desired. Bonds, imprisonment and stripes did not take away the "ready mind;" and when Paul was incarcerated in Nero's gloomy dungeons, suffering at times, doubtless, from cold and hunger, he still had a "ready mind." (See Acts xvi.)

How different the course pursued by the ancient ministers of our Lord Jesus Christ to that adopted by *professed* ministers, (not the true and faithful,) at the present day. Anciently the apostles desired the welfare of the saints, and filthy lucre was not the *cause* of their being ministers, nor its *love* that prompted them to go forth, proclaiming salvation. Said the apostle to Timothy, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The apostles never authorized the collections of funds for the promotion of any worldly institutions whatever; but they did authorize it for the comfort of the "poor saints." The passage of holy writ cannot be pointed out showing that the apostles authorized the collection of money for the erection, furnishing and setting in operation any such things as Sunday Schools, Bible Societies, Missionary Boards, Theological Seminaries or any thing of the kind; but some brethren and sisters may say there can be no harm in them, and why refer to them? because we profess to be bible Baptists, (by way of reproach called Old School,) and whatever has not been authorized by the judges of Israel, the children of the heavenly King ought not to sanction, either directly or indirectly; for anything added to the recorded decision of the judges is infidelity, as much as anything taken therefrom; and whenever the deviation from the divine "landmarks" begins, there seems to be no limit to the digressions. When it is said the church of God is "anti-everything," that is, they are opposed to every thing good, it should not deter the saints; for anciently it seemed a wonder to their adversaries that they were not terrified; for said the apostle: "And in nothing terrified by your adversaries; which is to them an *evident* token of perdition, but to you of salvation, and that of God." Everything of a worldly nature, which is for the good of mankind, as citizens of the world, the saints do not object to; but "men-made" institutions for the promulgation of the gospel, they must be opposed to, because all such schemes of men stand *openly* apposed to the written word of God.

The careful observer of the present movements of the "religious world" cannot help seeing that the language of the inspired Paul—"the love of money is the root of all evil"—is now verified. Should money lose its bewitching influence, the "canting and whining" about the poor heathen would soon cease; for now, instead of making up collections for the "poor saints," there is a willingness manifested by the "horse-leeches," who are going up and down the country, crying, Give, give, to go into the little "log-cabin" or "hut" where poverty exists in its most awful forms, and take the last penny; also call upon the widow and orphan to give to the Lord, and they (those graceless hypocrites calling themselves ministers) living like "nabobs;" and what have been the fruits of their labors? The lesson is too plainly written not to be read; but alas! the community seem as willing as ever to be led by such creatures; but when any of the *lovers* of the truth as it is in Jesus can listen to their "syren" song, it seems lamentable indeed. Ought not they, who see these things, to be faithful? If they shun to declare the truth, their heavenly Father will visit them with the rod.

It seems not a little remarkable that any brethren should not desire that the cunning craftiness of wicked men should be exposed *plainly*, so that all may see them in their "naked deformity; for Paul has "advertised" these "work-mongers" in the following: "Now I beseech you, brethren, *mark* them which cause divisions and offenses *contrary* to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but *their own belly;* and by good words, (mark it is good words, not doctrine,) and fair speeches, deceive the hearts of the simple." "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their *belly*, and whose glory is their shame, who mind earthly things." Because the destruction of such lovers of their own ease and aggrandizement was certain, and that they would be destroyed by the great Avenger of the elect, did it prevent the inspired apostle from exposing them? Certainly not; and how can he who loves the truth, and desires the peace, prosperity and happiness of the church, refrain from exposing the hungry "cormorants" now hovering round every place where there is anything that can be obtained in the form of earthly treasure for *their god.*

Neither as being lords over God's heritage, but being ensamples to the flock. It is, I think, a well established fact that the body of the church judged their brethren till the latter end of the second century, though the church had become corrupted very much through the influence of carnal men in the first century; but when pride and ambition began to prevail, the rulers wrenched, as it were, the power from the body of the people, and arrogantly took it into their own hands. The historian, Mosheim, seems candid upon this subject, and perhaps ought to have some credit, as he wrote against his own conduct. The so-called clergy began to show their "domineering" spirit at an early age of the church; and have continued to show their overbearing spirit to the present time; taking the position that their learning entitled them to judge for the church, as they term it; but their arrogance has at some periods experienced a check; but they have persisted in their course, and now they are striving to control all matters, civil and ecclesiastical, so that they can dictate to the people what they may do, and what they shall not do.

Said an apostle, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." The church of God is the highest tribunal on earth; and "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" An organized body of the saints, or a church of Christ, is to judge the doctrine proclaimed to them, whether it be according to the written word of God, and their experience; and the individual members, when not in a sickly state, *know* whether the preaching feeds them or not; also they will judge of the course pursued by the "elder" in his daily life and conversation; and whenever it becomes manifest that he is disposed to "lord it over them," it is the duty of the church to rebuke him; but, if after warning and rebuking, the same spirit of arrogance is maintained, then he should be requested to relinquish his charge. Should a servant of the church be so far overcome by his fleshly mind as to introduce into the church something unauthorized, upon the pretext of expediency, affirming that the exigencies of the case require it, he should be requested to show a "thus saith the Lord;" and if a precept in the word cannot be produced, it should be condemned and rejected by the church. Should the brother or brethren who stand in the relation of servants to the church, possess much ability and profound reasoning powers of mind, and, perhaps, in heart indulge the vain presumption that his or their point can be carried, and press the matter strongly, as soon as the church discovers *that*, they should be frankly informed that it cannot be countenanced. The introduction of anti-scriptural principles years ago, and the fostering of them by the "mixed multitude" in the church, caused a separation; and as the church is still in an enemy's land, and her servants are but men, with like passions of others, great care, watchfulness and faithfulness should be exercised by the church to see that her servants do not "lord it over her."

The servants of the church have their duties, also, to perform; for they are to "reprove, rebuke, exhort, with all long-suffering and doctrine." When they see error approaching, though it may come concealed under the cloak of charity and benevolence, (outwardly,) it should be met at the very "threshold," and not permit it to obtain a lodgment in the church; but, if the "leprosy" is already in the walls, every scriptural injunction should be faithfully and fearlessly set forth, and, if the "disease" is of so long standing as to have become "chronic," and the "leprous stones" in the wall cannot be removed, so as to have the house "cleansed," *then*, after the proper scriptural course has been resorted to, if there be not sufficient "nerve" in the body to have the diseased limbs amputated, his course seems to me to be very plain, and that is, he should withdraw from such house or body.

The elders whom the judge exhorted are not only to deliver "excellent precepts" from the pulpit, but they are to be "ensamples to the flock." An ensample signifies *a pattern or model for imitation.* It is sometimes said, and with too much truth, that such a minister "when he is in the pulpit, never ought to go out of it; and, when out of it, never ought to go into it." Precepts are good, but are of little weight when the *practice* of him who statedly delivers them is counter thereto; for a tree is to be known, not by its "leaves and blossoms," but by the fruit which it bears. One injunction is: "Abstain from all appearance of evil." The self-denying principle of Paul, and his love to the saints, and desire for their peace, is clearly manifested in the following: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And this same self-denying principle is powerfully set forth in the fourteenth chapter of Romans. Paul knew that an idol was nothing of itself, and that the offering meat to an idol did not pollute it, (the meat,) but as some of his weak brethren were caused sorrow by seeing meat eaten that had been offered to an idol, he would refrain from eating meat *if that* caused his brother to offend. In the second epistle to the Corinthians, the apostle dwells upon the course to be pursued by the ministry with much power; for says he: "Giving no offence in any thing, that the ministry be not blamed; but in

all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, in tumults, in labors, in watchings, in fastings: by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true, as unknown and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

It is certain that the apostles desired not worldly fame and renown; but manifested a self-sacrificing spirit; and the comfort, peace and happiness of the various churches, they sought; manifesting no wish that their names should be "emblazoned on the rolls of fame," fearing that their ability would not be appreciated, if the world did not see them, as Rabbis, so that their names should be lauded, as being men of high standing and respectability; neither do we find them connected with any worldly institutions, that they could not let their vows, secrets and pledges be known to their dear brethren; for Jesus had said to them, "Ye are the light of the world; a city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Any thing that is for the good of the church, (and, if for her good, must have divine authority) is not to be hidden *under a bushel*, but to be open and plain. How often it is the case, when, not only the members of the church, but they who are not members, are reprimanded for certain things, the answer is, Our minister does so; showing immediately that he is taken as an "ensample." It is not an uncommon thing when ministers have united themselves with some worldly society, that is made up of A. B. and C, who care nothing about the truth of God, and he is called to an account for it, for him to answer, "I did not know that it was against the discipline of the O. S. Baptists for me to do it." Well, if he did not know it, it would have been a very easy matter to have inquired of the church, and ascertained about it. It seems very strange that any minister should be ignorant of the discipline of a people who have been vilified as much as the Old School Baptists have, for their *withdrawal* from every thing unauthorized by the scriptures; but whenever the world and its societies have so strong attractions for one that he can leave the recorded decision of the judges in Israel, and unite himself to an earthly society, he better leave the saints, and go to "his own company."

I understand that the judges of Israel have laid down the "code" for the church; and their decisions in all matters pertaining to the household of faith will stand the test of all human criticisms, and remain in their vitality, unimpaired until the last rolling billow of time shall have dashed and broken upon the shore of eternity, and the mystery of God concerning his church, in time, shall have been accomplished.

WM. J. PURINGTON.

LOXA, Coles Co. Ills., December 21, 1867.

DEAR BROTHER BEEBE:—It is almost a year since I wrote a communication for publication; and being often solicited to correspond with the brethren in different parts of the country, and finding myself unable to comply with the many requests by writing to each individually, I venture, if agreeable to your better judgement, to write to such as deem me, unworthy as I am, worth holding in remembrance, through the columns of our precious medium of correspondence, the "Signs." But, dear brethren, it is not because I feel competent to advise, encourage and build up your minds in reference to the duties, privileges, and blessings that distinguish the true subjects of the kingdom of our blessed Redeemer; for my mind is wandering, my thoughts distracted, and my heart sinful and desperately wicked. Therefore, I must look to the Lord, who is able to succor the weak, heal the afflicted, and seal heavenly instruction to my ungrateful heart, for such qualifications as will enable me to "speak comfortably to Jerusalem," proclaim her warfare at an end, and declare the salvation that is in Christ Jesus to undeserving, trembling sinners, whose

"Lips with shame their sins confess,
Against his law, against his grace."

And should you, my brethren and sisters, realize any real joy and comfort in what I may write, ascribe the priase to the God of all grace, who first loved us, and gave his only begotten Son to be made sin for us, that we might be made the righteousness of God in him.

Dear brethren, I had thought of addressing a few thoughts to you in connection with the following subject.

"And they sung as it were a new song, before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."—Rev. xiv. 3.

In the book of Revelations are many things mysterious to the child of grace, and which if understood, would, no doubt, elicit from them the highest notes of praise that inspired tongues could express. But we, in this imperfect state, can only comprehend in part what is written, for at best we can only see as through a glass darkly; yet sometimes, in our researches for the truth we permit our minds to become over anxious as to what some particular declaration of scripture might mean, when, as I verily believe, it never was intended by the wise Dispenser of all our blessings, that any one member of the household of faith should come into possession of, realize, appreciate, and feed upon all the promises, riches and fruitful expressions embraced in his unerring word. For while one can discern sentiments divinely sweet, and truths of rare beauty and richness, in one text, another can claim no particular interest therein; but at the proper time seizes upon some other portion of holy writ, wherein is discovered to their admiring eyes, "the pearls of great price," the sight of which causes them to rejoice and say "I know that my Redeemer liveth," &c. I am, therefore, dear brethren, led to the conclusion that all the profound mysteries and sacred truths expressed in the scriptures, will not be appreciatively comprehended by the saints, until every one of the redeemed family is triumphantly congregated around the throne of God, collectively; as the body of which Christ is the Head, as the bride of whom the Lord is the Husband, and as the church of which God is the author and finisher; there before that one body, that one bride, and that one church, all things shall stand unfolded to the glory and honor of God the Father. In this life, then, let us endeavor not to envy any one the knowledge he or she may possess of the righteous teachings of Christ; for every good gift and every perfect gift cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. It requires many members to complete the body, and in a natural or philosophical sense, some are great, and some are small; but in the wise arrangement of that body, by our Creator, he has clearly demonstrated the fact that the small members are just as essential to the welfare of the body, as are larger ones. And indeed, he has ordered some of the most important and useful offices to be filled by the smaller members. But when we survey the system complete, we see each member *where it belongs*, acting, though not independenly, but in unison and harmony with each other; each, too, performing the service required of him, enabling us, thus, in a natural sense, to move from place to place, and attend our various callings. So we see, in a spiritual sense, that "God hath set the members in the body as it hath pleased him." The members were not consulted as to the place they were to occupy; but God assigns them their place, and bids them obey his mandates. And the members, whether small or great, can no more get along without co-operating with each other, than we can drag ourselves along with a mangled and lifeless limb—that is to say, a church, and in the sense of the text. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another," having gifts differing according to the grace given unto us. All, too, in their proper places, and with their respective gifts, are for the edifying of the body, or for the good of the church. Therefore, whether it be Paul, Peter, James, Jude, or John, or the holy prophets, or whether it be *you* my dear trembling brother or sister, each have their office work to perform, and it is devised with such infinite wisdom, that neither can successfully do the work of the other, no more than the eye can supercede the foot, the ear the hand, or the arm the leg; but in holy union and hearty co-operation, each acting in his proper capacity, they accomplish what no individual member can do, viz: the perfecting of the saints, the edifying of the body of Christ, and the praise of him who loved us and gave himself for us.

Paul, "by the will of God" preaches Christ and him crucified. Peter, "begotten again into a lively hope by the resurrection of Jesus Christ from the dead," richly portrays the righteousness of God, and the salvation that is in Christ Jesus. Jude, "the servant of Jesus Christ," is diligent in advising the saints concerning false teachers, or such as denied the Lord God, and that they themselves "keep in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." And while these, and other servants of the Most High, were faithfully about their Master's business, members of the same body, each acting in his peculiar station, with the accomplishment of the same great purpose fully in view. John, their "brother and companion in tribulation, and in the kingdom and patience of Jesus Chrst," was also testifying of what he knew of the Word of Life, the bright and Morning Star, and of his reign as the King Immortal, that "the joy of the saints may be full." For he was "in the isle that is called Patmos," for the word of God, and the testimony of Jesus Christ. This was the purpose for which he was there. And though secluded and shut out from the rest of the world, the Almighty, it seems, designed to reveal great mysteries to him, and make him the recorder of the most wonderful, sublime and profound mysteries that ever fell to the lot of mortals to witness. And to prepare him, as it were, to appreciate the blessings which he was about to bestow, he brings him to this lonely

and unfrequented spot, which, perhaps, of all others, would be best calculated to humble, and cause the servant of God to feel his entire dependence upon the strong arm of Jehovah. And when we are surrounded by privations, sorrow and distressing calamities, and least expect to be remembered by our heavenly Master, sometimes, it is his will to unfold his promises to that extent that our privations are forgotten, our sorrow it superceded by joy, and our calamities turned into victory; then we can truly say that it is "in weakness that strength is made perfect." Remember, therefore, dear brother or sister, who may feel that the hand of the Lord is withdrawn, and that you are left alone to contend with your various enemies, that to possess the crown you must endure hardships as good soldiers; knowing that it is through much tribulation that we enter the kingdom. Let the patience of the holy apostles characterize your walk, and the righteous reward they received will be yours, in that life which is to come.

The evangelist "*was in the spirit* on the Lord's day." In the light of that spirit, strengthened by wisdom from on high, he hears a great voice *behind* him. Though in the spirit the voice comes from a source least expected by him. In the trial of Abraham's faith, when he is called upon to sacrifice his only son and heir, where does he find a victim for a substitute? With everything in readiness, he is about to make the fatal strike, when he is commanded to stay his hand and do the child no harm. "Abraham lifted up his eyes and looked, and behold, *behind* him a ram caught by the horns, in a thicket." Does not the dear child of grace also, when brought to view himself wretched, helpless, miserable and undone, look *back* to the promises that were made in Christ *before* the world began, for all his spiritual comforts? Yes, back he must go to the "Lamb slain from the foundation of the world; for in him is our wisdom, righteousness, sanctification, redemption, yea all our spiritual blessings are treasured.

So the servant of God hears this great, loud, and terrible voice *behind* him, and it was as the sound of a trumpet, clear and distinct; leaving no chance for misapprehension as to the nature of the voice, or the source from whence it came. It is heard to say, "I am Alpha and Omega, the first and the last:" and "what thou seest write in a book." The command is an imperative one. So is the command absolute to all the ministers of Jesus. Here in this case the evangelist bows to the righteous scepter of Immanual, records his imperial trust, his power over anti-christ, and his assension to the throne of his glory. He views the saints, the sheep of Christ, victors, through the blood of Jesus, over the power of the grave, the mystery of iniquity and the fallen hosts of Babylon. He sees them, too, as subjects of grace, redeemed out of every nation, kindred, tongue and people under heaven. Their robes had been washed in the blood of the Lamb, and they had come up out of great tribulation. When John saw the Lamb standing upon Mount Sion, there were with him an hundred and forty and four thousand, having his Father's name written in their foreheads; but it will be remembered that elsewhere the fact is recorded, that he saw in addition to these, an innumerable host, which no man could number, whose names were written in the Lamb's book of life. Here we have brought to view *all* that were redeemed by Christ, quickened by his spirit, and called by his grace. And while surveying the momentous victory achieved by the Lion of the tribe of Juda, in their behalf, and while they were standing on Mount Sion "*they sung as it were a new song.*" This is to be regarded of the saints in their triumphant state, and the song is that of redeeming grace, and is said to be new because it unfolds new beauties, new scenes, and new prospects—such as have never before been disclosed to their understanding. Therefore, with hearts filled with transports of joy, at the fall of Babylon, the victory over death, the destruction of the grave and the exaltation of Christ, they sing of the rich, free, unmerited grace bestowed upon them, making them the happy and joyous heirs to an inheritance that fadeth not away. This may not only be said of the saints in their triumphant state, but also of them in their transition from the powers of darkness into the light and liberty of God's dear Son. Every new-born subject of grace, rich and poor, bond or free, black or white, gives expressions of delight at the exhibition of mercy in their behalf. In the sense of the text more than simple vocal sounds characterize the melodious throng. They sing with the spirit and with the understanding also.

If our hearts are truly circumcised, if we are indeed born of the spirit; if Christ be formed in us the hope of glory, our singing and rejoicing will be inwardly realized as much in the sense of the text, as though we possessed the gift of singing, and audibly expressed our spiritual comforts. To them the mercies of the Lord are new every morning. Lam. iii. 23. "I will put a new spirit within you."—Ezek. ii. 19. "Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are become new."—2 Cor. v. 17. Then, when the new heavens and new earth is revealed to our admiring eyes, and we have received the kingdom which cannot be moved; yes, in *that* day, this song shall be sung in the land, "We have a strong city; salvation will God appoint for walls and bulwarks." What a delightful place for saints and angels to praise the Lord of Light and glory. Before the throne. David says "the Lord's throne is in heaven," and the Lord says by the mouth of his servant Isaiah, "Heaven is my throne," which in chap. xx. 11, John witnesses as "a great white throne," and in the beautiful description he has given of the holy city—the new Jerusalem—he tells us that "the throne of God and of the Lamb shall be in it." Though in this life, if indeed we were without a throne, and an advocate before that throne, our situation would indeed be most deplorable. But the Lord hath remembered his children of old, and hath met their every emergency by blessing them with all spiritual blessings in Christ, according as he hath chosen us in him (Christ) before the foundation of the world. A throne of grace he has set up, to which the dear trembling child of grace can come, and find grace to help in time of need. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

And before the beasts and the elders. That is, publicly and without fear as to what men can do unto them. The character of the four beasts here, is to be understood as the same as represented in chapter iv. 6, and which also are subsequently set forth as giving glory, and honor, and thanks, to him that sat on the throne, together with the *four and twenty elders*, who cast their crowns *before* the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Therefore before these, whose seats had been arranged around the throne, (chap. iv. 4) and before the four beasts, whose position had been assigned them in the midst of the throne, as well as around about it, (verse 6) the saints clothed in the habilaments of righteousness and truth; full of wisdom from on high, and in the translucent light of the Son of Righteousness, and before the throne of his glory, they sing the song of victory. "Oh death! where is thy sting? Oh grave! where is thy victory; the sting of death is sin and the strength of sin is the law; but thanks be to God, who giveth us the victory through Christ Jesus our Lord.

And no man could sing that song but the hundred and forty and four thousand which were redeemed of the earth. Including the innumerable company which no man could number, and which also had come up out of great tribulation, having their robes washed and made white in the blood of the Lamb.

None else could sing the new song. They who worshiped the beast, and whose names were not written in the book of life, had no pleasure therein; for they had a song peculiar to themselves, which they used in honor to the beast they worshiped, saying "Who is like unto the beast? Who is able to make war with him?"

Destitute of spiritual life, a stranger to the grace of our Lord Jesus Christ, and without hope and without God in the world; man, sinful and rebellious man, can never enjoy the hope which serves as an anchor to the soul both sure and steadfast, to those who have eyes to see, ears to hear, and hearts to understand the truth as it is in Jesus. The world by wisdom knows not God. "The *natural* man receiveth not the things of the Spirit." Gigantic are the efforts of men in their blinded zeal, to instruct and lead their fellow-beings into a knowledge of the righteousness of Christ; but alas! with all their boasted theological accomplishments, their high legal attainments, and their wonderful proficiency in the art of securing well filled coffers from the treasuries of the earth, they, ignorant, blind and stupid creatures that they are, can no more change the carnal mind, than the leopard can change his spots, or the Ethiopian his skin. *No man* could *learn* that song but those whose names were written in heaven. The will-worshiper looks to the works of the flesh for justification, and realizes not the truth of the scripture which says, "it is the spirit that quickeneth, *the flesh profiteth nothing.* They have a *form* of godliness, but deny the power thereof. Their teaching and preaching is of no greater depth than that which can be discerned by the wisdom of the world. Hence the wisdom of God, spoken in a mystery, they know nothing of; for it is foolishness unto them. They cannot sing the songs of Zion, because their faith stands not in the power of God, but in the wisdom of men. But the God-fearing saint, who trusts in Christ for life and salvation, and whose stay is upon his God, can sing with ease the song of victory. "The secret of the Lord is with them that fear him, and he will shew unto them his covenant." In this they rejoice, for they see riches that cannot be surpassed by the riches of the world. To them all the blessings treasured in Christ belongs, and none receive them but the redeemed of the Lord; redeemed from the earth, or, out of every nation, kindred, tongue and people, Yes, they shall come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away, while joy and gladness shall attend them in their heavenly abode. "To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name is written, which no man knoweth, saving he that receiveth it."

Brother Beebe, upon examination of the foregoing, it seems that I have written so much and expressed so

little, that I could scarcely get the consent of my own mind to send it to you; but fully apprised of your better judgment and that you will dispose of it as may best subserve the cause of our blessed Redeemer, I send it to you. If I know my own heart I would not willingly and knowingly do anything that would bring reproach upon the cause for which I have professed an espousal, and which I trust I prefer above my chief joy. And while it is the will of God to continue you in his service, may you ever realize that the eternal God is thy refuge, and underneath are the everlasting arms, is the humble prayer of your unworthy brother in tribulation. JOHN G. SAWIN.

MARGRETTSVILLE, Del. Co. N. Y., December 22, 1867.

DEAR BROTHER BEEBE:—Once more I take my pen to address you and the brethren of the scattered family, through the medium of the "Signs of the Times." Through the goodness and mercy of our covenant keeping God, my life is still spared. When I look over the communications of the dear brethren and sisters who contribute to your columns, for each others edification, I am reminded of the apostle's declaration that "There is one body and one spirit, even as ye are called in one hope of your calling," and that God has so organized the body, the chuch, that none of her members can say to any of their fellow members, "I have no need of you." But holding the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increas of God," and are members one of another, and all the different gifts are for the edifying of the body, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ. There is no consolation to a child of God equal to that which comes like a sweet whisper of peace, from the lips of the king of peace, and is received in its sweetness as such; or when he speaks to them through his prophets or apostles, which equally fills their souls with joy and gladness, and driving away, for a time, their doubts and fears; opening to them a field of delight, wherein they, as the sheep and lambs of his care, enjoy the green pasture, and drink of the still water of life and love. Such is their sure portion, for it shall be in them a well of living water, springing up, the fountain of which never dries up. At this period in the mind of the christian, when he feels abased in his own estimation, the world being crucified unto him, and he crucifid to the world; they are enabled to mount up with wings as an eagle, to run and not be weary, and to walk and not faint. Listening to the sweet notes of the gospel, they walk in the light of the countenance of the Most High. Being exalted in his righteousness, they are renewed in the spirit of their minds; having put off the old man with his affections and lusts, and having put on the new man which, after God, is created in righteousness and true holiness. And yet, how short are our times of joy. Only when under the smiling countenance of the Savior. And when the child of God enjoys the approbation of his Captain, he feels assured of victory, and acknowledges fidelity to his King. In the inspired language of the apostle, we can say, "We love him because he first loved us, and gave himself for us." This is verified by the declaration of Christ to his disciples; "Ye have not chosen me; but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain." Their fruit is unto holiness, and the end is everlasting life. As living plants of our Father's planing, we are made fruitful. And as lively stones we are built upon the solid foundation, and are not carried about by every wind of doctrine. We stand upon the merits of our head, and plead his righteousness alone for our justification and salvation. And we know that the preparation of the heart and the answer of the tongue are of the Lord. He is the searcher of hearts, and he tries the reins of the children of men. We rejoice to know that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. The Lord's portion is his people; Jacob is the lot of his inheritance. He found all his children as he did Jacob, in a waste howling wilderness; and he has led them about and instructed them. They being called in one hope of their calling, to a knowledge of the truth as it is in Jesus. They are called to walk in him as the way, the truth, and the life. Many of them are made to feel the command which is enjoined upon his followers so sensibly that they cannot resist, being made willing subjects of God's power and grace; they rejoice in being brought to the banqueting house, where his banner is over them; where they find a heavenly place in Christ Jesus. And in the order and organization of the one body, governed by the one Spirit, and called in one hope of their calling; whether they be rich or poor, high or low, bond or free, male or female, they are all one in Christ Jesus. "Where two or three are gathered together in my name," says Jesus, "there am I also in the midst." He is there in times of peace, to promote their joy, and in times of trouble, to see that his laws are faithfully executed. And as his eyes do neither slumber nor sleep, so is he faithful to chastise and correct his children. None can evade his all-seeing eye. To the overseers, or under shepherds, as well as to all his flock, his commands are imperative, and must be obeyed, in his own time and way. Although for a time disorder and confusion may seem to prevail, yet when a sufficient lesson has been learned, either by the overseer or by the flock, peace will be spoken, and a calm shall succeed. Discord and all that is inharmonious will cease, and Zion, the city of our solemnities, the dwelling place of the great king, shall be realized by the heavenly body; which being called in one hope, have the same one Spirit to govern them.

It is not without regret I look on the difficulties and trials that surround the visible order of God's house; yet all her trials are numbered, and her name is engraved upon the palms of the hands of him who is a wall of fire round about, and the glory in the midst of her. It is the choice of her king that she shall not escape trials. He has chosen her in a furnace of afflictions; and her children are accounted as sheep for the slaughter, and are killed all the day long; all the gospel day. When I contemplate the opposition that has been manifested against you, brother Beebe, the inquiry arises in my mind, What is the cause? I have never learned that you claimed any position above your fellow men, in nature, or above your brethren in grace; but to me the question is solved thus; that as editor of the "Signs" you have been, and still continue to be assailed by designing men, who oppose the truth, and by those whose love has waxed cold, and such as are denominated false brethren. And this must be expected. Having to answer inquiries of brethren from all parts of the country, on various subjects, in giving your views you must necessarily cross the cherished views of some, which will create uneasiness. Yet so far as this is done in sincerity and truth, God will over rule all for his glory.

It is with much pleasure I remember my journey with you to Waverly and to Riker's Hollow. It was to me like the company of a father in Israel, whose counsels were sweet; and on which I have meditated much during the past summer, while the troubled billows have rolled over my head, as one who has been, and is, fearful of bringing a reproach upon the best of all causes. I think I love the habitation of the saints; the place where God's honor dwelleth; and hope that I am thankful that I have a place among the saints of the Most High. I was glad to see the faces, and hear the voices of the dear brethren and sisters, at the above named places. It was to me a season long to be remembered. And I wish also to say a word or two for the information of brethren and sisters with whom I formed an acquaintance in Virginia, last August. I look back with pleasure to the time I left the cars at Broad Run, and went across the lots to old father Shackleford's where I met with strangers in the flesh; but those who were fellow-citizens with the saints and of the household of God. The visit at father Shackleford's was very pleasant, notwithstanding the rainy weather. I shall long remember the kindness of brother and sister Leachman to me; and also all I met with at Broad Run. The meeting was very agreeable considering the rainy weather. I found kind friends in abundance; also at Manassa, where I stayed over Saturday and attended meeting on Sunday at Goose Creek, where a large congregation assembled, to listen to brother Purington, and where my joy was full, for the time. My mind often reverts to the delightful season. Then, in company with brother Purington to Washington city, where I remained until the Tuesday morning following, having listened to preaching by brother Hartwell, on Monday night, and having enjoyed abundantly the hospitality of brother Purington and wife, and others, with whom I hope to meet again. I arrived home in safety on Wednesday evening.

Yours in hope of eternal life,
JOHN D. HUBBELL.

CARROLLTON, Ky., Dec. 23, 1867.

BROTHER BEEBE:—The following commentary on the 2nd verse of the 4th chapter of Solomon's song was written some time since, not with a view of publication, but for the gratification of the writer, and to while away a lonely hour. But at the earnest request of some brethren and friends I send it to you for your disposal.

"Thy teeth are like a flock of sheep that are even shorn, which come up from the washing; whereof every one bear twins and none is barren among them."—Songs iv, 2.

The song of songs, which is Solomon's, is not regarded by the devout follower of the blessed Jesus as an amorous ode, as some have foolishly imagined. That part of the divine volume is to the way worn pilgrim fraught with comfort and counsolation to him when he is over canopied with the dark and portentious clouds of adversity, and when all earthly hopes grow weak and faint, and he by divine grace is enabled to exercise that hope which is the anchor to the soul both sure and steadfast, and reaches to that within the veil whither Christ for us hath entered. We say it is then, with feelings of delight, that he can appropriate the language of the bride and say, "My beloved is mine and I am his." Not only so; he is enabled to regard this part of the divine volume in its true light. As sitting forth in beautiful and illustrative figures the love of the bridegroom for his bride, the church of the Lord Jesus and his protection and tender care over her, and her reciprocal love for him. We say reciprocal because the Spirit saith, "We love him because he first loved us, and gave himself for us, that he might redeem us from all

iniquity." Then the text is laden with interest to the devout inquirer after truth. For it is scripture and all scripture is by inspiration of God, and is profitable for doctrine, for reproof, and for correction in righteousness, that the man of God may be perfect—thoroughly furnished to every good work. Then the inquiry arises, what is there in that text which is profitable to the child of God; Let us examine it, and in its investigation the first inquiry that suggests itself is, From whom did that language eminate? We answer, it eminated from the Bridegroom of whom the prophet speaks in this language, "Thy Maker is thy Husband, the Lord of hosts is his name, and thy Redeemer. The Holy One of Israel; the God of the whole earth shall he be called." And in regard to his bride he declares, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Solomon presents this bride under the figure of a body, and it is elsewhere said, "There is one body and one spirit, even as ye are called in one hope of your calling." Then, when Solomon had a view of the church of the Lord in her oneness with him, he could appropriately say when personifying the blessed Jesus, "My dove, my undefiled is but one, she is the only one of her mother." And in discribing her he says, "Thy teeth are like a flock of sheep that are even shorn, which come up from the washing; whereof every one beareth twins, and none are barren among them." The teeth are part and parcel of the human body, and in its organization they are placed by the great Creator where they perform the functions designed, and those function are the preparation of food for the body, so that all its nutricious properties may be carried by the blood through all the ramifications of the system. The smallest member as well the greatest is sustained by it. But the teeth never gave power to the food to impart life. It only sustains that life—that vitality which is already given. But the church of the Lord Jesus is a spiritual body, and the figure is used to illustrate spiritual things. "Thy teeth are like a flock of sheep." The text gives them many characteristics. They are like a flock of sheep going up from the washing, even shorn, every one bearing twins, none barren among them. When we come to investigate those characteristics, have we not a subject replete with interest. It leads us first to this inquiry, What is the food which stregthens and invigorates that spiritual body? all the members of which are born not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. Born, not of a natural birth alone, but of a spiritual birth. That which is born of the flesh is flesh, and that which is born of the spirit is spirit, and all thus born belong to the church of the Lord Jesus, yea, and to that New Jerusalem, which John saw coming down from God, out of heaven. Food must be in accordance with the nature of those who use it or otherwise it is more or less poisoned. Now this body, having come down from God, out of heaven, its food must eminate from the same source. The family of the first Adam are of the earth earthly, and their food eminates from the earth. The family of the second Adam have their spiritual existence in him, and he is the Lord from heaven, and they belong to that New Jerusalem which is coming down from God, out of heaven, and their food must eminate from the same source. And it is declared by divine inspiration to be, every word that proceedeth out of the mouth of God. Yes, the spiritual family is fed and nourished by the glorious truth presented to us in the divine volume.

It was the meat and drink of the Son to do the Father's will, and it is the meat and drink of all the members of his family to know and do his will. And their chief desire is to be like him. One of them exclaimed anciently, "I shall be satisfied when I awake with thy likeness." But we have said that the spiritual food eminates from heaven and is only prepared by the teeth for the body. Question: Do the preachers of the gospel in this day prepare the food for the children of the kingdom, or rather are they not stewards of the manifold riches of God's grace, to feed the church of Christ, which he hath purchased with his own blood? Yes, to feed the sheep, to feed the lambs, to feed all them whom the King hath led into his banqueting house, and over whom is his banner of love. Then where do we find in this one body from Abel to the last one that will be brought in, the members represented by this figure, the teeth.

Who are they who delivered to us all things contained in that vast repository of infinite wisdom, the bible? Who were they who said, The word of the Lord came unto me, saying? Were they not the inspired men of old, who spake as they were moved by the Holy Ghost, and through whom the Almighty from time to time revealed himself, and proclaimed his word? That word in which are couched all those heavenly promises that make glad the heart of the way-worn pilgrim. Nay, more; which proclaims the the character of the great "I AM." Yes, as one that is high and lifted up; high above the earth, as the Creator of all things. But lifted up as the Redeemer, as the sacrifice for sin, as the atoning Lamb of God, who by one offering hath forever perfected them that are sanctified. Yes, that volume—that whole volume of divine inspiration was communicated to a sin-stricken world, containing the great plan of life and salvation, through which alone the fallen sons of Adam can be saved from the curse of the law which they had violated. It is that plan—that great and glorious plan, and its consummation upon Calvary, and the resurrection of its great Author and Finisher from Joseph's new tomb, thus revealed with all its accompanying evidences of its heavenly authenticity, that affords meat and drink to those who hunger and thirst after righteousness. Why does it afford spiritual food to them? It is because God who cammanded light to shine out of darkness, hath shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. And then they are enabled to realize that "The law is holy, the commandment just and good; and they are carnal, sold under sin." Yes, and the thunderings of Mount Sinai utters the dread sentence against them, "The soul that sinneth it shall die." Anciently this question was asked, "Is there no balm in Gilead? Is there no physician there?" This volume presents a solution of that question. It presents him whose name shall be called Jesus, for he shall save his people (this bride) from their sins. It presents him coming into a sin stricken world, prepared to redeem them from under the curse of the law. Yes, he says, "In offerings and burnt offerings thou wouldst not, but a body thou hast prepared me." And again, "Lo I come in the volume of the book to do thy will, O God; and this is the will of him that sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." Then it presents Jesus, whose great mission to earth was to make atonement for sin, and bring in everlasting righteousness, all of which he done full and complete. Then we conclude that the glorious gospel, with all the accompanying evidences of its truth and heavenly origin, contained in the divine volume, is the food of the christian, and that it was revealed from on high to the chosen vessels of the Almighty, and through them left on record for the food of the children of the kingdom through every succeeding age of the world, and will remain as pure as the manna kept by the children of Israel over the Sabbath while in the wilderness. Yes, all the machinations of men and devils cannot destroy it. Yes, "My word shall prosper in the thing whereunto I have sent it," saith the Almighty. Then we conclude that those inspired men are brought to view under that figure—the teeth. All the prophets, evangelists, apostles, all who wrote or spoke under the spirit of inspiration. "But thy teeth are like a flock of sheep going up from the washing." The word sheep is used so frequently in the scriptures to represent the children of God, that it is almost needless to say that it is one of familiar use, but in this text it is used to represent a certain class of them, with this particular description. They were going up from the washing. Yes, the washing of regeneration, and the renewing of the Holy Ghost. Now they were of the family of the first Adam, and hence were not only under condemnation, but were dead in trespasses and sins, and in that condition were unfit for the great work to which they were chosen, and hence the Spirit describes them as coming up from the washing.

We say again, the washing of regeneration and the renewing of the Holy Ghost. Then they were born again, not of that old corruptible seed, oh no! but they were born of God, and in that condition they were even shorn. Yes, they were shorn of all their former confidence in an arm of flesh, in legal righteousness, in natural ability, and made to rely on God as their Savior and Redeemer, and enabled to say, The Lord our Righteousness. Then they were even shorn. But every one bear twins. We have spoken of them as being regenerated and born again. In that particular they were like all the children of God who have lived in all subsequent ages of the world. We have also spoken of them as being the chosen vessels of the Almighty, through whom he has spoken his will concerning the redemption of poor fallen man, and we have shown that they were inspired from on high, that they had the spirit of inspiration which is not now communicated to any of God's people, nor has it been since the revelations to John were closed. Then they were the children of God, having his spirit implanted in them in regeneration, and they were the servants of the Most High, having the spirit of inspiration communicated to them, and thus they bear twins. And not *one* is barren among them. Oh *no*, it could not be. They were filled with the spirit of the Almighty, and were fruitful in good works, in manifesting their love for him who first loved them, and gave himself for them. Yes, they went forth praising him on earth amid famine, sorrows, afflictions, persecutions, yea, and even death itself. But their trials are all over, and they are now engaged around the throne in ascribing honor, glory, power, might, majesty and dominion to him that sitteth on the throne, and to the Lamb for ever and ever.

Do with this as you think best, and believe me ever yours,

H. COX.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1868.

WHAT OR WHO IS IT THAT IS BORN AGAIN?

OGDEN, Ind., March 2, 1868.

BROTHER BEEBE:—I do not wish to add much to your heavy labors, for I know that you have a great deal to bear; but in your editorial reply to brother Vanmeter, in the last number of the "Signs," my mind is still confused on one point, on which I simply want a direct answer, affirmatively or negatively, in few words.

In the new birth do you intend to convey the idea that there is another man born, or that it is the same man born again?

I think that some of our brethren have ventured too far, in reasoning beyond revelation on this mysteriously wonderful and important subject, as though we could solve by reason the works of the infinite God. and declare the way of his Spirit. But in this we will deceive ourselves, for secret things belong to God; and when we reflect, we are constrained to cry out with the apostle, "O the depth! of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" Therefore we ought to confine ourselves strictly to the word of the revelation given for our use, and profitable and full instruction in all things. But if we conclude or act as though we had concluded there were not words enough in the revelation made by the spirit of eternal wisdom, or that they are not full enough of meaning to convey what was intended by that Spirit, as clearly and fully as it can be done, are we not following in this practice the very course of the Arminian world of building on, I think, I believe, or I infer, that revelation means more than it says, or that it does not mean just what it does say.

And now, brother Beebe, as I desire the success and prosperity of the "Signs," and knowing that there is a wide-spread dissatisfaction among the Old School Baptists who have to battle against the Arminian world, to find a similar practice springing up among them, I do think that it ought to be carefully guarded against, and that we try to constantly follow the practice of the servants of God of old, saying, "Thus saith the Lord God," and "Thus saith the Lord God." Then there will be unity among the brethren. For then "the watchman shall lift up the voice together; with the voice they shall sing, for they shall see eye to eye, when the Lord shall bring again Zion." Therefore we ought to speak, "not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual," and not with *natural*, and be willing to "become fools for Christ's sake, that we may be wise. For "He is of God made unto us wisdom." Therefore "let us gird on the sword of the Spirit, which is the word of truth." For "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Then we shall not exalt nor manifest ourselves and our opinions, but the Lord and his word, that we may be found standing in his strength, and not in our own. Then the Lord shall be our strength and our song. Then Zion shall have peace, and feel safe under the shadow of the Almighty, and her humble watchmen shall stand upon her walls to declare that "salvation will God appoint for walls and bulwarks." "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

And now, hoping that all God's servants may in meekness speak just as the oracles of God, and that peace may abound, and brotherly love continue, I will now close this, with the earnest desire that the power of the Almighty may strengthen you in all your numerous conflicts, and his peace comfort you in all your afflictions, for Jesus sake.

HARVEY WRIGHT.

REPLY.

We are pleased with the kind, brotherly tone of brother Wright's inquiries, and as far as we are able, we will comply with his request; and in as brief, direct and unequivocal a manner as we can. He has failed to understand our position, and therefore asks for a direct answer, affirmatively or negatively to the question, in a few words. Brother Wright should remember that all have not the talent for condensing their thoughts into a small compass; we have long felt the need, and ardently desired the gift; but after all our efforts, we are still obliged to present such views as we have, in our own imperfect way. Trusting however that he will bear with our lack of perspicuity and brevity, we will do the best we can. The question is, "Do we intend to convey the idea that there is another man born? or that it is the same man, born again?" We apprehend that inasmuch as the question stated contains two distinct and entirely opposite propositions, a direct affirmative or negative answer would not be appropriate. Indeed we could not clearly express our understanding of the words spoken by our Lord to Nicodemus, as recorded in the third chapter of John, by a direct Yes, or No, to either of the two propositions of his inquiry. It is our desire to take the words of our blessed Lord precisely as he has spoken them, and to understand them in the exact sense that he used them on that occasion. When Jesus said to Nicodemus, "Except a man be born again," &c.; the mental powers of that learned rabbi could conceive of no other way for a man to be born again, than that the same natural man should be born again, by entering his mother's womb, and being born a second time. It is presumable that Nicodemus took what might be called a *common sense* view of the words used by the Lord, or such a view as human reason, and human intelligence would naturlly take, and we may infer that the true import of our Savior's words can only be correctly understood by the teaching of the Holy Spirit; that they were not to be literally construed.

We have inferred from our Savior's words of explanation to Nicodemus, that if a man should be born over again, in the manner suggested by Nicodemus, that he would be still but a fleshly man, as a birth cannot change the nature of the thing that is born; and that therefore the same man that has been born of the flesh, and is flesh, before he can see or enter the spiritual kingdom of God, must be born again of the Spirit. This view, in our mind, is strengthened by the declaration of Paul, that "Flesh and blood cannot inherit the kingdom of God." The new birth is not to qualify our fleshly nature to inherit the kingdom, or to comprehend the things of the Spirit of God; but rather to implant in the subjects of grace, a life which was given them in Christ Jesus, before the foundation of the world, in which they are identified with Christ, as by their natural birth they are with the earthly Adam. Greatly desiring to be understood, allow us to presume that our esteemed brother Wright believes, as do all sound Old School Baptists, in the bible doctrine of "Eternal, personal Election: that all the heirs of God were chosen of God in Christ Jesus, before the foundation of the world;" that as the elect of God they were all known, loved, and chosen in Christ, before they were born either of the flesh or of the Spirit. Are we right? If so, then the church, as chosen in Christ, stood in eternal, vital union with her glorious Head, before Adam's dust was fashioned to a man, her life was hidden with Christ in God. Is this speculation? We appeal to the record: "This is the record," as borne by "the Father, the Word and the Holy Ghost." What is the record? "That God hath given us eternal life, and this life is in his Son."—1 John, v. 7, and 11. We cannot doubt that all who are taught of God to believe that the God and Father of our Lord Jesus Christ, hath blessed us with all spiritual blessings, in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, (Eph. i. 3, 4,) appointed, predestinated and ordained, that all those whom he had thus chosen, should, in the fullness of the dispensation of times, be personally developed as children of Adam, by a natural or fleshly birth; and afterwards by a spiritual birth as the children of God, and heirs of immortality. Was the poet right when he sang,

> "His decree, who formed the earth,
> Fixed my first and second birth;
> Parents, native place, and time,
> All appointed were by him!"

If so, every one of the election of grace was personally known, loved and called, with an holy calling, and blessed with all spiritual blessings, in Christ, before the foundation of the world, and consequently before they were born of the flesh or of the spirit.

This then was the manifest order of God, that they should each and all of them be, in their manifestation, partakers, first of flesh and blood, (Hebrews ii. 14,) and afterwards of the divine life; and that this development should be made through a first and a second Adam. The first Adam being of the earth earthly, but the second Adam is the Lord from heaven. The first Adam was made a living soul, the last Adam was made a quickening Spirit." In the first Adam we all die, in the last Adam the saints are all quickened, or made alive spiritually. Here are, if we understand this sublime subject, two seminal or progenitive heads, a natural and a spiritual; one is of the earth earthly, and the other is from heaven, and is spiritual and divine. That was not spiritual which was first, but natural; afterwards that which is spiritual. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. 1 Cor. xv. Through both the natural and the spiritual progenitors, God has ordained the development of his elect. In the earthly Adam was created the seed of all the human family, as such. In Christ was treasured all the spiritual seed. The seed of the natural man Adam, is a corruptible seed, a natural seed, an earthly seed. But the seed that shall be counted to the Lord, for a generation, according to Psa. xxii. 30, is an incorruptible seed, by the word of God, which liveth and abideth forever. 1 Peter i. 23. The difference between the earthy and the spiritual seed, is as great as is the distance between earth and heaven. The earthly is called flesh. That which is born of the flesh, is flesh. "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower thereof fadeth, because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of God shall stand forever."—Isa. xl. 6–8. The apostle Peter makes the same distinction, and repeats the same prophetic declaration, in discriminating between the natural and the spiritual births. The natural is like the grass, produced from the earth

by corruptible seed, but the spiritual birth is "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter, i. 23. The seed in either case must produce its own kind. The corruptible seed cannot bring forth incorruptible fruit; nor is it in the nature of the incorruptible seed to bring forth corruptible fruits. Neither the flesh, nor that which is born of the flesh, can bring forth incorruptible productions. And that which is born of God cannot commit sin; because his, (God's) seed remaineth in him; and he cannot sin because he is born of God. 1 John iii. 9.

Now let us return to the third of John, and carefully, prayerfully, and with humble reverence examine the words of our Lord. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirt. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: *so is every one that is born of the Spirit. Marvel not that I said unto thee, Ye must be born again.*"

Nicodemus was not prepared to understand the necessity of a preparation for the kingdom that was not of the flesh: if another birth was indispensible, he supposed it must be a repetition of his natural birth of the flesh, or as Dr. Watts would express it, to

"Remodel all the carnal mind,
And form the man afresh."

But if it were possible for a man to be born of the flesh a thousand times, the result each time would only be a reproduction of the same earthly, sensual and depraved nature; each and every time born of corruptible seed, on which mortality is indelibly enstamped. Like all other natural religionists he evidently thought, that cause and effect must be within the sphere of human understanding. The clearest light we have upon the subject we derive from the explanatory words of our Lord, which we regard as the key to the subject.

Our flesh still lusts against the spirit, and the spirit against the flesh, and these are contrary one from the other, so that we cannot do the things which we would. For to will, is present with us, but how to perform the things we would, we find not; and when we would do good, evil is present, and we are obliged to believe there is something about this old vile nature that is not born of the Spirit, or, as Christ is true, it would be spirit. Something that is not born of God, or as John testified truly, it would not, *could not* commit sin. We find, to our grief, that there is yet in us something still bearing the image of the earthly Adam, and producing the works of the flesh, and bitterly opposing all the fruits of the spirit, causing us to feel continually to cry and groan, "Oh wretched man that I am; who shall deliver me from the body of this death?"

If that which is born of the Spirit, of which Jesus speaks in explanation of being born again, is spirit, then it follows unquestionably that if our fleshly natures are so born, they cease to be flesh, cease to require earthly food or medicine, cease to be corruptible, or capable of being corrupted, cease to be sinful or to have ability to sin, cease to produce the works of the flesh. For if it is not spirit, then it is not born of the Spirit, and if spirit it is no longer flesh. But where shall we find a christian who does not find both natures still dwelling in him or her. The spirit is not the flesh, nor is the flesh the spirit; they are quite dissimilar; one is contrary to the other. The christian is admonished to put off the one, and to put on the other. "For if ye live after the flesh ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

While all the testimony of the scriptures, and all the experience of the saints bear the clearest testimony that, while we are here in the flesh there is, and will continue to be an irreconcilable warfare in every christian, between the flesh and the spirit, it is strange that any should be found to contend that in being born again our fleshly nature has become spiritual. What more do they, or can we look for in the final resurrection of the children of God? The apostle has assured us that these vile bodies shall then be changed, and fashioned like Christ's glorious body; but then he says, It (the body of the christian) is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And so it is written. The first man, Adam, was made a living soul; the last Adam was made a quickening spirit."—1 Cor. xv. 42–45. Thus tracing our mortality to the first man, Adam, and our immortality to the Lord from heaven. Instead of our earthy bodies being from the time of our new birth spiritual, he consigns them to their graves as natural bodies, and in their resurrection, and not till then, does he declare them spiritual. Then, but not until then, shall these mortals put on immortality, and these corruptibles put on incorruption, and then, but not before, shall the saying be brought to pass, that death is swallowed up of victory.

The saints are spoken of in the scriptures as having an existence in Christ before the foundation of the world,—Eph. i. 4, and as having an existence in Adam as early as the creation of man: consequently they did exist and were identified in some sense, before they were born, either of the flesh or of the Spirit. A birth gives no existence; it is the bringing into manifestation that which before existed. That which does not exist, cannot be born. Of the children of God, it was ordained of God, that they should partake of flesh and blood, see Heb. ii, for the accomplishment of which we were created in the earthly Adam, and that earthly or fleshly nature, by divine ordination was appointed to be made manifest in its proper time and place, by our being born of the flesh. And that having an existence in Christ, our spiritual life should be brought into manifestation by a spiritual birth, through the quickening power of the second Adam, the Lord from heaven, who is made a Quickening Spirit.

The first birth is of the flesh, and that which is born of it is flesh, and only developes fleshly elements, adapted to an earthly state, and is incapable of producing any of the fruits of the Spirit of God. The second birth is of incorruptible seed, by the immortal Word of God; and being *incorruptible*, cannot sin, because *His* seed remaineth in him, and he cannot sin, because he is born of God.

Now the works of the flesh, to which we have already alluded, are manifest, which are such as the productions of an *incorruptible* seed cannot perform. If therefore it were true, as some have contended, that the fleshly nature which is born of the flesh, and consequently is flesh, is born again of the Spirit, then the man who is born again can no longer perform the works of the flesh; for having become spirit, by being born of the Spirit, he can only produce the fruits of the Spirit.

In conclusion, let us ask, Can that which is born of God, and consequently cannot sin, commit adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, murders, or drunkenness? If that which is born of God can perform these works, how shall we understand 1 John iii. 9? Or how can that of which they are born again be called an incorruptible seed, that liveth and abideth forever?—1 Peter i. 23.

Again we ask, those who are born again, and have in them an incorruptible seed, that cannot sin, if you do not find still remaining a fleshly nature, that is prone to sin, as the sparks fly upward; a nature lusting to do all the works of the flesh, and with a propensity so strongly inclined as to sometimes bring you into captivity to the law of sin which is in your fleshly members? If that is your case, as it was the case of Paul, how can you indulge the thought for a moment, that your flesh with all its carnal faculties and propensities has been born again, and become spirit, or spiritual?

If, as some have supposed, all our fleshly faculties are born again, and made spiritual, can they tell us, or can they tell themselves, how their fleshly bodies, in the absence of all but spiritual faculties, can do that which is evil, or sinful? Take from this mortal body, the soul, the mind, the heart, the understanding, the strength, and all its natural faculties, and change them, purge out of them their carnality and corruptibility, and inspire them with the divine nature of a pure and heavenly vitality, separate them from all that is not of heavenly birth, can they then still perform what Paul has denominated the works of the flesh? Can the flesh with none but heaven born faculties and powers which are born of God, still lust against the Spirit, and cause the child of God to do the things which he would not? Is it true that all that is born of the Spirit is spirit? Or are we at liberty to say that our flesh, with all its faculties, may be born of the pure, incorruptible Spirit of the Living God, and still retain a liability to sin?

Our conviction is that the man who is born again, was created and chosen in Christ Jesus before the foundation of the world; was in time born first of the flesh, and subsequentiy born again, of the Spirit: that that which is born of the flesh, is flesh, is grass, is mortal, is corruptible, is depraved, is hostile to the spirit of holiness, and shall not be put off from us, until this corruptible shall put on incorruption, and this mortal shall put on immortality. And that that which is born of the Spirt only, is spiritual, pure and holy, and after God, is created in righteousness and true holiness. Its fruits are such, and only such as are named by the apostle, Gal. v. 22, 23. It is known in distinction from the flesh, as the *new-man*, the *inner-man*, the spiritual man, &c.

We have no desire to press our views upon others, who cannot see a scriptural authority for them; nor to strive for the mastery in a protracted controversy; for we know the time of our mortal sojourn is drawing to a close, and we feel happy in the hope that shortly we shall realize in a resurrected immortal state, what some of our brethren profess to have already received, a spiritual body, with only spiritual faculties, atuned to the songs of the redeemed, where free from the conflicts and pollutions of the flesh under which we now groan, earnestly desiring to be clothed upon with our house which is

from heaven, we shall see even as we are seen, and know as we are known.

If brother Wright will pardon us for using so many words in communicating so little light, we will submit what we have written, until called on for farther explanations of our views.

☞ [*The following column of matter was accidentally omitted and thrown out of its place in making up our forms; it should have followed immediately after the words, "we regard as the key to the subject," near the bottom of the first column on page 82, and before the paragraph beginning, "Our flesh still lusts against the Spirit," &c.; and the mistake was not discovered in time for correction.*]

"That which is born of the flesh is flesh." Of this, we in common with all mankind ever yet developed, have in ourselves the demonstration. Had we been born of angels, we would have been angels, but being born of flesh, we are flesh. Our flesh is corruptible and mortal; of the earth, and earthly. Now we submit to brother Wright, If this flesh were born again, of the Spirit, what would it then be? Jesus says, "That which is born of the Spirit is spirit." Again we ask our brother Wright, or any other brother, Is that nature in you which was born of the flesh, and which before you were born again was flesh, Is it still flesh, or has it become spirit? If it is really born of the Spirit, it must now be Spirit; or otherwise how shall we understand the declaration of our Lord?

That the new birth has brought forth, in us who have passed from death unto life, that spirit of immortality, which we were strangers to before we were quickened, and by which we can see the kingdom of God, and receive the things of the Spirit of God, and by which we love God, love holiness, love the saints, the truth, and the ordinances of the kingdom of God, for which we had no love before, we all have reliable evidence. That by the divine implantation of the Holy Spirit in us, we who were dead in sin are quickened, having Christ, who is our spiritual life, (as Adam was our natural life,) in us, our hope of glory, and all that change is effected in us, of which we wrote more fully in our reply to brother Vanmeter, in the fourth number of the current volume. But if any are still in doubt whether their old Adamic natures are born again, let them examine whether their flesh has become spirit, and be careful and not contradict what Christ has said. That which is born of the Spirit, is born of incorruptible seed. Has your earthly nature become incorruptible? Are all the seeds of mortality removed? Has your mortal yet put on immortality, and is your corruptible yet clothed in incorruptibility? That which is born of the Spirit, and is spirit, can feed only on spiritual food; it lives alone by faith upon the Son of God; it eats his flesh and drinks his blood, and has everlasting life, and shall not come into condemnation. This is undoubtedly so in regard to that new life and spirit that is born of God, and now dwelleth in the saints; but is it so with your earthly nature? However this subject may be regarded by our brethren, we have many unmistakable evidences that *we* are yet in the flesh, and our fleshly nature is the very same it always has been; and on a strict examination we find that in it there dwells no good thing.

THE EDITORIALS.—We are progressing as fast as possible with the work, nearly five hundred pages being already printed, and we hope to have the whole eight hundred pages ready for the Book Binders in a few weeks. As soon as the books can be got ready for sending out, we will give notice through the "Signs." The very small margin of profits, at the exceedingly low terms published, will admit of no losses, hence all books will be required to be paid for in advance. Those who wish to be supplied at the earliest moment possible, will do well to forward the money immediately, and they will thereby greatly oblige the publisher, who needs the funds to meet the heavy expenses of the work.

B. L. BEEBE, Publisher.

APPOINTMENTS.

Eld. Wm. L. Benedict will, divine providence permitting, preach at New Vernon Meeting House, on Sunday, March 29th, at 10 1 2 o'clock, a. m., and at 3 p. m., at our Hall, in Middletown, on the same day.

☞ The next Church Meeting at New Vernon will be held on Saturday, April 4th, at 1 o'clock, p. m. And our regular appointment for preaching at New Vernon on Sunday, April 5th, at 10 1-2 o'clock, a. m.

Our stated appointments for preaching are at New Vernon the first and third Sundays in every month, at half past ten o'clock, a. m.

At the Wallkill meeting house on the second and fourth Sundays in every month, at half past ten o'clock, a. m.

At Orchard Street Hall every Sunday at 3 o'clock, p. m.

The regular church meetings are at New Vernon meeting house on the Saturday before the first Sunday in every month, at 1 o'clock, p. m.

At the Orchard Street Hall, in this village, on Saturday before the fourth Sunday in every month.

Inquiries After Truth.

CHRISTIANA, Tenn., Feb. 10, 1868.

DEAR BROTHER LEACHMAN:—Will you please give your views on 1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming." You will oblige me very much in giving your views through the "Signs of the Times."

Yours in hope of eternal life,

O. B. HICKERSON.

Obituary Notices.

DIED—Near Easton, Leavenworth Co., Kansas, Nov. 9, 1867, sister **Eliza Drake,** aged 61 years, 10 months and 27 days. She has been a Baptist more than forty years, and for a number of years has been a widow. The past spring she was one of the constituents in the constitution of the Big Walnut Creek Church. I visited her in her last illness, and she gave every evidence that she was going home to heaven. She instructed her children how and where she wished to be buried, and requested that I should preach at her funeral. I have never witnessed a more solemn burial in Kansas. She has left four children, and many friends, as also the church, to mourn our loss, which we believe is her everlasting gain. On the second Sunday in November, I preached her funeral, from Rev. xiv. 13, to an attentive audiance.

WM. F. JONES.

DEAR BROTHER BEEBE:—Please publish the obituary of my beloved wife, **Mary E. Wilkinson,** daughter of Thomas and Elizabeth Jackson. She was born October 21st 1840, and was united to the writer by marriage May 24th 1866; died November 30, 1867. Her disease was termed by the doctor internal hemorrhage, which caused very sudden death. She leaves an infant girl but three hours old, a husband, step-children, parents, brothers and sisters, and many relatives and friends to mourn her sudden and unexpected departure. Our loved one had never made a public profession of religion, but had enjoyed a hope in Christ for about eight months previous to her death. She said to me a few days before her death, while she was in good health, that her mind had been much exercised of late upon the subject of baptism, and that she wished to join the church and be baptized; but that privilege was not allowed her. Heavy as this severe affliction is, we have this consolation, that our loss is her eternal gain. She was an affectionate and devoted wife, a kind step-mother, loved and respected by all who knew her. May the Lord bless the afflicted family, and finally save them with an everlasting salvation, if according to his will and purpose, is the humble desire of one in great tribulation,

J. C. WILKINSON.

LIBERTY, MISS., February 7, 1868.

DEAR BROTHER BEEBE:—Please notice the death of our near neighbor, **Mrs. Mary Lake,** and oblige.

Mrs. Lake, wife of James Lake, departed this life on Sunday night last, between 10 and 11 o'clock, in the 68th year of her age; has been complaining for a long time with a disease in her head, and then a disease in her breast, supposed to be a cancer; through various applications on the outside it diminished in some degree, but took to smothering, at times, and at last, on Sunday evening, the 8th of March, 1868, was sent for to visit a sick child of her son, as she was a kind of doctor. She was as well as common before; had just laid down; got up hastily to make ready to go; sent her daughter for a preparation to take with her; took sick with a distress inwardly, a beating about the heart; tried to vomit; sat down, calling upon God to have mercy, praying him to take her out of her misery home to rest; sank away in these arms, and in less than an hour was gone; it was supposed that something broke inside. Mrs. Lake was not a professor, but was a woman of great use in her neighborhood, and will be missed very much in her calling. The rest of the family went to meeting; when they came home she was sitting with the bible on her lap; looked as if she had been weeping. A good help-meet, a kind companion, an affectionate mother, a good citizen and a neighbor is gone, and will be much missed, and her place hard to be filled. Her funeral was largely attended, and a discourse preached from Thess. iv. 14. May the Lord sustain her dear bereft husband, sanctify this dispensation of his providence to his name's glory and the good of her surviving family, and though many are left to mourn, mourn not without hope.

JOS. CORRELL.

HARRISONVILLE, PA., March 12, 1868.

DIED—Suddenly, at Goshen, in this county, on Sunday evening, March 15, 1868, **Mrs. Mary Dikeman,** relict of Mr. Daniel Dikeman, of Warwick, who died at his residence in Warwick, very suddenly, on February 6, 1867. Sister Dikeman had been a worthy member of the Warwick church for many years; was baptized by Eld. P. Hartwell when he was pastor of that church, and commanded the love and esteem of those who were acquainted with her. Her health for the past winter, we are told, was better than usual for her, and up to the day of her death. She was spending a few days visiting her two sons who reside in Goshen. On Sunday morning she complained of a giddiness of the head, and shortly afterward was taken with a fit of apoplexy, after which she seemed inclined to drowsiness, only sufficiently conscious to answer, when rallied, any question, and immediately relapsing into a drowsy condition, until in the evening of the same day on which she was taken, when her spirit took its departure, as we confidently trust, to her immortal inheritance above, being 71 years, 8 months and 7 days of age. She has left two sons, and one daughter, and one sister, with other friends, and the church of which she was a member, to feel and mourn their loss of her society.

Her remains were taken to Warwick and placed in a peaceful grave by the side of her late husband. Her funeral was attended on Tuesday, the 17th, at the Meeting House of the Baptist church at Warwick, and a discourse was preached from 1 Peter i. 3, Elders G. Beebe, Wm. L. Benedict and brother Badger, of Maine, participating in the solemn services of the occasion.

BROTHER BEEBE:—As the notice which I sent you last November, of the death of my beloved father, has not yet appeared in the "Signs," I send you the following, which, if received, I hope you will publish:

DIED—Of dropsy, October 18, 1867, **Dea. James Mitchell,** at his residence in Lee county, Alabama, in the 74th year of his age. He had been blessed with a strong constitution and general good health through life, until about eight years before his death, from which time he suffered greatly, and often fervently prayed, if it was the Lord's will, that he might depart from the world and be with Jesus. The history of his religious course and of the dealings of the Lord with him are rather extraordinary, and would doubtless be of interest to many, but cannot be given in a notice of this kind. He was well read in the scriptures and a strong advocate for Arminianism, believing firmly that he was doing God's service to oppose the Old Order of Baptists and their doctrine until 1843, when it was made abundantly manifest that the Lord gave him a new heart, by which he had a new understanding, new desires and new joys, and after many supplications to God for him and other relatives, I had the unspeakable satisfaction on the 4th Sunday in August, 1843, of seeing my father, my mother and my wife buried with Christ by baptism and received in full fellowship with the church at Mt. Olive, where he continued a devoted and orderly member until the day of his death. In 1844 he was chosen by the church and set apart by ordination to the office of Deacon, which he satisfactorily filled so long as he was able. For many months before his death his sufferings were great, and his greatest comfort and relief seemed to be in anticipation of soon being released and being with the Lord. Upon this subject he talked with great familiarity and delight. May the Lord give us all, as relations according to the flesh, and as kindred in Christ, resignations to his will, and at last receive us to glory through Jesus Christ.

W. M. MITCHELL.

OPELIKA ALA., March 4, 1868.

MONIES RECEIVED FOR "THE EDITORIAL."

Mary P Cook, Ark	2 50
Benj. Scott, N. Y	2 30
David Thompson, Va	2 30
J C Wilkison, Miss	2 30
Francis E Clark, Maine	2 30
John Vaughn, N. C	2 30
Dea M Sutton, N. Y	2 00
Sullivan S Place, Ohio	2 30
Eld D W Patman, Ga	2 30
Total	$20 60

Subscription Receipts.

New York.—John Parkinson 2, Abraham Horn 2, Catharine Relyea 2, Wm White 2, Mrs A Canfield 2, ... $10 00
Maine.—O G Clark, ... 2 00
New Jersey.—Samuel Leigh, ... 3 00
Pennsylvania:—Eld Jos Correll 2 00
Maryland.—Elijah Adkins 2, Hosea Henry 2, Mrs S Poteet 2, ... 6 00
Virginia.—David Thompson 4, Mrs Nancy Johnson 1, Ellis Mears 1 ..... 6 00
Mississippi.—Thos W Rowland 2, J C Wilkinson 5, ... 7 00
Georgia:—Eld Wm L Beebe 1, Eld D W Patman 2, ... 7 00
North Carolina.—Dr W B Ricks 6 50
Alabama.—J C Hanson 2 00
Oregon.—Isaac Blanton 6 50, M. Larkins 4, ... 10 50
Washington Territory.—R H Espy 2 00
Ohio:—Eld L Seitz 4 00
Michigan:—Peter Hess 2 00
Illinois:—L H Bradbury 2, George West 2, Dennis Olehy 2, C Pulman 10, Mrs R M Seymour 2, Mrs E A Hipp 4, 22 00
Missouri.—Massa Mathews 1, John Clevenger 4, John T Murdock 4, Anthony Graves 2, ... 11 00
Iowa:— Hiram Lucas 4, H Stringfellow 3 ..... 7 00
Kentucky:—B Farmer 2, Eld W A Bowden 4 50 ..... 6 50
Canada West:—Jas Campbell 4 00
Total $120 50

Associational Notices.

BALTIMORE.—Will hold its next annual meeting with the Ebenezer Baptist Church, in the city of Baltimore, Md., commencing on Wednesday before the third Sunday in **May**, 1868, at 10 o'clock, a. m.

Such at least is the time as stated in their last Minutes; but as there will be five Sundays in May, that appointment will, unless changed, be two weeks earlier than the meeting of the next association in course.

DELAWARE.—Will be held with the Welch Tract Church, on Wednesday before the fifth and last Sunday in May, 1868, at 10 o'clock, a. m.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

THE O. S. B. CONFERENCE OF NORTHERN N. Y.—Will be held with the church at Riker's Hollow, Steuben Co., N. Y., to begin on Saturday, June 20, 1868, at 10 o'clock a. m., and continue until Monday evening following.

ERIE RAILWAY.

BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Exprees Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leechman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., APRIL 15, 1868. NO. 8.

Samuel McCall Tunes

POETRY.

BUT I AM POOR AND NEEDY.

Helpless, and destitute, and poor,
O Lord, I look to thee;
Turn not a beggar from thy door,
Who craves thy mercy free.

My iniquities still prevail,
But Jesus is the same;
His righteousness can never fail;
I plead his sacred name.

For his dear sake my soul renew;
O for a sacred shower
Of heavenly rain, or Hermon's dew
Of unction and of power.

MYSELF.

Dark my mind, and unbelieving,
Anxious, restless, full of fear;
At the past and present grieving,
Distant troubles bringing near.

Like a shadow, life is fleeting;
Feeble is my house of clay;
On it wintry storms are beating,
Tending to its last decay.

Burden'd oft with sin and sorrow,
To a throne of grace I go;
But, alas! the coming morrow,
Undiminish'd finds my wo.

God his face of love is hiding,
Darkness veils his awful throne,
And the solemn voice of chiding
Is the voice I hear alone.

Shall I, then, with heart desponding,
Cease before that throne to bend,
And to Satan's wiles responding,
Strength to his temptations lend?

Would this moment saw me dying,
Waiting at that throne for peace,
Rather than my heart stop crying,
Or its feeble praise should cease.

Feeble ever, and unstable,
In myself I ne'er confide;
But, Lord Jesus, thou art able
Still to keep me near thy side.

Health and peace my soul refuses,
From all sources here below;
From thy wounds, dear Lord, and bruises,
All my hopes of comfort flow.

Deign, then, Lord, again to hear me,
Be my tower, shield and sun;
Let thy presence guard and cheer me,
While the race of life I run.

From my breast vouchsafe to banish,
Darkness, unbelief and sighs;
Bid the gloom of night to vanish,
And the star of hope to rise;

Let no evil thing delight me,
While life's journey I pursue;
Nor the face of death affright me,
When the grave is full in view.

Draw me, Lord, and keep me near thee,
Raise my heart to things above;
And when dying, let me hear thee
Speak in accents fraught with love.

CORRESPONDENCE.

PREDESTINATION.

SALISBURY, Md., March, 1868.

This word is only used in the scriptures with reference to the saints. (See Rom. viii. 29; Eph. i. 5, 11. It has, however, been used by men to represent the doctrine of God's eternal purpose and decrees, as extending to all things and all events. It is of that doctrine that I now wish to speak; and whether "predestination" is the proper word by which to denominate it, it will not be necessary now to enquire. I do not expect to discuss the subject methodically, nor to refer to all the scriptures that I regard as sustaining the doctrine; but my object is to present some of the considerations that have appeared conclusive to me upon the subject, with my experience of comfort through them, hoping that others may through them see in the doctrine of predestination the foundation of much content and comfort which they have enjoyed.

As I believe it is clearly set forth in the scriptures that whatever transpires in time is because of, and in accordance with, the eternal decrees of God, so I believe it is taught in the experience of every child of grace. Some for whom we have confidence that they have received a good hope through grace, sometimes tell us that they do not believe this doctrine. Nevertheless I feel sure their experience is not destitute of the knowledge of it; and, through the administration of the word, their "pure minds" are to be "stirred up by way of remembrance" of the teaching they have received, that they may believe it. Nebuchadnezzar could neither remember the dream which God had given him nor the interpretation thereof, but I do not suppose he had any doubts when Daniel repeated it to him, that he had truly told him both the dream and its meaning. It is often the case with the children of God, as it was with Nebuchadnezzar, that they do not know their own experience, or that it is from God, until the minister of Christ, through the unfolding of the scriptures, shows them both the dream and interpretation. If they had had no dream, no experience, his ministry would be without profit to them, but such as have been taught of the Lord believe by the teaching of the servant of Christ. When Paul says, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man?" I do not understand him to teach that Paul and Apollos gave to them the knowledge of Christ, or were instruments in bringing them from death to life; but that every man unto whom God had given life, or, which is the same thing, a knowledge of himself and of his Son Jesus Christ, received instruction through their ministry of the word and doctrine as to his own experience, and so believed that word and doctrine which is shown to be the ground of the hope he has received.

The true believer is not he whose natural mind assents to the doctrine of the bible because it appears to him a plausible and harmonious system, which it gratifies his intellectual pride to defend; but he who sees it as necessary to his own hope of salvation. Such an one will not turn from it. Should he ever be persuaded by fear or favor to deny it in word, that word of denial will be contradicted from within, as was the case with Peter when he denied knowing Jesus.

The follower of Jesus is taught to say in his prayer, "Thy will be done;" and this we do say in spirit, though we so often question whether we possess that submissive spirit. Let the doubting one look inward and recall his soul's experience upon this subject. Has he not daily been brought to bow in humble submission to the dealings of an all-powerful God with him? You have had your worldly designs crossed often, sometimes through the cruelty or injustice of others. You have submitted to what you could not help, and have said, "Thy will be done." You have had hopes of improvement in yourself, and have made resolutions, and formed plans, for making your heart and your life better. Your gourds have been blasted, and you have been bowed down in the dust of humiliation. Here, too, you have said, "Thy will be done." This was the hardest of all, to give yourself up to be only a poor, helpless sinner, with no power to make yourself better; but you were brought to it, and in this giving up you yielded yourself to the will of God—to the will of a sovereign God. In thus yielding yourself, in thus saying, "Thy will be done," there came to you, away down in that lowest part of the valley of humiliation, a sweet comfort and peace, and you were glad that you had no merit of your own, for the joy you received in seeing your all in Christ, and in giving him all the praise. If it were not true that in spirit you had said, Thy will be done, then through your submission you would have come to despair, as the wicked shall when God brings them down. But through it you found hope, and you still trust in the Lord. Did you doubt then, and do you doubt now, that God's hand was in all your leading; that, as blind, he led you in a way you knew not, to bring you to Jesus? "It is not in man that walketh to direct his steps."

Now in the use of this prayer, "Thy will be done," is included a recognition of God's predestination. We recognize him as a Sovereign God. We know that he is infinite; therefore we are sure that nothing can occur counter to his will. It will not satisfy us to say merely that he overrules all things for his glory, though they were not decreed by him. So far back as we can go in our thoughts of him, still his sovereignty and omnipotence must reach farther back. We cannot rest even in the thought that he foreknew all things, while yet he did not decree them, for that would suggest another power beyond his. As a Sovereign he must have purposed and decreed in regard to all things. If anything should occur that he did not decree, was it according to his will? Foreseeing it, would he like to have prevented it? Such questions show that he must have eternally ordered that all things should be just as they shall be, or that he is not infinite. And so the scriptures declare, in accordance with what we feel must be the case. "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 6, 10, 11.

This about the "ravenous bird," (Cyrus) calls our attention to the troublesome point upon this subject: God's predestination or decree concerning evil. Some will acknowledge that predestination is a bible doctrine, but they cannot allow the qualifying word, absolute, to be placed before it, for that would extend it to

all things, and of course cover the evil. And why do any of the saints pause and stumble at this? Because it is not taught in the bible? Certainly not, as we shall presently show by a few scriptures, which indeed need not be mentioned, as all are familiar with them. Because it is not in accordance with the character of God as a Sovereign? No; for a sovereign causes his will to be executed so far as he has power. He commands and it is done. Because they themselves have not secretly been comforted by the revelation of such a God of predestination? Let each one examine his own experience, and answer. Why, then, do we say aught against this doctrine? Let Paul answer: "Thou wilt say, then, Why doth he yet find fault, for who hath resisted his will?" Here I think the apostle has presented all the reason of our objections. This is the objection which the natural man makes, and when the saints oppose, or profess not to receive, this doctrine, it is through fear of man, their own natural minds included. They are jealous of the character of the God they believe in, and because they cannot answer the question of the world, "Why doth he yet find fault, for who hath resisted his will?" they yield the point for fear, instead of boldly contending for what God has said of himself, and replying, "Nay, but O man, who art thou that repliest against God"? They are not called upon to defend the character of God, or justify him in the sight of the world. He will terribly defend his own character against the aspersions of all who reply against his word. Upon this subject we are often afraid to acknowledge before the world as our doctrine, that which in many a time of trouble has been our only stay. When we have met with heavy affliction at the hands of wicked men, have we not been comforted with the thought that God was over all, and that his will was but being carried out for our good. Cannot he who is burned at the stake look confidingly up to God, and say, Thy will be done? Because the actions of our persecutors are wicked, do we therefore regard them as having taken place contrary to God's decree? In that case we should be in a miserable condition, and could hardly rest upon the assurance that "All things work together for good to them who love God, to them who are the called according to his purpose." But David, while he prayed for deliverance from wicked men, recognizes them as God's hand and sword. Psa. xvii. 13. Pharaoh was raised up for a purpose, and for that purpose God hardened his heart. There was a time when I was anxious to have this explained so that God's character should be vindicated from the charge of injustice, and I studied greedily all the theories about God's decrees to permit, and decrees to direct, and was constantly in confusion of mind lest some should think that I believed that God absolutely decreed evil. But my mind is now, I thank God, at rest here. I am willing to take the word, and let God be his own interpreter. "He has mercy upon whom he will have mercy, and whom he will he hardeneth." If he had wanted us to understand that there was some reluctance on his part in regard to the existence of evil, but that it must be, notwithstanding his will, we should have been told so. Those who with wicked hands crucified our Savior, did so in accordance with the *determinate counsel* and foreknowledge of God. Acts ii. 23, and iv. 28. God created both light and darkness, both peace and evil. Isa. xlv. 7. He expressly called Cyrus to execute his will as a ravenous bird. "Out of the mouth of the Most High proceedeth not evil and good." "Is there evil in a city, and the Lord hath not done it?"—Sam. iii. 38.

But, says the fearful one, this will not do. You ought not to be so free in quoting such scriptures. It will harm the cause, and it will cause the weak to stumble, by making them think that they could not help sinning, and therefore they are not very much to blame. Is it any wonder that the carnal professor says, This doctrine is not profitable to teach publicly, when even the saint seems to fear about it? But whom does he fear? Not God, but man. While the Lord through the prophet Isaiah announces and dwells upon this doctrine, he says, "I, even I, am he that comforteth you; who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass; and forgetest the Lord, thy Maker, that stretched forth the heavens, and laid the foundations of the earth?"—Isaiah li. 12, 13. Paul was very bold. "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why am I also yet judged as a sinner?" Here are the objections and questions of men, and in expressing them Paul speaks as a man. Then he refers to the conclusion which men come to, and which they have put into a slanderous report concerning the saints. "Let us do evil that good may come." Does he begin to be troubled at this, and explain that the doctrine does not have such a tendency? No, but with sublime trust in God, and holy confidence in the power of his word to enlighten all whom he will enlighten, he merely says of those who thus falsely report, "whose damnation is just," Rom. iii. 5, 6, 7. Observe to what scriptures he alludes in this argument. "As it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Here reference is made to the fifty-first Psalm. David was mourning on account of a great transgression. He does not seem to be troubled with the Arminian fear that he is to be cast off finally on account of a particular sinful action, but this act, or these acts, for these were two heinous sins had so manifested the native corruption of his heart that he was in agony. But he loses sight of the view which the world can take his sin, while he seems alone with God. "Against thee, thee only, have I sinned, and done this evil in thy sight, *that thou mightest be justified when thou speakest, and be clear when thou judgest.*" Before this great affliction, (for the painful and agonizing consciousness of sin is the greatest of affliction,) David may have gone astray, not willing to acknowledge that God was clear in judging him as totally depraved; but now he humbly acknowledges, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The slight change which Paul makes in the words shows us more clearly the doctrine they contain—"that thou mightest overcome when thou art judged." God will so teach his people concerning themselves and himself, that he will overcome all their false judgments of him.

And are we afraid this doctrine will make us rest, and have less trouble on account of our sins, because we think God has ordered our way? I once thought so, but I have suffered too much on account of a sense of my depravity to think so any longer. "Before I was afflicted I went astray; but now have I kept thy word." Did David feel less anguish because he believed God had, for a purpose, left him to manifest the corruption of his own nature? When Peter denied his Savior, and was afterwards converted by a look from his dear Lord, are we not expressly told that he remembered the word of Jesus, who had foretold this denial? And must we not conclude that he saw this as a part of the merciful and gracious design of God for the good of himself and his brethren, that he might know where his own strength was, and might be able truly to strengthen them? How could Jesus have foretold what God had not decreed? Yet did Peter weep less bitterly on account of this? Joseph's brethren were assured by him that the wicked act which they meant for evil God meant for good. It was a part of his counsel. But did they sorrow less, and feel less self-condemnation?

We need not be afraid of the doctrine of the bible, lest it should make the sinner less troubled for his sins, and anxious to be clear of them, and to avoid evil. When God shows one his sins, that one will be overwhelmed with sorrow, and nothing can prevent it. And at every new manifestation of his depravity, new waves of sorrow will roll in upon his soul, causing him to cry, "O wretched man that I am." And only a hope of deliverance through Jesus Christ our Lord will give him any comfort and rest from trouble.

Is there any one of God's people who doubts the truth of what Job says? "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass."—Job. xiv. 5. Paul also bears testimony to the same truth, saying that God "hath determined the times before appointed, and the bounds of their habitation," (Acts xvii. 26); and this he says concerning all nations of men. Is there one who does not believe that the time and manner of his departure from this world is fixed with God? How else could he have rest and confidence in God? If, then, we fall by the hand of an assassin, why should we fear to declare our firm confidence that it is in accordance with the counsel of God? Again let us enquire, of all the objections that arise in our minds against this doctrine that God has absolutely decreed concerning all things, is there one that rests upon the belief that it is not taught in the bible? For instance, do we say, "It cannot be that God raised Pharaoh up and hardened his heart for the fulfillment of his own eternal purpose, because it is not so declared in the bible? God cannot have decreed that Hazael should do the wicked things which the prophet foretold him he would do, for we do not learn so from the bible? It cannot have been the determinate counsel of God that Joseph's brethren should wickedly sell him as a servant, or that wicked men should crucify the Savior, because the scriptures do not say so?" Is that the reason given in our minds for objecting? Do we not rather say, "God cannot have decreed these things, for it would make him the author of sin;" or "he would be unrighteous to take vengeance;" or "else why are we yet counted as sinners;" or "it would be right then to do evil that good might come;" or "why then should we find fault, for who hath resisted his will"? Paul has presented all the reasons we can possibly give for our objections in Rom. iii. 5–8, and ix. 19. Let us contemplate them carefully, with the manner in which he disposes of them.

Are not some of us almost afraid to repeat some things which the scriptures say on this subject, lest men, who know not God, should form an idea that we are worshiping an unjust or cruel God? We had better pay more attention to what God has said of himself, and less to what men may think.

The Psalmist says, "Thou art my hiding place." Now could we find him a hiding place, while in the midst of tumult and confusion here, and

suffering persecution, and all manner of worldly affliction, if he had not revealed himself to us as a God who controls all things by the word of his power? It is this that enables us to rest under the shadow of his wing. Behemoth is fearful. "He trusteth that he can draw up Jordan into his mouth," and "he causeth the drink of the thirsty to fail." But we are assured that "he who made him can make his sword to approach unto him."—Job. xl. 19, 23, Isa. xxxii. 6. Leviathan is terrible. "When he raiseth up himself the mighty are afraid." All the children of pride are his subjects, and his spirit works in them. Job xli. 25, 34, Eph. ii. 2. But God made him. "His hand hath formed the crooked serpent."—Job xxvi. 13. "There is that leviathan whom thou hast made to play therein."—Psa. civ. 26. "And I have created the waster to destroy."—Isa. liv. 16. "Now the serpent was more subtle than any beast of the field which the Lord God had made."—Gen. iii. 1. We have not the battle to fight in which he is to be destroyed. He would not mind our sword or spear or dart. "The arrow cannot make him flee." "He laugheth at the shaking of a spear." The battle has been fought by one able to destroy him. "In that day the Lord with his great and sore and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. xxvii. 1. Michael, the archangel, our Prince, contended with the devil. The battle was fought in the wilderness, where the devil had his abode to worry the children; yet again it is said to have been in heaven—the Jewish church. That old serpent, which is the devil, and Satan, was cast out and destroyed. Heb. ii. 14, Rev. xii. 7-9. Now we are commanded with Job, "Lay thine head upon him, remember the battle, do no more."—Job xli. 8. For "we are more than conquerors through him that hath loved us." "God giveth us the victory through Jesus Christ our Lord." In all this we do not realize such safety as is represented by a "pavilion," (Psa. xxxi. 20,) by a "strong tower," a "fortress," a "rock of defence," a "city of refuge," a "high tower," "chambers" of repose? "The Lord is on my side, I will not fear; what man can do unto me?"—Psa. cxviii. 6. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" "Though an host should encamp against me, my heart shall net fear." "For in time of trouble he shall hide me in his pavilion."—Psa. xxvii. "In God I have put my trust; I will not fear what flesh can do unto me."—Psa. lvi. 4, 11. "Fret not thyself because of evil doers."—Psa. xxxvii. 1. Why all this confidence? Because we know that God's eternal counsel shall prevail; that the waves of rebellion shall come so far as he has appointed, and no farther; that the wrath of man shall praise him, and the remainder he will restrain; that kings of the earth do his bidding; that he sets up and pulls down whom he will, and "does according to his will in the army of heaven, and among the inhabitants of the earth." "He is a great King over all the earth," (Psa. xlvii. 2, 7, 8,) and, of course, as King, his counsel prevails; "he reigneth over the heathen." "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"—Sam. iii. 37. This covers the subject. The prophet does not say merely that the Lord *permitted* it, but he *commands*. But as this teaching runs through all the bible, I will here pause in my reference to particular scriptures.

One thought more. God inhabits eternity. There is no future with him. All time is present before him, is merely his creature. When we think, therefore, of things being future with him, and of their coming to pass against his wish or will, we think of him as a man. Thou thoughtest I was altogether such an one as thyself. Psa. l. 21.

Again let us ask ourselves, if any of us feel any opposition to this doctrine that God decreed in eternity whatsoever transpires in time, is that opposition simply because we do not find it taught in the scriptures, or is it because we do not want to find it taught there?

SILAS H. DURAND.

Mt. Gilead, Ky., March 1, 1868.

Dear Brother Beebe:—It is a long time since I have written you, except on business. For some time a consciousness of my unworthiness, and my inability to write to the edification of the saints, and knowing, as I do, that there are those who can write to the comfort and instruction of the children of the kingdom, is the reason why my pen has so long remained idle, so far at least as to writing for the "Signs of the Times." True, I have written some in private correspondence. Now with your permission, I will address, through your columns, the dear brethren scattered abroad throughout the States and the Canadas.

Dear brethren in the Lord, the signs of the present times around us seem portentious and gloomy, both in regard to our temporal and religious concerns. How long our liberties to worship God openly, according to his word, and to the dictates of our consciences, none but God can know. How long before the time when none will be permitted to buy or sell, unless they receive the mark of the beast, or the number of his name in their foreheads, or their hands, or how long before a legally established form of religion will be forced upon us, and all will be required to conform to it, we cannot tell. But amidst all the fearful indications of the present darkness, we have set to our seal that God is true, and we have this consolation, God himself has said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." The truth of the declaration that the carnal mind is enmity against God, that it is not subject to the law of God, neither indeed can be, has always been verified, in the open opposition of carnal men, against the righteous government of God. They prove by their works that they will not have this Man, Christ Jesus, to rule over them. In view of this great fact, taught by the apostle, of the enmity of the human heart against God and holiness, how futile are all the efforts of men to christianize the world. If the leopard can change his spots, and the Ethiopian his skin, then may they also do good who are accustomed to do evil."—Jer. xiii. 23. Again, the great apostle to the Gentiles declares that "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." That is, they are only discerned by the spirit. And "What man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the spirit of God." Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." "So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. And if Christ be in you, the body is dead, because of sin; but the Spirit is life because of righteousness." The apostle is very careful to draw the line of demarkation between the flesh and the spirit, and in showing what it is that leads the saints into the mysteries of the kingdom, and reveals the things of the Spirit to the humble, trembling followers of Christ. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. But how different from these are the fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. Now I ask my brethren, Have we not in us two sources from whence proceeds these opposite kinds of fruit? Solve the question in your own hearts; I will take the apostle's testimony: "So then with the mind I myself serve the law of God." "To be spiritually minded is life and peace." Allow me to ask the apostle Paul, Is it with the mind of the *old man* that you serve the law of God? He has already said, "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be. But is there another mind with which we can and do serve the law of God? Yes: we have the mind of Christ. Now, to my mind, that point is settled. *But with the flesh, the law of sin.* But what is here meant by the flesh? "That which is born of the flesh, is flesh." I ask now, Are not all natural men endued with mind, body and spirit, as developed by their natural birth? This I presume no one will deny. Is this natural spirit the spirit that is born of God, in the new birth? I answer emphatically, No. The spirit which is born of the Spirit, is that by which christians are led to know the truth, and enabled to see the kingdom of God. And as many as are led by it, they are the sons of God. To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal (or fleshly) mind is enmity, &c. This follows immediately after showing that christians have these two minds, the carnal and the spiritual, and that it is with this spiritual mind that the apostle himself served the law of God; that with the flesh (fleshly mind) he served the law of sin.

In the new birth what is developed? Something is born; what is it? It is a living child, and that child is born not of blood, (as the old fleshly nature was) nor of the will of the flesh, nor of the will of man; but of God." God is a Spirit, then that which is born of God is spirit, and must be heavenly and spiritual. This birth developes in a ransomed sinner the implantation of eternal divine life. This life is light, and this light is life, and it makes manifest to the sinner to whom it is given his lost and helpless condition, and causes mourning and lamentation, so that he is made to cry, Lord, I am vile and undone. Be merciful to me. Lord, save, I perish. By the light of this life he sees his sins rising to his view like mountains; and thus he is led along until in due time Jesus is revealed to him as the way, and the truth and the life, and in rapture he cries:

"This is the way I long have sought,
And mourned because I found it not."

"This is the record, that God hath given to us eternal life, and this life is in his Son." When this life is given to us, it is not disembodied life; but Jesus is still the embodiment of it; for He that hath the Son, hath life; and he that hath not the Son, hath not life. Christ is in them the hope of glory. I have tried to show that it is the child of God and heir of glory that is developed in the new birth. For "the children of

the flesh, these are not the children of God; but the children of promise are accounted for the seed." Now comes in this text: "Forasmuch as the children are partakers of flesh and blood." Some have supposed that the children partook of flesh and blood in Adam; but I do not so understand it. Christ is always the embodiment of his seed; "And this life (or seed) is in his Son. It was not given to us in the earthly Adam. But when we speak of the saints, as christians here in the flesh, we speak of them as compound beings, composed of both flesh and spirit. It was in their fleshly nature they all like sheep went astray, wherefore it behooved Christ to be made like his brethren in all things, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for their sins. The legal relation which Christ sustained to his people while they were in their sins and under the dominion of sin, was that of a shepherd to his sheep; and as such he had a perfect right to redeem them, by paying all the demands which law and justice held against them. As a husband he was legally bound to pay her debts. Hence, when a poor sinner feels that he is ten thousand talents in debt, let him know that Jesus has paid the utmost farthing, and henceforth the law has no farther claim. Jesus came to save his people from their sins. We perceive therefore that his people were sinners of Adam's race, fallen, polluted sinners. Not, as I once heard a professed Baptist, charge us with holding that Jesus came to save "eternal created spirits." But I say emphatically, he came to save sinners of Adam's race, whom God had predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. And they receive the spirit of adoption when quickened by the spirit from the dead. And from the time they receive the spirit of adoption, they wait for the adoption, to wit: the redemption of the body, when this mortal shall put on immortality, and this corruptible shall put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up of victory. When we shall attain unto the adoption, itself, to wit: the redemption of our body; when our bodies shall have been sown in weakness and raised in power; sown in dishonor and raised in glory; sown a natural body, but raised a spiritual body; then shall they receive the adoption to which they are predestinated, and then shall they be forever with the Lord. All will then be spirit and life, and all be perfectly harmonious in placing the royal diadem of glory upon the head of him that has loved us, and gave himself for us. These, brother Beebe, are some of my views. If I am wrong, I hope brethren will correct me in that way which shall be approved of God. May his blessings rest upon you, my dear brother, and on all who are of the household of faith.

J. H. WALLINGFORD.

NEAR OWENTON, Ky., March 6, 1868.

BROTHER BEEBE:—Through the solicitation of some friends, who perhaps are a little partial, I have consented to write a short article for our highly prized little messenger, the "Signs of the Times." Of course, I would be gratified to know, if I could, that I had been enabled to administer even "a cup of cold water" to one of the "little ones" in the name of a disciple. But I do see so dimly through this dark vail of the flesh, the ineffible glories of our blessed Redeemer, that I fear that I shall fail; yet I know that the glory of our Lord, as it once appeared to me in the text, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life," caused me to "rejoice with trembling;" and I think if I comfort the children of God, it must be done through the comfort wherewith I have been comforted of God. For he is the God of all comfort. But comfort implies distress. In vain you present to the "dead in sin" the riches of divine grace. He, to the carnal mind, appears as a root out of dry ground, there is no form nor comliness, and where they see him there is no beauty that they should desire him. But to "you, therefore, which believe, he is precious. Sitting to their seal that God is true, overcoming when he judges, and justified in all his sayings, they recognize in Jesus, by faith, "the way, the truth and the life." How forcible the language of the author and finisher of the faith of God's people, when he said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear." "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." For the Lord is our defence, and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people." The spirit of Christ is here testifying of his glory, and we think we may safely say that, in the absence of this witness, that glory has never been seen. "Whosoever believeth on the Son of God hath the witness in himself. The child of God ought to think of himself as something which ought to be denied. "Let him deny himself." Why? Because he is a sinner. Where was it that Paul said, "To save sinners, of whom I am chief?" Was it when he was dead in sin, or was it after God, who is rich in mercy, for his great love wherewith he loved him, had quickened him together with Christ, and had raised him up, and made him sit in heavenly places? Did Paul find as little in himself of which to glorify as the very weakest of saints? The light of God's grace has enabled that little one to see its littleness and the mightiness of Jesus; that poor one to see his poverty and source of the riches—the unsearchable riches of Christ; that weak one to see and feel his weakness, and something of that mighty power, "the arm of the Lord," stretched out, reaching down to the "bars of death," the "gates of hell," and plucking the "brands from the burning." The poor child finds a world in his heart, which he is utterly unable to overcome; an enemy much too powerful for him. But "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And why? Because it is the faith of the Son of God. The unbelief of the sinner shows his great ignorance both of truth and its evidence; for "Faith is the evidence of things not seen," and is the "substance of things hoped for." It is the "fruit of the Spirit," which spirit is life. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." But, says some, I have no doubt upon the subject of the all-sufficiency of Jesus to save his people from their sins, but am I one of them? Well, dear one, I think I understand you. You want clearer testimony that you are a child of God. You will not receive the testimony of those whom you believe to be christians, you want it directly from God. Well, you say that you have no doubt upon the subject of the all-sufficiency of Christ to save his people from their sins. Upon what evidence is this your faith founded? Did not he, in whose power to save, you have expressed such confidence, say, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent?" But perhaps you wish to have the old man adopted into the family. Be patient, dear one, groan in spirit a little longer, "waiting for the adoption, to wit: the redemption of our body." "For if the spirit of him that raised up our Lord Jesus dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." "He suffered for sin, the just for the unjust, that he might bring us to God." Would you reject the fellowship of his sufferings, when it is said, "If ye suffer with him ye shall also reign with him"?

May the Lord bless you, my dear brother. Yours truly,

J. M. THEOBALD.

WARWICK, N. Y., January 10th, 1868.

DEAR BROTHER BEEBE:—Some time since while at an Old School Meeting, a sister who was present, requested me to give my views through the "Signs" upon a text of scripture. She said she had made the same request of one or two ministering brethren, but they had not complied, and the text was one of which she had for some time desired an explanation. Feeling almost painfully my inability to present what I think the text is designed to teach, I will nevertheless make the attempt. The following are the words of the text. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." Heb. vi. 1–3.

The epistle to the Hebrews is second to none of the inspired writings in its divine and lofty teachings, and in the rich and varied character of its instructions to the children of grace. While it sets forth in strains of inspired eloquence, the sovereignty of God, his power, wisdom, grace and goodness, it presents with great clearness and force the equal claims of the Son of God, to reverence, worship and adoration; conclusively proving that in him, all the fullness of the Godhead dwelt. God himself bears testimony to the glorious truth. "For when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." The eternity of his kingdom, and the durability of his throne, are also clearly brought to view, in connection with his power as the Creator of the world, who in the beginning laid the foundation of the earth, and whose hands formed the heavens. And as the Creator is superior to, and far above the things which are created, the apostle shows that "they shall perish; but the Creator still remains; they must be folded up, and shall be changed, but the Maker is the same, and his years shall not fail." The apostle declares these to be things to which we ought to give the more earnest heed, lest at any time we should let them slip; and shows the consequences which must ensue if we neglect so great salvation. It would require far more time and space than can be afforded, to dwell upon the intervening chapters, wherein is set forth the Mediatorial character of the Lord Jesus Christ, the superiority of his priesthood to that of Aaron, for the priests under the law were made without an oath, but he

was called of God, a high priest after the order of Melchizedec and his priesthood confirmed by the oath of God. The superiority of the priesthood of Christ, presents most beautifully the greater glory of his kingdom, over that of the legal dispensation, presided over by Moses, and the religious rites and ceremonies of which were administered by the Levitical priesthood. Near the close of the fifth chapter the apostle reproves his Hebrew brethren for the little progress they had made in the knowledge of the first principles of the oracles of God, and declares that they have need to be taught these things again. But in the sixth chapter, he speaks of leaving these principles. I do not understand him here as proposing to abandon or forsake these principles in any respect, but as he had already proved them to be fixed principles, lying at the very foundation of the believer's faith, it would be neither profitable or advisable to dwell upon them, to the exclusion of other and equally important principles of divine truth, or which appears highly probable, to the contemplation of the order of the house of God and to the conversation and deportment of the children of grace, as the subjects of the Redeemer's kingdom. In acquiring an education, the pupil must learn the alphabet, and from thence he may go on through the various branches of science and literature, but in all his future progress, he must make use of the first lesson he ever learned. So also in mathematics, the pupil must first learn the names of the figures, and how to enumerate and combine them in their most elementary forms, but these elementary principles extend through all his future studies and acquirements, and without a knowledge of them he could never go on to perfection, in any of the higher branches.

I once heard a minister represent the doctrine of the "new birth," as the A B C of the christian religion. And it certainly may be so considered, for "Except a man be born again, he cannot see the kingdom of God." And yet this glorious and sublime principle of the doctrine of Christ, is one which we leave, but do not forsake as we go on unto perfection; not laying again the foundation of repentance from dead works, &c.

Much has been written upon repentance and faith, and upon their order and precedency in the christian polity. But without attempting to review the arguments which may have been advanced, or indeed going in any speculations of my own, I would say, that when John the Baptist began his ministry, his preaching was, "Repent, for the kingdom of heaven is at hand:" and when our Lord sent forth his disciples, it was to make the same proclamation.—Matt. iii. 2, and x, 7.

Paul in his last interview with the Elders of the church at Ephesus, in setting forth the manner of his ministry amongst them, testified both to the Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. The works and sacrifices under the law, were but dead, not being performed or offered in faith, consequently they were rejected; they, as well as those who offered them.—Isa. ii. 13–15. Heb. iii. 18, 19.

It must be borne in mind that the brethren to whom the apostle was writing, were Hebrews, who had been brought up under the law, and its teachings imparted to them, and it is but reasonable to conclude that many of the traditions which they had received, clung to them with great tenacity. Under the law their sacrifices inspired awe and fear, and their feasts were occasions of great rejoicing. Thus the Hebrew disciples may have been led to suppose that under the gospel dispensation they would experience something answerable; or even emotions of a more exalted character. When convicted of sin, and laboring to answer the demands of the law of God, all our strivings bring us under more fearful condemnation; thus proving to be dead works, as they are the result of fear, and not the works of faith. And yet when delivered from the condemnation of the law, and made to rejoice in the salvation of God through faith in our Lord Jesus Christ, how frequently the believer tries to bring back his convictions, and almost fears to trust the reality of his senses. Could he accomplish this, however, it would be but laying again the foundation of repentance from dead works, and of faith toward God; but not toward Christ as his atoning sacrifice. In all our strivings after perfection while under the law, there is a species of faith toward God, but it is like the zeal of the Jews, not according to knowledge. We *know* there is a God, a great and dreadful God, and his throne is the throne of judgment, but not to us the throne of grace. When we look back upon that time, we feel the force of the language of the Poet.

"Once 'twas a seat of dreadful wrath,
And shot devouring flame;
On God appeared consuming fire,
And vengeance was his name."

Our faith, such as it was, was mixed with fear, but the love of God shed abroad in the soul through our Lord Jesus Christ, is that "perfect love which casteth out fear. Of the doctrine of baptisms." Under the law there were gifts and sacrifices, as well as divers washings and carnal ordinances, but they all "could not make him that did the service perfect, as pertaining to the conscience," but doubtless they satisfied the conscience for the time being; but in them there was a remembrance of sins every year.—Heb. x. 3. When brought from the condemnation of the law into the liberty wherewith Christ makes his people free, and permitted to follow their Lord in the glorious ordinance of baptism, the Hebrew brethren perhaps, like the children of God generally, supposed that now all would be peace and joy, and they went on their way rejoicing. But the road that leads to the "mount of God" is a thorny one, and as the brethren had experienced such joy, in believing and in walking in the paths of obedience, it was but natural that judging from their former experience of their doings under the ceremonial law, and the satisfactory results to themselves, they may have reasoned, that to be baptized again would bring back the joys they felt when "first they knew the Lord." But the apostle enjoins upon them the duty of leaving this principle of doctrine as well as those of laying on of hands, (perhaps on being received into the church, and it may be equivalent to giving the hand of fellowship) of the resurrection of the dead and of general judgment. If he meant to enjoin upon them to leave these principles of the doctrine of Christ as now essential, it would contradict what he has so clearly taught in his other epistles. For touching of the resurrection he says, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain, ye are yet in your sins." Faith in a risen, exalted and reigning Savior fills the heart of the believer with joy, that is inexpressible and full of glory, and all his desire is "that he may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," if by any means he might attain to the resurrection of the dead. As says the apostle, "Not as though I had already attained, *either already were perfect*, but I follow after, if that I may apprehend that, for which I also am apprehended of the Lord Jesus."—Phil. iii. 10–12.

Enough has been said to prove the importance of these principles of the doctrine of Christ, but in going on unto perfection, it is not enough to simply believe them, but faith must produce its legitimate fruit in the lives of the saints, not to make the *flesh perfect*, but that believers may grow in grace, and in the knowledge of God, and of our Lord and Savior Jesus Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the statute of the fullness of Christ.—Eph. iv. 13.

Some plain rules are given in the word of God respecting the promotion of this growth in the children of grace. Says the apostle Peter, "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." With what a noble christian resolution, and yet with what humility and manifest dependence upon God, does the apostle add, "And this will we do, if God permit." Presumption and unbelief, are both disclaimed in this declaration of the apostle, but faith, and hope and constancy are clearly expressed; together with confidence in the promises of God. May the dear children of God "arm themselves with the same mind," and forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark of the high calling of God in Christ Jesus." "Let us therefore as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this to you."

In weakness and fear and in much trembling, Your brother in the gospel,

WM. L. BENEDICT.

LANESVILLE, Ind., March 26th, 1868.

DEAR BROTHER BEEBE:—I have just received the "Signs" for 15th inst., and I feel that I must write and acknowledge to you the joy and thankfulness I feel from perusing your editorial, which has already been twice read. I am so glad that the Lord by his spirit moved you to write (for so I believe) on the several points stated at the head of this article; for all are of vast interest and importance to the churches and household of faith. What you say upon the "Reserved Rights of Church Members," and the "Independence of Churches," is specially applicable to the churches and members here at the present time, and presents just such instruction, counsel and admonition as they need. May God grant that they will heed it. I feel that we have great cause for encouragement and thanksgiving that you, as our beloved Editor, are thus fearless and faithful in declaring all the counsel of God—"Speaking the Truth in Love." It is with the greatest satisfaction that I see the special attention of yourself and other aged and able watchmen, is being directed to the kingdom of our Lord Jesus Christ, its nature and peculiarities, authority and requirements, laws and order.

I see that the first three communications in this number of our paper are all bearing upon the subject, and they are all able, edifying and strengthening.

The preaching of Phillip the evangelist at the city of Samaria, was of "the things concerning the kingdom of God, and the name of Jesus Christ." Since the introduction of Missionism, Meansism, &c., among the Baptists of the American States, the attention of our ministry and people has been more particularly called to the investigatian and defence of the great principles of the new covenant, until our people have now become pretty generally united, grounded and settled upon the safe and sure basis of salvation by Grace, "without works." But while this is the case, we were not so well instructed, established and united in "the things concerning the *kingdom* of God," which is established in the riches of Grace, and in which Grace reigns. And hence our wily enemies have sought to take advantage of this circumstance, and make inroads among us in this direction. (A certain noted character remarked among us publicly, a year or more ago, that "we were very careful to keep the *front* gate shut, but we left the *back* gate open, and the hogs would come in, and there would be a deal of rooting by and by." We have too late learned that he speaks truly; but how simple we were not to suspect that *he* was "The boar out of the wood that doth waste us.") But this, with all other things, is working together for good to those who love God; for Zion's watchmen are lifting up their voice together, and "speaking of the glory of our Lord's kingdom, and talking of his *power*," and our eyes are being "opened to behold wondrous things out of his law." *The law of Christ*, as King in Zion, as declared by his twelve apostles, is being more fully and clearly presented to all who have spiritual discernment, than ever before, perhaps. And while this is more clearly and interestingly presented to our view the supremacy, stability and excellence of the law of the Lord, which is *perfect*, it is also making manifest those who *do* and those who do *not* love it.

This is "leaving the principles of the doctrine of Christ, and going on unto perfection." And for this all apostolic and ministerial gifts and authority are given "till we all come in the unity of the faith, *and* of the knowledge of the Son of God, unto a *perfect man*."

With contrition, shame and grief, I confess my own shortcomings and disobedience, as well as my slowness to believe and learn; for which I sincerely ask forgiveness of all the saints; but I do, nevertheless, assure them that the uppermost desire of my heart is to bow to the yoke of Christ, and learn of him, whatever I may have to suffer in the flesh. In love, your unworthy brother,

D. BARTLEY.

BLOOMVILLE, O., March 10, 1868.

DEAR BROTHER BEEBE:—The good work of the Lord is still progressing here. At the church meeting of Honey Creek Church, last Saturday, a lad of only thirteen years related his experience, and was received. I had tried to preach from the words, "For ye are all the children of God, by faith in Christ Jesus,' after which a privilege was given to any who might wish to give a relation to the church, of their hope in Christ, and desiring to be baptized and become members with us. When the door was opened for hearing experience, he came towards the pulpit and stood up. I said to him, Monroe, have you come to talk to the church? He said he had, and I told him then to begin with when you first saw yourself a sinner. He said, I saw myself a sinner before God when I was ten years old, and have since that time made many promises to do better, but all my promises I have broken; but of late I have seen myself so great a sinner that I thought I must die, and that God was just if he banished me forever. To-day, while hearing the preaching, I was made to rejoice. This was said with tender emotion of heart, and a lovely glow of countenance. A few questions were asked him, to which he gave satisfactory answers, and he was received for baptism; and on the next day I baptized him in presence of an attentive, solemn congregation. He is but a boy, but God is able to keep him, for the promise of the Shepherd is that he will gather the lambs with his arm, and carry them in his bosom.

Farther, I wish to say to you and all the brethren who have contributed to the "Signs," that I am much interested in reading the communications, especially those written on the subjects of Regeneration, and on the New Birth. The candor and tender regard manifested towards each other, is as it should be among those who are of the household of faith. Brethren Johnson, of Ky., Durand, of Pa., Hume, of Ind., and Vanmeter, of Ill., and the editor, have all written upon the great and glorious work of the Spirit, which seems to be somewhat differently understood: I confidently trust that the brethren will continue to write upon the subject in the same kind spirit and candor, that the minds of the readers may be enlightened. For, one, I believe the subject to be profoundly deep; and to me it looks as though all believers in Christ will be constrained to say, There never were among the sons of men any that were spiritually minded but such as were spiritually born, and all who were spiritually born were spiritually begotten, and it must necessarily be that they are begotten and born of God, as there is but One God and Father of all; who is above all, and through all, and in them all whom God has begotten with the word of truth. Such do not belong to themselves, for they are bought with a price, and are admonished by an apostle to glory God in their body and in their spirit, which are the Lord's. In conclusion, let me say, that To love theLord is better than to know all things.

I remain, as ever, a poor unworthy worm, yet trusting in the power, wisdom and grace of God.

LEWIS SEITZ.

WILDERNESS, March 1, 1868.

DEAR BROTHER BEEBE:—I feel that I cannot close my letter without saying a few words for the "Signs of the Times." They come to me laden with precious fruits. Especially the last number, on opening which, the first that greeted my eyes was the poem on "Praying in the Spirit." There never was a subject that I have been more exercised upon than that of prayer. Ever since I was brought to a knowledge of Christ, it has occasioned trouble as well as comfort. I have had trouble because I did not always kneel in prayers; and yet my most precious seasons have been while sitting. The first prayer I ever offered and the Lord answered, I was sitting on my bed. It was in my affliction the Lord was pleased to call me by his grace: for three weeks I lived on prayer, and oh how precious was the word of God to my hungry soul. I did nothing but ask and receive. But as my health returned, and family cares returned upon me, oh how the enemy came in like a flood, and lifted up his standard against me, to destroy my peace. Then came doubts and darkness, and months of banishment from the presence of the Savior's smiling face. But prayer came to my aid, and such cheering words as these came with power to my troubled heart. "As a prince hast thou power with God, and hast prevailed." This and like precious answers came like balm to a wounded spirit. And never has prayer been more precious to me than when I have been surrounded by my family, when the older members of my family have been talking, and the younger ones playing, then has my heart been lifted up in silent prayer, and at times it has seemed as if the room was filled with the presence of God. If I had time I could write pages on this precious privilege.

But another precious theme I must mention was "Tribulation," in the last paper. We all have more or less of it to endure; but I think there are some of God's chosen ones, who are called to pass through more severe trials than others. It has been my lot to pass through some: and I have been suffered to murmur and repine. I remember at one time when my family cares were such, that it seemed almost impossible for me to get along, at the time I was much afflicted with a cough, I asked in a rebellious spirit, Why it was that I should be so afflicted, when my family cares were so great? In an instant these words came to my mind, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." There never was anything come to me in a more suitable time and place. It has been a sweet portion to me; I have fed upon it for sixteen years. I am still laboring under affliction; and I do not always enjoy the sensible presence of my Savior; yet, to use the words brother William L. Beebe quoted, "Thy rod, and thy staff, they comfort me." Brother William's remarks are beautiful, and especially his closing remarks in which he says, "These thoughts are submitted to the consideration of the little children, who are scattered through this unfriendly wilderness, in the hope that to some of them they may afford a little drop of consolation." As I am alone in this wilderness world, it has afforded me many drops of consolation. I always like brother William's writings, and hope he will write again soon. I was also much pleased with brother Daniel Durand's letter. I do not know why it is that some people's writings sink so much deeper into my soul than other's, unless it is that they drink of the cup nearer the dreggs than others do.

Not long since I wrote you, requesting a reply. Perhaps it was wrong; as you have so much to do; but your editorials have since answered the most of what I desired. Since I wrote you, that horrid stupor has in a measure been removed, and I begin to feel as brother S. H. Durand says in his remarks in the last paper, a humble submission, sweet thankfulness, trembling joy, animating love to God, that I hardly dare to acknowledge, for I am so unworthy to feel it, but it cannot be expressed. With much love to the saints, particularly those who, like myself, are shut out from all christian privileges.

A LONE PILGRIM.

MIDDLETOWN, N. Y., March 18, 1768.

ELDER WM. L. BEEBE:—You will be surprised, my brother, and I fear you may think me rather presuming to write, you being almost a stranger; but please excuse me. I do not want to communicate to you of things you do not know, but *of things you do know*. In your remarks in the "Signs," of Feb. 15, on "Tribulations," if I may indeed hope that I am one of those *little ones*, I can assure you your effort was not in vain. I would not be lengthy, nor am I able to write but a little, but I must just say, for the past three years I have enjoyed but little health. Sometimes for many weeks confined to my bed, and sometimes in much darkness of mind, and sometimes more enjoyment. Through a course of fever I was calm, and peaceful; I thought when I could think; I would rest all on the dear Redeemer, who careth for me; but as I began to recover, to my astonishment at myself, I found from my extreme weakness that I had been brought very low, and had had so little anxiety about my eternal state, and I began to be fearful and gloomy. I had but little hope, and feared ex-

ceedingly, and suddenly it occurred to me that all my rest and quiet was the effect entirely of my medicine—the anodines I had taken. But sometimes my little hope would revive a little, and I would pray to be delivered from hardness of heart, and blindness of mind.

Well, now, I have been sick again for three weeks, and just begin to sit up a little, and I do not feel as though I could neglect to tell you how precious the Savior's love appears to me. He enabled you, my brother, to speak to me such words of comfort and light! I do not know how you should know so well the thoughts of us poor pitiful ones; but I know what it is to feel that I have brought myself into my present troubles, how bitter are all these feelings; and I have always counted my tribulations, for the most part, an evidence against the genuineness of my hope, and have tried most devotedly to live so uprightly, and so strictly to observe the laws of our God, that thereby I might escape so many tribulations; but they come, I sometimes think, oftener still, and I look back with disgust upon my arminian hope.

Your closing up touched a tender chord in my heart. The great love of the dear Redeemer to his people; how kindly he enables the dear ministering brethren to feed and strengthen us, and at such times too, when we feel that we are ready to perish. And has God made you willing to thus serve his people and to say, these thoughts are submitted to our consideration, hoping they may afford a little drop of consolation, is the highest ambition of the writer." Truly this is love, and O, how precious! there is nothing like it. How strong is the fellowship it brings. Hoping you will continue to bear us little ones in mind, and write often for our edification, and while you are thus feeding and encouraging us, may your own soul enjoy all the fruits of the Spirit. Yours truly,

H. M. EGGLESTON.

Personal.

COVINGTON, GA., March 29, 1868.

Information is desired of Elder Holloway L. Power, of Nacogdoches, Texas. Having heard nothing from him for a long time, I should be grateful to any brother who will let me know if he is dead, or if he still lives I should be glad to hear from him either privately or through the "Signs of the Times."

Also, I would thank some brother to inform me whether brother Joseph C. Rasberry of Misissippi, whom I left at Camp Chase, ever got to his home. He was dagerously sick when I left him, and I suppose he died there, but would like to know definitely, as I formed a strong attachment for him in the prison.

Please address me at Covington, Newton Co., Ga.

WM. L. BEEBE.

THE EDITORIALS.

We are happy to announce to our friends that we have finished the printing of the first volume of Editorials, and have passed the sheets over to the Book Binder, who will have them ready for distribution in a few days. The book will contain 768 pages, embracing all the principal Editorials of the "Signs of the Times" from 1832 to 1842. The general history of the separation of the Old School or Primitive Baptists from the New Order, together with the causes which led to and culminated in the division, are quite fully embraced, together with a general history of the Old Order of Baptists from the time of the separation until the year 1842.

Should the first volume find favor with our brethren, we propose to go on with the work. A reproduction of all the Editorials up to the present time will require at least two more volumes. But as the work is atten ded with heavy expense, we shall now wait until we hear from those who are interested.

As soon as we can get some of the books from the Bindery we shall commence mailing them to those who have paid for their copies; but as we shall need the funds to meet the expense of the work, we do not propose to send them out only as they may be ordered and pre-paid.

The different styles of binding, with the prices, will be as already published. We have printed an edition of but three thousand, consequently those who desire to secure copies will do well to forward their orders and money at once, or they may possibly be too late. Address

BENTON L. BEEBE,
"Signs of the Times" Office,
Middletown, Orange County, N. Y

Inquiries After Truth.

My wife requests brother R. C. Leachman to write in the "Signs of the Times," on Isa. lii. 1, 2.

J. F. JOHNSON.

BROTHER BEEBE:—Be pleased at a suitable time to favor me with your views on the following subjects contained in Rev. xx.:

The binding, shutting up, and sealing of Satan in the bottomless pit. The first resurrection; and the Gog and Magog army. Yours truly,

J. G.

Change of Residence.

Brother E Bainbridge having removed from Dubuque, Iowa, to Snow Hill, St Charles Co., Mo., desires his correspondents to address him at the latter place.

Brother Simeon Veal has removed from Logansville, Ia., to Plattsmouth, Nebraska, at which place he wishes to be hereafter addressed. Any Baptists of our order living in that country, or any who may be sojourning in that region, are requested to call on him. Enquire for him, or Harlin Hinton.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1868.

REPLY TO ANOTHER STARNGER.

January 19, 1868.

ELDER GILBERT BEEBE—Dear Sir:—Permit this feeble expression of one who hopes she feels thankful to you for your reply to "A Stranger," and to that stranger for the brief relation of his or her troubles. How well does at least one fellow mortal know that state of feeling which I have ever been at a loss to name—not hope, and yet not absolute despair—sometimes a kind of vibration between the two. How willing I felt when I finished your reply, to obey the exhortation at its close, trusting to him all my doubts of unworthiness. But alas! how many dark doubts bestrew the pathway that leads to its accomplishment, if, indeed, I shall ever have strength to reach it. How often have I like this one longed to appeal to you, or some other of the watchmen, for information in regard to my case, but have refrained because I believed that if God was not his own interpreter, the most lucid and gratifying reply to my questions would not afford me the relief I so desired. How precious also the letter you refer to in the 18th number, and how often reperused! So many of my own thoughts and feelings are embodied in it. Yet in them all there seems to be something a little more hopeful than in mine; none seem quite so dead, and I am confident I could not give full expression to the depraved emotions of my own heart.

But there is one thought which I had for a long time believed peculiar to myself; one which I deemed too base for utterance. I once heard it referred to by one esteemed by me, but beloved by you, yet not entirely explained away. I know it is carnal reasoning, which has no claim to gratification; but I cannot free myself from its power to annoy. It is this. If God has written upon our hearts his commands, where do we get the power to disobey? We cannot go forward in a single obedient step except we go in his strength, and can we exercise that strength at pleasure? I feel very much like a guilty criminal in writing this, I feel as if the rebuke, "Nay, O man, who art thou that repliest against God?" was applicable to me; but this is not more base than the other emotions of my heart, which is "so deceitful and desperately wicked," it seems to me that no one else with such a heart would dream of cherishing a hope.

Sometime, if it is not wrong to enter the lists with carnal reasoning, would you please permit an answer to this thought to be embodied in some of your remarks to your tempted and doubting readers. I do not ask or wish a lengthy reply, and do not wish any of this published. I will cheerfully bide your time, and not ascribe to you any censure, should you permit this request to remain unnoticed.

May God in mercy grant you strength to discharge the arduous duties of your position, is the wish, (can I say prayer—I who so seldom feel to have an audience at the throne of grace?) of

ANOTHER STRANGER.

We have received many private letters of enquiry from this class of strangers and pilgrims who manifest a strong desire to know whether they have indeed a right to hope that they have that kind of experience which distinguish the children of God from those who are dead in trespasses and sins. In our former attempts to reply to those anxious and earnest enquirers, we have but imperfectly pointed out what we understand to be the most reliable and demonstrative evidences of being in a quickened state. But all the evidences are of a spiritual nature, and consequently are only presented to, and perceived by, the faith of those to whom they belong. If it had been the pleasure of God that his children, while here in the flesh, should walk by sight, our perceptive faculties would have been so changed by our new and spiritual birth as to qualify us so to walk. But we are told in the word that we walk by faith and not by sight. It is this ordination of our heavenly Father that even the heaven born children are so very slow to comprehend. All the reasoning faculties of our natural or fleshly mind are prone to dispute such testimony as they cannot understand. Hence as soon as we are born again, a warfare begins between the flesh and the spirit. To that faith which is the fruit of the Spirit, the Savior is revealed as our Savior; our faith receives this revelation, is satisfied with it, and then, "Believing we rejoice, with joy that is unspeakable, and full of glory." Faith rising above the infidelity, darkness, fears and carnality of our old depraved nature, hold all our powers and reasonings in subjection, and we are then quite apt to think we shall be troubled with these old corruptions of our carnal nature no more. Faith holds her empire in and over us, and we say, as did the Psalmist, in his prosperity, "I shall never be moved; Lord, by thy favor thou hast made my mountain to stand strong." But alas! how very soon he was compelled to add, "Thou didst hide thy face, and I was troubled."—Psa. xxx. 6, 7. The wisdom and goodness of God in dealing in this way with his children, can only be spiritually understood, even by the saints. Our turbulent and fretful passions impatiently cry out, "Lord, why hast thou caused us to err from thy ways, and hardened our hearts from thy fear?" We conclude that if we have known anything experimentally of the mercy of the

Lord, he has now forgotten to be gracious, and that his mercy is clean gone forever more. Such murmurings and lamentations never came from one who is not born of God, nor did they ever emanate or proceed from the faith of the child of God.

To these two propositions allow us to call the attention of those "strangers" who are searching for the footsteps of the flock of Christ.

First. Those who never knew the Lord have no desire for a knowledge of his ways. They can no more feel the sorrows, doubts, fears and temptations of the children of God than they can know their joys. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."—Prov. xiv. 10. We cannot mourn nor lament the absence of that of which we have no knowledge. Hence the impatience of which we speak is unknown, unfelt and unfeared by those who have never received from God the implantation of his spirit in their hearts.

Second. The other proposition is equally true. Although none but the redeemed and heaven-born children of God are plagued with the doubts, fears, trials and temptations which cause them to murmur, fret and rebel; yet all these rebellious feelings arise from the fleshly nature of these vessels of mercy, who have received the word, the spirit and the life of the spiritual birth. From that implanted life, that heaven-born spirit, no particle of this murmuring and rebellion can possibly proceed. "It cannot sin, because it is born of God." Hence that faith which is in them always triumphs over the world; and this is the victory which overcomes the world, even their faith. We cannot conceive of a victory where there has been no conflict. That faith which shall ultimately triumph over all the corruptions of the flesh, does encounter the most violent and determined opposition of the flesh, in every child of God, while in this mortal tabernacle; but this conflict is confined to them, and was never felt in any but the children of our God. Two parties or opposing principles must exist to produce a conflict. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. Here then are the belligerent elements; in the one dwells no good thing, in the other dwells no evil thing. The one is life, the other is death. The one is spiritual, the other is natural; the one is born of the flesh, and is flesh, the other is born of the Spirit, and is spirit. One loves God, truth and holiness, and desires above all things to serve the law of God; the other loves sin and self, and hates God, is enmity against God, not subject to the law of God, neither indeed can be. In every *Shulamite* the company of these two armies is found. We have no right to recognize as a subject of the new birth any one in whom these opposing elements do not exist. Nor is it possible that both these elements can exist in any one who is not born of the flesh, and of the Spirit; for this good reason, the one is flesh, and the other is spirit. If we are controlled alone by the flesh, we shall die; but if we through the spirit mortify the deeds of the flesh, we shall live. To be carnally minded is death, but to be spiritually minded is life and peace.

Let us ask "Another Stranger," Have you not witnessed the truth of this apostolic declaration? When from the spirit which God has given you, in your new birth, faith as its fruit has led you to believe in God, rely upon the blood and righteousness of Christ alone for justification and acceptance with God, when this has been your case, however short have been the seasons, has it not always led you into the enjoyment of life and peace? When faith has sensibly triumphed over all your doubts and fears, all selfish reasoning has been silenced, and instead of nursing your unbelief, you have felt unreservedly to commit the keeping and safety of your soul to God, and bid defiance to the powers of darkness to rend you from his protection. And, dear child, at such seasons of triumph did you not forget about your own self? Like Paul, when caught up to heaven, in his rapturous vision, whether in the body or out of the body he could not tell. It was enough at that time for him that God knew all about his body, as well as about his spirit. In an experience of almost three score years, the writer of this reply has never been without the most depressing and gloomy fears, when his attention has been engrossed in anxious inquiries as to his own personal interest in the things of the Spirit of God.

"When I turn my eyes within,
All is dark, and vain, and wild;
Fill'd with unbelief and sin,
Can I deem myself a child?"

These anxieties about a personal interest are selfish, and always arise from our fleshly nature, and show a lamentable lack of confidence in God. Have we, as christians, ever been instructed to look for the evidence of our spiritual standing with God in our fleshly nature? Paul himself could find nothing there to encourage his hope; for in him, that is, in his flesh, there dwelt no good thing, and with his flesh he served the law of sin; and his flesh was like ours, so very destitute of spiritual life, that he pronounced it "the body of this death," making him a wretched man, as far as that was concerned; but faith, triumphant faith, broke forth in grateful praise. "I thank God, through Jesus Christ my Lord," there was deliverance secured. It is true that every one that is born of God has the witness in himself; but what is it? Not the flesh, for the flesh is not a truthful witness, and all who are "the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Why then call up such a witness? One in whom you have no confience. Why seek the living among the dead? But though the heaven-born have nothing reliable in the flesh, yet they all have an infallible witness in them; it is the spirit which beareth witness with their spirit that they are born of God. They are sealed with the holy spirit of promise, and have the earnest of their heavenly inheritance in themselves; not in their flesh, for nothing good is there, but in the spirit that dwelleth in them.

Now if we inquire with the Psalmist, "Why art thou cast down, O my soul? Why art thou disquieted within me?" While the conflict between the old man and the new man, the flesh and the spirit, is so severe, how prone we are to conclude there is but a step between us and death. Our old nature, which we once thought was cleansed and purged from depravity, and our natural faculties, which we verily thought were by being born over again, or by some other means, had become pure and spiritual, like frightful ghosts arise and show all the corruption they ever possessed. Our vile affections in full vigor, our passions, stare upon us in malice, wrath, strife, seditions, covetousness, jealousy, selfishness, inordinate desires, and in all the works of the flesh. Amazed, we are petrified with horror. Where now is that change that we thought had so thoroughly changed our nature, and made spiritual our every faculty? Every vestige of hope arising from such delusion is cut off—it dies. And God grant it may be forever buried. We never shall know the sweetness of a hope in the living God until all confidence in the flesh is slain. We do not say that every one who has a good hope through grace, may not enjoy it, as an anchor of his soul, sure and steadfast, and entering into that within the veil; but we do say that all the confidence we are permitted to retain in ourselves, that is, in our flesh, detracts from the sweetness of that hope which is in God. "Hope thou in God," says the inspired psalmist. He is the "Hope of Israel, and the Savior thereof in time of trouble." Hope thou in God, not in self, or in any vain thing. "For I shall yet praise him who is the health of thy countenance, and my God." The only hope that we can rely upon in the day of trial is Christ in you the hope of glory. "In hope of eternal life, which God, who cannot lie, promised before the world began. The more perfect enjoyment of our hope in God depends on the triumphs which our faith in God achieves over our doubts and fears. If we could always feel and realize the triumphs of the faith of the Son of God in us, as it was felt by that illustrious host of patriarchs, prophets and saints presented in the eleventh chapter of Hebrews; like them it would divest us of much of that selfishness which is so peculiar to our earthly nature, and triumphing over self, we would forget ourselves, and count not our own lives dear unto ourselves. The brightest flame of heavenly fire that ever made our hearts burn in love and gratitude to God, and filled our hearts with joy unspeakable, and full of glory, has always been felt by us when we have been thinking the very least of ourselves, when we have lost sight of our own individuality, and our faith has entered within the intervening veil which divides between earth and heaven.

Our anxious correspondent seems familiar with those "vibrations from fear to hope, and from hope to fear, which were described by the writer referred to, and also by every child of God while here in the flesh; yet because hope is opposed by fear, faith contested by unbelief, and joy succeeded by grief, she is led to count her trials and temptations as something strange, as though some strange thing had happened to her. These alternations are so universally felt by all who are born of the Spirit, that no experience could be recognized as genuine christian experience in the total absence of them. Young converts may be so elated with the first manifestations of the pardoning love of God and the joys of his salvation, that for a time it may seem to them that their entire nature has become changed, that all their troubles are forever gone. How long they may feel this uninterrupted joy and gladness before the corruptions of their depraved nature arises, is as God may direct. There are some whose early joys are unspeakable and full of glory; but there are others whose spiritual birth is equally unquestionable, who have never felt the ecstacy of that joy as others have; nor can they tell the precise time and place, when and where they were delivered from bondage and set at liberty. It has not been the pleasure of the Lord that all his children should, in every circumstance connected with their experience, be led in the same way. The manner of Paul's first exercises differed widely from many others; but still there are marks by which every child of God may be known as having passed from death unto life. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted; blessed are the meek; blessed are they which do hunger and thirst after righteousness." These are some of evidences on which we are authorized to rely. The question is, with us, Are we poor in spirit? Do we mourn? Do we hunger and thirst after righteousness? It is not so important that we should be able to tell when and how we first came to see and feel our poverty, or how long we have mourn-

ed, or when the pride of our hearts was subdued, or when we first had a hungering and thirsting for righteousness. These are spiritual fruits, and if we have them then are we "blessed." "If ye love me, says Jesus, "keep my commandments." His commandments are only applicable to those who love him. He is not here speaking of the commandments given to Israel in the flesh, or in thunder tones proclaimed from Sinai; but the commandments issued from his throne in Sion, and written in the hearts of his spiritual subject. Do we love him? How long we have loved him is not the question. If we love him, then his commandment to follow him is addressed to us, and it is our privilege and our duty to obey him. When Paul received this evidence, "Straightway he conferred not with flesh and blood." "Obedience is better than sacrifice, and to hearken than the fat of rams." In reply to the question, If God has written his law upon our hearts, whence do we get the power to disobey? From the same source whence Paul and all others of God's children do. He attributes it to the warfare. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but that I hate that do I." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me; I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man."—Rom. vii. 14–22. The power or law to disobey the law which we love after the inward man, is the law or power of sin which is in our members, in our flesh; this power is so great as to disable the saints to do the things which they desire. Although the spirit indeed is willing, the flesh is weak. It is our nature to sin, for sin dwelleth in our flesh, and all disobedience to God riseth by the power of sin, which is in our members, causing us to do the things which we hate, and preventing us from doing the things which we would. While therefore our fleshly powers cannot aid us to obey the spiritual law which is written in our hearts, it can bring us into captivity to the law or power of sin, which is in our members. Grace must abound to usward and the Spirit enable us to obey, but the indwelling sin of our nature requires no aid to disobey the commandments of Christ. Disobedience is but a failure to do what we are commanded to do, and although grace shall ultimately triumph over all our fleshly propensities, and God will finally give all his children the victory through Jesus Christ our Lord, yet it is his pleasure to leave us sometimes to feel the depravity of our nature, to be overcome by it, that we may the better appreciate his power and grace in our deliverance. Very true, "We cannot go forward in a single obedient step except we go in his strength." But our own strength is weakness, and therefore in it we always fail to obey. We cannot at *our pleasure* exercise the strength of God, or that strength by which alone we obey God; for if we could we then could no longer say; "How to perform that which is good I find not." We say to this *other stranger*, In what school did you learn that you could not take a step in the pathway of holiness by any strength of your own? What has made you feel the sinfulness of those emotions of which you complain? How did you discover that your heart is deceitful and desperately wicked? Does it seem to you that one with such a heart would dream of cherishing a hope? Well, we frankly confess, that if your heart did not to you appear so very vile, we could cherish no hope that you had ever been taught of God. It is only under his mighty hand and his tuition we can ever know, and feel, and mourn the deceitfulness and wickedness of our own hearts. But every one that hath learned of the Father cometh unto Christ. And him that cometh to Christ, he will in no wise cast out.

CAPEVILLE, Va., March 23, 1868.

ELD. G. BEEBE:—Was the command, "Go ye into all the world, and preach the gospel to every creature," given exclusively to the apostles, or is it applicable to the ministers of God in these days? Yours sincerely,

JESSE S. SMITH.

REPLY.—This command was given to the eleven disciples, as they sat at meat, as stated in the preceeding verse; and the eleven to whom it was immediately addressed, were all of them apostles, and the same unto whom our Lord had, on a former occasion given power over unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases, &c. But on that former occasion he commanded them to go not into the way of the Gentiles, nor into any city of the Samaritans; but he directed them to go rather unto the lost sheep of the house of Israel.—Matt. x. 1–15. But now their commission is extended to Gentiles and Samaritans, or, without limitation to all the world; their holy vocation, as on the former occasion, was also to be attested by signs following, in healing the sick, casting out devils, &c.

But the question is suggested, If this commission, or command was given exclusively to the apostles, on what divine authority do the ministers of the gospel, now preach and baptize?

When our great Redeemer arose from the dead, and ascended up on high, he gave gifts unto men, or to his church, and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all came in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ.—Eph. iv. 8–13. The apostles being filled with the inspiration of the Holy Ghost, were seated in judgment on thrones of unquestionable authority to judge the twelve tribes of Israel; or the gospel church which answers to that figure. They were by the supreme Head of the church, invested with authority to instruct the church in all things, whatsoever Christ had commanded them. In this investment of authority was included all the instructions requisite for the recognition of the gifts, which the exalted Savior received for, and gave to his church, and the rule by which the church should discriminate between the gifts bestowed, and assign to each its appriate place in the church. There is diversity of gifts, but they are all by but one spirit, and God has placed them in the body or church as it hath pleased him.

The apostles have decided, that no man taketh this honor (of the gospel ministry) upon him, but he that is called of God, as was Aaron (to the priesthood). In the calling and qualification to the work, God by his spirit, makes such impressions on the mind of his chosen ones for that service, as are to them unmistakable, and at the same time, by the same spirit it is made known also to the church, that such a gift is among them. As when it was said Separate unto me Barnabas and Saul for the work whereunto the Holy Ghost has called them. The instructions for both ministers and church, are carefully recorded by the apostles. Their relative duties and privileges are clearly stated. The special instructions to the ministers are found in the charge given by Paul to Timothy, Titus and the Elders of the church at Ephesus, and in the concurrent instructions of the other apostles. And although none of the Lord's ministers of our times can presume to occupy the places and infallible inspiration of the apostles, or to sit with them on thrones of judgment; yet they all have the apostles as examples, and are commanded to follow them, as they followed Christ. They are to continue steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayer, and feed the church of God, over which the Holy Ghost has made them overseers.

Having frequently expressed our understanding of the apostolic commission, in its general bearings, in this article we have endeavored to restrict our remarks to the points on which our views were desired.

CORRECTION.

March 18, 1868.

BROTHER BEEBE:—I think I have never before called your attention to typographical and other errors in my published communications; indeed, very few have ever occurred, and they have not been of a character to seriously obscure the sense. In my last there occurred several that I will call your attention to, and leave to your judgment the propriety of publishing the corrections. The letter I refer to, commences on page 53, number for March 1st. About half way down the first column, "The bestowments of the blessings is," &c., should read, The bestowment of these blessings, &c. About one third way down the second column, for "as we need them, and see, and feel, and need," read; "see and feel our need." About half way down the third column, "Searching over every day's experience," should be, "over every body's experience," &c. This remark was made of one that supposed that he had had no experience of his own, yet searching over the published exercises of others. Lower down in the same column, "these small tender *grains* of desire," &c., should be, "germs of desire," &c. In the fourth column, twelfth line from top, "Thus the word drops and distils not in *vain*," should read, "not in vain." The quotation from the prophet, "Are there any among the vanities of the Gentiles," &c., should be Jeremiah xiv. 22; not *Job*, as you have it. Immediately following this quotation, for "These are trees whose fruit withereth," &c., read, "There are trees," &c.

The above are the most important errors that I noticed; there are, however, several others. In speaking of the word of the Lord, I always use the singular. It has quite frequently appeared in print in the plural; as, "his words." I noticed this particular, not only in the last communication, but in several others. I do not know whether it was so designed on your part, or whether it was attributable to my carelessness in the manuscript.

E RITTENHOUSE.

Three Days Meetings.

Please publish that the churches named below expect to hold three days' meetings, as follows:

At Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June, 1868.

At Salt River, Anderson Co., Ky., commencing on Friday before the second Saturday in June, 1868.

At Goshen, Anderson Co., Ky., commencing on Friday before the third Saturday in June, 1868.

At Little Flock, Anderson Co., Ky., commencing on Friday before the fourth Saturday in June, 1868.

My son, J. A. Johnson, and brother A B. Nay, both of Indiana, with other ministering brethren, are expected to be with us, with others of the ministry, who are kindly, with all other brethren and sisters, invited to attend the meetings. Your brother truly,

J. F. JOHNSON.

Marriages.

At Sanford, Maine, March 7, 1868, by Eld. Wm. Quint, Mr. Joshua. M. Roberts, of North Berwick, and Miss Julia A. Allen, of Sanford.

March 18, 1868, by Eld. P. Hartwell, at the residence of the bride's father, near Marshll's Corner, Mr. C. VanDyke Stout, and Miss Maggie V. Hill, daughter of Mr. David S. Hill, all of Hopewell.

April 2, 1868, by the same, at Marshall's Corner, Mr. Peter Ferris, of Newtown, Pa., and Mrs. Allis H. Kesler, of Hopewell, N. J.

Obituary Notices.

Elder Beebe—Dear Brother:—Please publish the death of my beloved wife, **Clarrisa Stafford,** who died Feb. 19, 1868, after a severe illness of nineteen days, which she bore with much patience, and maintained a strong hope and unwavering faith in Christ to the last. The last words she spoke were, "Jesus, Master, take me home." Her age was 67 years. She united herself with the Old School Baptist Church in 1822, and continued a faithful member until her death; and we trust our loss is her eternal gain.

Yours in much affliction,

E. B. STAFFORD.

Died—In Audrian Co., Mo., Feb. 15, 1868, of pneumonia, **Wm. M. Tompson.** He was baptized by Elder Campbell, and became a member of a Missionary Baptist Church; but being dissatisfied with their doctrine and practice, he obtained a letter of dismission, and joined the Old School Baptist Church at Georgetown, Ky., in 1856, under the pastoral care of Elder Thomas P. Dudley, and continued a consistent member until, we humbly hope, he took his departure to the world of spirits, where he has joined all the saints that have preceded him. Affectionately, your brother,

A. F. DUDLEY.

Thompson's Station, Mo.

Dear Brother Beebe:—It becomes my painful duty to send you for publication the obituary of brother **Samuel Lewis,** who departed this life on the 14th of the present month. The dear brother was born in Shelby Co., Ky.; was converted to God, and joined the Old School Baptist Church over forty years ago, and has been a warm advocate of our religious proclivities ever since. He leaves many many friends to mourn his loss; but we mourn not as those who have no hope. Publish this obituary, and oblige his daughter and your sister,

LUCY ANN ALLEN.

Tule River, March 28, 1868

Dear Brother Beebe:—At the request of brother Jacob Mulberry, I send for publication this notice of the death of his beloved wife.

Died—On the 19th of February, 1868, at the residence of her husband, in Scott Co., Ky., sister **Lucinda Mulberry,** wife of Jacob Mulberry, in the 40th year of her age. For Some ten years, I think, sister Mulberry had been a member of the Old School Baptist Church at Elk Lick, enjoying the entire confidence and fellowship of not only that church, but of all who knew her, of the Old School order of Baptists. She always manifested delight to receive and entertain the brethren and sisters who called at her house; and was as punctual in her attendance of the assemblies of the people of God as the care of a rather large family would permit. She is missed in all the relations of life; husband, children, church and neighborhood, have sustained a great loss; but infinite wisdom cannot err. O that God would sweetly reconcile us to all his dealings with us; may he sanctify this, with all other afflictions, to his own glory, and our good, and especially would we invoke his divine blessing upon our bereaved brother and his motherless children.

Yours, hoping to endure as seeing him who is invisible,

J. M THEOBOLD.

Owen Co., Ky., April 9, 1868.

Died—At his residence in this village, April 17, 1868, **Mr. Joseph Knapp,** aged 62 years, 9 months and 12 days. His health had been impaired for some years; but he had been rapidly declining for several months past. A complication of diseases had been preying upon his earthly tenement until his change came. We have enjoyed a personal acquaintance with the deceased more than forty years. Some thirty years ago his mind was deeply exercised on the subject of religion, and he expressed a hope in the Redeemer. In sentiments he agreed with the Old School Baptists, attended our meetings, and was a faithful and efficient friend in sustaining the expenses of our meetings, entertaining our brethren, and seemed to take a deep interest in the cause of truth. But he never seemed to feel ready to take on him the yoke of his Lord and Master, by baptism and a public profession of his faith.

Sister Knapp, his now widowed companion, who is a highly esteemed member with us, and one son, and one daughter, survive him, and deeply feel the bereavement they sustain. Indeed, we all feel that we have been called to part with a dear friend, whose society we shall greatly miss. But we mourn not as they who have no hope in God.

His remains were taken to the cemetery of the New Vernon Church, where many of his kindred slumber, and there committed to a peaceful grave, on Sunday, the 19th; on which occasion a discourse was preached by the pastor, from Phil. iii. 21.

"Our flesh must slumber in the ground,
'Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in our Savior's image rise."

Dear Brother Beebe:—By request I send you the following obituary:

Died—On Tuesday, the 14th inst., in Alexandria, Va., at the residence of her father, brother Enoch Grimes, **Mrs. Sally Ann Smoot,** in, I believe, the 32d year of her age, leaving three orphan children and numerous relatives and friends to mourn her loss; but greatly consoled by the confident assurance that their loss is her gain. She never made a public profession of religion, but after a lingering illness with that fatal disease, consumption, she was enabled in her departing moments to give the most cheering evidence of being a sharer in Christ's victory over death and the grave. A short time before she died, she called to her father, and with a heavenly smile beaming upon her placid and death-smitten face exclaimed, "O papa, it is so sweet to die; I have seen Jesus!" And when her anxious spirit, like some proud and confident eagle, was fluttering for its flight, from her fast closing lips distinctly issued the ever lovely words, "Grace, sweet grace." I had the melancholly pleasure of attending her funeral, and preached on the occasion, to an apparently interested audience, from the words, "If in this life only we have hope, we are of all men most miserable."

I will only add as an admonition to others, that her only regret was, that she had not been baptized.

R. C. LEACHMAN.

April 20, 1868.

Dear Brother Beebe:—Again we are called to mourn the departure of a dear friend and relative; but we trust it is in hope of a better resurrection.

Died—At Hunter, Greene Co., N. Y., **Stephen Haviland,** eldest son of Charles Haviland, in the 48th year of his age. He died of a disease of the heart. He had never made a public profession of religion, but for years he has manifested a great love for the truth, and was a constant reader of the bible, and also of the "Signs of the Times." There were but few who were more familiar with the scriptures, and he was a firm defender of the truth, and of the rights of conscience. As a friend and brother, few excelled him; he was strictly honest with all men, but could never surrender the truth. A volume might be filled in writing of his excellent traits of character; but it can avail him nothing; for he has gone, as we trust, to enjoy the company of the redeemed family, and with them to sing the praise of God and the Lamb forever. Our aged father, who leaned on him, and my sister Mary, for his stay and support in his last days, and two other sisters, and myself, are left to mourn our loss of a dear friend, and one who was a brother indeed. But, "The Lord reigns, let the earth be silent.

Your unworthy brother,

WM. P. HAVILAND.

Warwick, N. Y., April 20, 1868.

Departed this life February 20, 1868, **Mrs. Amanda M. Nichols,** wife of Elijah C. Nichols, aged 56 years and 7 months. Sister Nichols was for more than thirty years a member of the Old School Baptist Church, firm and steadfast in the faith of the gospel. She was a kind companion and loving mother, and esteemed by all who knew her, both as a neighbor and a christian. She was weakly for many years, and consumptive, lingering along far beyond all expectation. During the latter part of her sickness, while confined to her room, she often expressed a desire to depart and be with Christ, which would be far better; yet she felt a great desire to be reconciled to the will of the Lord in her suffering. The last time I saw her, previous to her death, she seemed to be more desirous than ever for the time of her departure to draw nigh, feeling a seeming reconciliation to her lot, expressing one desire, that she might die in the arms of the blest Redeemer, and breathe her life out sweetly there; which seemed to be granted, as she declined gradually, and passed away like the going out of a candle. She leaves a husband and eight children to mourn her loss; nevertheless, we believe their loss is her eternal gain; and while they mourn, they mourn not as they that have no hope.

Yours in hope of eternal life,

JOHN D HUBBELL.

Bovina, N. Y.,

Dear Brother Beebe:—It becomes my duty to inform you and the readers of the "Signs of the Times," of the death of one, the announcement of whose demise will sadden the hearts, and cause the tears to flow from the eyes of many of your readers. Our beloved sister, **Sarah C. Randolph,** fell asleep in Jesus on the morning of Friday, the 3d day of April, aged 49 years and 3 days. Our mothers were sisters, and as we were nearly of an age, had lived near each other, and grown up together, our relations were like brother and sister, rather than of a more distant character. At an early age she made a profession of religion, and joined the Warwick Baptist Church in May 1839. As the church did not at that time occupy distinct Old School ground, the doctrine being of a mixed, or "middle ground" kind, it conflicted so greatly with her own experience, and the dealings of the Lord with her, as to cause many painful doubts and anxieties to arise in her mind. At the meeting of the Warwick Association in this place in 1844, God was pleased through the gospel of peace so to enlighten her mind, as to the way of life and salvation through Jesus Christ alone, as the Savior of sinners, as to cause her to rejoice with joy exceeding, and full of glory. From that time, to the hour of her death, she was truly rooted and grounded in the faith; and the power of that faith was exemplified in her life and conversation at all times; and it was her chief delight to hear the gospel of truth, and converse upon the subject of the Redeemer's kingdom. Of an amiable and cheerful disposition, and active and industrious habits, she was a most agreeable companion and useful member of society, as well as a highly esteemed member of the church of Christ. Generous and hospitable, almost to a fault, her house was always a home to the brethren, and the poor and needy were never turned unaided from her door. The death of her mother, three years since, from whom she had scarcely ever been separated a week at a time, was a very great affliction, especially as her own health had become impaired. During the past winter she gradually grew weaker, until it was evident that consumption had set in, and the time of her departure was at hand. I saw her frequently, and she always met me, as indeed all her friends, with a smile, and conversed even cheerfully upon the subject of death. About a week before she died I said, We do not wish to part with you, and my prayer is that God will spare you to us a little longer. She replied, "Oh no! pray rather that I may depart and be with Christ, which is far better; for I long to go and be at rest." She died, as she lived, in the triumph of faith. Her funeral was attended on Sunday afternoon, in the Baptist meeting-house, by a very large audience of afflicted relatives, weeping friends, and sympathizing neighbors; and an excellent discourse was preached by Eld. Wilson Housel, from Col. iii. 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Yours in affliction,

WM. L. BENEDICT.

Warwick, N. Y., April 7, 1868.

Dear Brother in Christ:—It has become my paiuful duty to write and tell you of the death of **George Starbuck,** my beloved stepfather, and brother in Christ. He was taken sick on the 4th of last July, and on that day, Thursday, and also on Friday, his sufferings were severe; but on Saturday he seemed much better, and on Sunday he was able to sit up. I never shall forget how he rejoiced in the everlasting love of God continually; especially did I notice this on the last Sunday he was with us. On that day I read a sermon to him, from the words, "The Lord is my Shepherd, I shall not want." His face reminded me of Stephen. At the time of his death, what unspeakable joy beamed on that countenance, as he followed the subject and frequently brought to my mind text after text of scripture, proving the everlasting love of God to his sheep.

Ours was a happy household that night, when after reading and prayer we retired to rest. But O how tranicient are all eathly joys! for on Monday night our precious one grew worse, and on Tuesday he fell asleep in Jesus. The last words I heard him say were, "It is written, So He giveth gis beloved sleep."

His loss is deeply felt by my mother and myself, I assure you; but we mourn not as those who have no hope.

San Francisco, Cal., Jan. 13, 1868.

Died—Suddenly, at his residence in New Liberty, Ky., on the night of January 8th, 1868, **D. H. Sullivan,** in the 63d year of his age. Brother Sullivan had been for many years a sound and consistent Old School Baptist, believing and maintaining the doctrine of salvation by grace. His house was indeed a welcome home to the way-worn pilgrims of Zion; and in the aboundings of sovereign grace, he had endeared himself to those who knew him best, as a good neighbor and upright citizen, and faithful member of the church of Christ.

Our brother has left a devoted companion, (our sister Sullivan) three children, and many friends, and the church at Little Hope, to mourn their loss; yet in confident trust that he sleeps in Jesus, and that he shall be brought again from the land of darkness and death, through the blood of

the everlasting covenant. May the Lord sustain the bereaved and disconsolate widow and family under the heavy stroke.

Your brother in tribulation,

J. M. THEOBALD.

March 22, 1868.

DIED—March 25, 1867, after a painful illness of fourteen days, of typhoid pneumonia, **Martin Harding,** son Mrs. Maria Neville, in the 19th year of his age,

Death has been here and borne away
A brother from our side,
Just in the morning of his day,
As young as we, he died.

Not long ago he filled his place,
And sat with us to learn;
But he has run his mortal race,
And never can return.

Perhaps our time may be as short,
Our days may fly as fast;
O Lord, impress the solemn thought
That this may be our last.

We cannot tell who next may fall
Beneath thy chastening rod;
One must be first, but let us all
Prepare to meet our God.

MARIA NEVILLE.

DIED—In Jefferson, Feb. 5, **Loren Flewit,** son of Eber and Catharine H. Flicks, aged 10 months; this being the third in two years and a half, they have been called to mourn.

Our beautiful Loren is fast asleep,
Beneath the drifting snow;
And he heedeth not the withering winds
That out of the cold north blow.

All the night long they sullenly howl
Above his delicate head;
But he hears them not, as he lies asleep,
In his silent snow-draped bed.

The dreams of the golden morning hours,
When the bee shall unfold his glittering wing,
And the lark from his nest among the flowers,
Shall cleave the sky, its joy to sing.

Then shall he wake, our beautiful one,
From his long and pleasant sleep beneath
The rifting snows that impress him there,
As it were, in the icy arms of death.

B. FLICKS.

DIED—At Glasgow, near Cambridge, Md., on the morning of the 18th inst., of pneumonia, after a painful illness of two weeks, **Edmondson Gilmor Harding,** eldest son of the late Mr. Robert Harding, in the 22nd year of his age.

IN MEMORIAL.

Again the grim monster, death, has entered the sacred precincts of the family circle, and ruthlessly snatched away the most cherished object of a mother's affection. Many are the hearts wrung with bitter sorrow; many the eyes suffused with tears of mourning, that attest the inexpressible grief of this sad visitation, which has cast so dark and withering a pall over a home once cheerful and happy. Thou art sleeping in the cold and silent tomb; the grave's damp sod conceals thy form from our vision; yet the mystic chord of memory with magic power still binds the soul of the living with the dead, and seems to illuminate our saddened hearts with the enchanted holo of thy presence. Beloved by the immediate circle of his relatives, and esteemed by all who knew him, he was at once the pride and hope of his devoted family, and the favorite among his companions. While his soul glowed with all the ferver of genuine friendship, and developed the finer feelings and sensibilities of which our nature is capable, the paramount feature of his character was unbounded generosity, which pervaded his whole being, and stamped his every act and thought with the indelible impression of his kind heart. With a bold and unfaltering confidence in God's love and mercy, he cheerfully resigned into his hands that life so sublimely spent in deeds of kindness and affection, which has but too fondly endeared him to those whose aching hearts now mourn his loss. His heart at all times open to every appeal of suffering, there was not a pang nor a misery felt and endured by frail humanity, that did not find a responsive chord of sympathy in his own bosom, and which it did not seek to ameliorate.

W

DEAR BROTHER BEEBE:—Please insert in the "Signs of the Times," for the information of surviving friends, the following obituary.

DIED—At his residence, near Lynchburg, Campbell Co., Va., on the 28th of December, 1867, **Elder Wm. T. Craft,** aged 47 years, 6 months and 19 days. The subject of this notice made a profession of religion in the morning of his youth—joined the New School Baptists; but married when quite young, and moved to Indiana, and settled down in a group of Old School Baptists. He was in their society but a short time, until he was convinced that they preached and contended for the only doctrine that was congenial with his experience, and that he could endorse. He joined the Old School Baptists, and in a short time afterward he felt that it was his duty to preach; and the church licenced him to do so. His declining health soon framed for him an excuse to return to Virginia; but he told the writer of this article, a short time before he died, that the main cause was, that he came to the conclusion that his friends in Virginia had never heard the gospel preached, and that he was anxious to return and preach for them. He did return, and continued to preach the glorious doctrine of salvation by grace; and contended for, against a great host, the faith once delivered to the saints, up to a short time of his death. His afflictions were of long duration, and at times very severe. Just four years to the time of his death, while filling some appointment at a distance, he was violently attacked with typhoid fever, from which we think he never fully recovered; at least, he was never well afterward. But his faith remained firm and unshaken to the last; and in his last days, often expressed a desire to depart and be with him who had taught him by his Spirit and his word, that he was an object of his love, a subject of his grace, and belonged to the purchase of his blood; and when the 28th of December came, his dying day, (and we believe the happiest day of his mortal pilgrimage) he passed off without a struggle. He was beloved by all who knew him; indeed we are sure that if many wreaths of human affection could have bound him here, or the skill of the best physicians could have reached and dethroned the lingering, yet fatal malady, we would not have been called upon to record his demise; but he has bursted every earthly tie, and has gone to his Redeemer; and upon our part, all thanks to the great Author of every good and perfect gift, for grace, while bearing up under this sore dispensation of his providence, to exclaim with one of old, The Lord gave, and the Lord has taken away; blessed be the name of the Lord. He was quite an amateur, and the last audible sound that trembled upon his lips was a song of praise to his Savior; and we believe music, which science he acquired such a profound knowledge of, was instrumental in cheering him through many a dark hour, and at last lent him wings to waft him to the skies. But the faltering voice has only been silenced that it may be sweetened and fitted for the everlasting choir above; and the hands and fingers that marked the time with such precision here, have only been palsied in death that they might sweep across the strings of the golden harp, in paradise.

Brother Craft has left an affectionate wife and seven devoted children to mourn his death; but they mourn not as they who have no hope; and may the Lord, if it be his will, conduct the mother and her seven fatherless children, of whom a husband and father was so indulgent, kind, vigilent and anxious, to a haven of peace and rest.

Yours, in hope of a precious Savior,

V. M. ST CLAIR.

Blue Ridge Springs, Va., Mar. 24, 1868.

Subscription Receipts.

New York.—Fletcher Mackey 2, E L Uptegrove 2, L Waite 1, Tho Relyea 4, Mrs P A Conklin 2, J G Weckle 2, S P Hill 2, Annie Germon 2, J Potter 1, Horace Vail 2, Mrs Abby McQuoid 2, S W Hoyt 2, Col T A Harding 2, Alfred Reed 2, J Vanderberg 2, Moses Beebe 2, L Carl 2, Eld I Hewitt 6, Theodore Graham 2	$42 00
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Total	$523 55

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Benj. Scott, N. Y., 2 30, David Thompson, Va., 2 30, J. C. Wilkinson, Mi., 2 30, Francis Clark, Maine, 2 30, John Vaughan, N. C., 2 30, S. Place, Ohio, 2 30, Eld. D. W. Patman, Ga., 2 30, J. J. Halbert, Mi., 3 00, Mrs. Nancy Dutton, Texas, 2 30, [lost] C. M. Freeman, Mo., 2 30, H. Cox, Ky., 2 30, N. V. Carpenter, Pa., 2 00, Robert Raplee, Ill., 5 00, Turner Ivey, Ga., 2 30, W. D. Ivey, Ga., 2 30, Jas. Luce, Texas, 2 30, John Baker, Oregon, 2 30, G. W. Bentley, Oregon, 2 30, John Brown, Oregon, 2 30, M. Fountain, Oregon, 2 30, J. Hockensmith, Oregon, 2 30, Wm. Smith, Ga., 2 30, J. J. McLeroy, Ark., 2 30, E. J. Green, Ky., 2 30, E. J. Pemberton, Ill., 3 50, W. A. Thompson, Ill., 2 30, Wm. P. Carey, N. Y., 2 00, Geo. Lambert, Maine, 5 00, Leonard Carl, N. Y., 2 30, W. W. Mooney, Ind., 2 30, Eld. A. H. Hagan, Cal., 2 30, Mrs. J. R. Frazier, Ill., 5 00, Reuben Manning, Texas, 13 80, Harrison Thompson N. Y., 2, J. W. Paxten, Ky., 2 30, Mrs. Nancy Dutton, Texas, 2 30, Wm. P. Cotton, Mi., 2 36. Total 99 36

Associational Notices.

DELAWARE.—Will be held with the Welch Tract Church, on Wednesday before the fifth and last Sunday in May, 1868, at 10 o'clock, a. m.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

THE O. S. B. CONFERENCE OF NORTHERN N. Y.—Will be held with the church at Riker's Hollow, Steuben Co., N. Y., to begin on Saturday, June 20, 1868, at 10 o'clock a. m., and continue until Monday evening following.

BALTIMORE.—Will meet with the Ebenezer Baptist Church, in the city of Baltimore, on the Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and be held three days.

☞ We were mistaken in publishing in our last two numbers that this association was appointed to meet on Wednesday before the third Sunday; the time is as stated above, Wednesday, May 20, 1868, at 10 o'clock a. m. The street and number in the city where the meeting is to be held, will probably be given in due time.

BROTHER BEEBE:—Please publish that there will be a yearly meeting, as usual, held with the Middletown and Halcott Church, on the first Saturday and Sunday [4th and 5th] in July, 1868. Brethren and sisters, and Elders are requested to meet with us. Done by order of the church.

JAMES MILLER, Church Clerk.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now, come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

BROTHER BEEBE:—Please give notice that the Old School Baptist Conference of North Western N. Y., will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday, June 21, at ten o'clock, a. m.; being one day later than it was appointed. The arrangement was made to that effect, on account of our Conference following so closely to that of the Chemung Association.

Those coming by public conveyance, will stop at Blood's Station, on the Buffalo and Corning Rail-road, where teams are expected to be in attendance, to convey them to the place of meeting. Done by order of the church.

HENRY C. OLNEY, Church Clerk.

BROTHER BEEBE:—Please give notice to those who contemplate attending the Delaware Association, at Welch Tract, on Wednesday before the fifth Sunday in May, that there will be conveyances at the Newark Depot, on Tuesday morning preceding, to convey our brethren and friends to the places of entertainment.

Those coming from the north, should take the train at Philadelphia, at 8. 30, a. m. Those from the south, will take the 7. 30, a. m. train, from Baltimore.

We hope to see a goodly number of our brethren and friends on the occasion.

THOMAS BARTON.

Newark, Del., April 6, 1868.

N. B. The place of meeting is but about one mile from the Newark Depot.

BROTHER BEEBE:—Please give notice that, nothing in providence preventing, the Old School Baptist Church will hold a two days' meeting, in Schoharie, in the meeting-house on Schoharie Hill, on the third Saturday and Sunday in May, 1868. Ministers of our faith and order are affectionately invited to attend. Elder Beebe, will you try and come? you can come by way of rail-road from Albany to Schoharie, on the Schoharie Rail-road. Trains leave Albany every morning at 7. 30, and at 2 o'clock p. m. When you get to Central Bridge, take the Schoharie Valley Railroad, which will bring you within three miles of the meeting-house. Please give us notice if you will endeavor to come, either on the forenoon or afternoon train, and we will meet you there. We also cheerfully invite all the brethren, and sisters, and friends, to attend with us.

Your friend, as ever,

PETER MOWERS, Church Clerk.

We cannot attend at that time, as we expect to be on our way to the Baltimore Association. [ED]

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
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These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted if delivered without cost to us.

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We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each	$3 00
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A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

ERIE RAILWAY.

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Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Exprees Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m. (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8.00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted,) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M., Olean 7.25 p. m. (Sup.), Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8. 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all principal Ticket Offices.

H. RIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS,

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

EACH SUBSCRIBER HAS HIS OWN ACCOUNT.

On the margin of the paper will be found a pasted slip, on which is printed the subscriber's name, and the time at which the subscription expires, which will be altered the same number the remittance is receipted, a neglect of which will be readily discovered by the subscriber.

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You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

DR. H. A. HORTON'S MIASMA ANTIDOTE:—A SPEEDY AND PERMANANT

Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

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Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., MAY 1, 1868. NO. 9.

Samuel McCall 1June68

POETRY.

Written forthe "Signs of the Times."

When I was young, I often sung
To Jesus with delight;
For I was then, like holy men,
Prepared to sing aright.

I then believed I was relieved
From every doubt and fear;
That I'd no more feel as before,
While I remained here;

But always sing and praise my King
For his redeeming love;
Till call'd away to endless day,
To dwell with him above.

But I soon found foes all around,
And foes within me, too;
I now believed I was deceived,
And knew not what to do.

I tried to pray; all I could say
Was, "Lord remember me;"
Or, "I am one that is undone
To all eternity."

And thus I've been o'erwhelmed with sin,
For lo, these many years;
With, now and then, a season when
I have no doubts and fears.

Lord, I pray then, O tell me when
My sorrows all shall cease;
And I be free from misery,
And dwell with thee, in peace.

Now, brethren dear, I'd like to hear
If it's been thus with you;
So I may know, if others go
The way in which I do.

PRYOR PLANK.

Written for the "Signs of the Times."

"WAIT ON THE LORD."

(Composed while waiting on an afflicted companion.)

BY I. N. VANMETER.

Wait on the Lord, thou troubled soul,
Tho' storms and billows o'er thee roll,
Yet trust his sacred word;
The darkest clouds that can arise,
Are often blessings in disguise,
Sent by thy gracious Lord.

Wait on the Lord, though wars may rage,
And empires in the strife engage,
And crowns and kingdoms fall;
His mighty power hath fixed their bounds,
And their designs he oft confounds,
For God is over all.

Wait on the Lord when sore distress,
Or gloomy doubts, and fears distress,
Or troubles do arise;
Let patience work, look to the end,
And rest, and trust thy heavenly Friend
To bring thee brighter skies.

Wait on the Lord, be not in haste,
Lean on his word, and on him cast
The burden of thy care;
Tho' dark his providence may be,
And deep his footsteps in the sea,
Wait, for thy God is there.

Wait on the Lord, whose mighty arm
Controls the sea and guides the storm,
And bids the planets roll;
On him whose presence fills all space,
The God of power and God of grace,
There rest thy weary soul.

Wait on the Lord while life shall last,
Within the vail thy anchor cast,
For soon thy change shall come;
When thou shalt leave the world behind,
With eager joy outstrip the wind,
And reach thy heavenly home.

CORRESPONDENCE.

LAWRENCEBURG, Ky., April 26, 1868.

BROTHER BEEBE:—It appears that two communications formerly written by me, and published in the "Signs," have elicited some attention, and such attention in some very few instances as I regret to see.

Nothing, however, that has appeared in the "Signs" has given me the least displeasure, nor will it while a quiet, calm and christian spirit prevails among the writers.

I thought I had a right in common with my brethren, to claim it as a privilege to present my honest convictions of what I believed the bible taught on the subjects of, first, the regeneration, and secondly, the new birth.

Not with the view of "leading the young and inexperienced astray," (as charged by one in a private letter,) but simply to present to the readers of the "Signs" what I honestly believed the scriptures taught. Nor did I write with any design or desire to urge my sentiments on any one who could not see that they were sustained by the scriptures. I have no wish, and more than that, no intention, to enter upon a protracted controversy about the subjects upon which I have written, and thought when I last wrote on the subject that I would try to present my views with as much perspicuity, calmness, candor, and in as inoffensive a manner as my feeble capacities would enable to do, and leave the event with my God, my brothers and sisters, without any further effort on my part. And what I am about to write now I design to be more explanatory and conciliatory than argumentative. Let me add further, that I have received many private letters from much esteemed brethren and sisters on these subjects, many of whose sentiments accord with my own, and some differing with me on certain points, but far the greater number have seemed to exhibit a kind and christian spirit; and certainly an honest difference of opinion on these points has not lessened my regard for them, and shall not.

But I must drop a remark or two here for the consideration of some one or two brethren, (if they will allow me to claim the relationship,) who have written to me, *supposing* that they differ with me, (and probably they do in many respects,) but not in what I am charged with denying, if I can understand what they aim to contend for.

For instance, an Elder from a certain "ville" in Ohio writes two full sheets of foolscap, and sets out by charging me with denying the work of the Spirit in God's people, and quotes long strings of scripture on other subjects, and it does seem to me that he would, if he could, prove that the Spirit does this work, which no Old School Baptist ever thought of denying; and I here appeal to all who have ever read these communications to determine for themselves whether such a denial has been expressed by me in either of the productions alluded to, or whether they have found an expression in either from which such a denial can be legitimately implied. In one part of that long letter I am represented to be a "dangerous" character, "governed by a fleshly mind, and the devices of Satan presented to it by his satanic art, to lead the mind from Christ." The writer further informed me that he had written to brother S. H. Durand, as he was young, &c., to warn him of the danger. I hope brother Durand may profit by the warning. Now I would kindly remind those who write to me in that style of misrepresentation and abuse, that it requires time and labor to fill two sheets of foolscap with closely crowded manuscript, and that it is simply time and labor lost; for I shall not respond to such productions, especially if they are void of argument or reason.

But I am glad to say that others of my brethren who differ with me in some particulars have addressed me in a kind, brotherly and *respectable* manner, and such shall receive responses at my earliest convenience. Some of my brethren still seem to think that I err in contending that a spiritual seed pre-existed in Christ. I think that "he shall see his seed," and that when his seed is "born," it will be produced "*after his kind.*" Is he "spiritual?" If so, when that seed "is born," it will be like its progenitor. "That which is born of the Spirit is spirit." Can it be possible that the "holy seed," the "seed of the righteous," the "seed of the blessed," the "godly seed," ("seed of God" in the margin,) and "a seed of evil doers," "the seed of evil doers," "a seed of falsehood," are all the same seed? I think that the seed of the spiritual head and the seed of the natural head are different kinds of seed, and that the seed of the natural are not changed to spiritual by a birth, and *vice versa.* Every person, animal and plant must, by the unchangeable laws of nature, produce seed "after his kind."

If brother Leachman will please allow me the privilege, I will here "steal a little of his thunder," as uttered in the first number of the present volume of the "Signs," page 6, first column: "If there is a spiritual birth without pre-existent spiritual existence, why should not that birth as often develop a devil as a saint? It is only because every seed produces its like; that 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' If that which is born did pre-exist, it was either self-existent or it was begotten. If the latter, it follows as necessarily that there must be a progenitor as a progeny, or in other words, that this spiritual seed must have a spiritual life or head as necessarily as that the natural seed must have one. Hence we have the two Adams. 'The first was made a living soul, the second a quickening spirit.' It is no more marvelous that the whole spiritual family existed in Christ than it is that the whole natural family, including his wife, existed in Adam before any of them were born," &c.

I transcribe this language because I think it more clear and appropriate than any I could command of my own.

I will here notice one or two items couched in brother S. H. Durand's excellent letter, as published in the present volume of the "Signs," No. 5, pages 28 and 29. I say excellent, because I do admire the style and spirit manifested therein, and most of the sentiments advanced. But there is an apparent difference of opinion between him and myself on one point relative to the subject of regeneration. He says on page 29, commencing near the bottom of the second column, "But whether the word regeneration, implying a previous generation, refers to the truth that Christ was the Son of God from everlasting, in whom was the life of all his people, and that now he is begotten from the grave; or whether reference is thus made to the former natural or fleshly generation of the children of God, I do not now feel so certain." Brother Durand's ideas are certainly entitled to the calm and impartial attention of the readers of the "Signs," and such attention I have tried to give them, but cannot as yet entertain the same opinion. If it were a fact, as he says, that "The children *were* (the italic is mine) partakers of flesh and blood—*were* of the generation of Adam," the sentiment would seem to me to be more plausible. But let us examine the text in

Heb. ii. 14. "Forasmuch then as the children *are* partakers of flesh and blood, he also himself likewise took part of the same." The apostle uses the present tense, not the past, the children *are* partakers, &c. Then "He *also* himself *likewise* took part of the same." The word *also*, according to Webster, signifies "in the same manner;" and *likewise*, "in like manner." Then the children partake of flesh and blood *in like manner, in the same manner*, that Christ partook of flesh and blood. Why, he "came down from heaven," a body being prepared for him, dwelt in that body as a temple, thus taking part, &c.; and did not John see the "holy city," the "spiritual house," coming down from God out of heaven, and did not Christ say of his spiritual children, "They are not of this world, even as I am not of this world." Then, I have to conclude that, as Jesus took flesh and blood, the children in the same manner, in like manner, partake of the same; and, that as there was a body prepared Jesus when he came down from heaven, so there are bodies prepared "his seed," his "spiritual house," his "New Jerusalem," when they come "down from God out of heaven," or, in other words, when they are "born of God," brought forth from him. It is then, as I understand the scriptures, that the spiritual children *are* partakers of flesh and blood, and not until then. It is then, as I conclude, that the body (see 1 Cor. vi. 19,) of each child becomes "the temple of the Holy Ghost," which Paul says "is in you, which ye have of God," or in other words, which "is born of the Spirit, and is spirit," born of incorruptible seed, and cannot sin.

Am I right that Christ and these children came alike from God—that they are not of this world, even as he is not of this world; that they are and were partakers of flesh and blood, in the same manner, in like manner. If the children of the earthly Adam were regenerated in Christ, and then born of him, who is the incorruptible seed, would it not involve the idea that the Adamic man is "born over again," as some who have gone out from us have affirmed? And, if the spiritual children of God were "put forth in Adam," as some say, would it not involve the idea that he was, to some extent at least, spiritual and not natural.

Now I can heartily and confidentially say of brother Durand, as he has said of me, in the "Signs" alluded to, that I am not afraid of affecting his love or fellowship for me by suggesting this difference of understanding. No, my dear brother, you need entertain no fears of that kind while your pen so amply testifies to the candid and christian spirit that should control all our correspondence or communications, and rest assured that as you have intimated, nothing would be more cheerfully yielded or promptly abandoned than a sentiment previously entertained by me, which is proved by the scriptures to be incorrect.

I will ask my brethren who reject the sentiment that a spiritual seed or family existed in Christ before Adam's creation, what was it, or who were they that were "chosen in him before the foundation of the world"? Were they the children of Adam the first? His children are like himself, earthy. Or were they the children of Adam the second? He is spiritual, and his children are like himself, a quickening spirit. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Or further, were there *any* that were thus chosen in him?

Now, my dear brethren, it seems to me that you must say that the earthy children were chosen in the spiritual head before the foundation of the world, that the spiritual children were chosen in the spiritual head before the foundation of the world, or that none were chosen in him before the foundation of the world? Which horn of the dilemma will you take? I ask in all candor, and with a humble and due deference to those who have wiser heads and more penetrating sagacities than your humble servant. I do not, if I know myself, wish to advocate an idea that is not sustained by the scriptures. What advantage could it be to me? My grey hairs, bleached with the frosts of sixty-eight winters, admonish me that my time here is short, and I have no desire to end it with "a lie in my right hand."

But let none of my brethren or sisters conclude that I wish to appear before them as an oracle, or as presenting my views as a criterion for others. I have no aspirations to set my imperfect self up as a guide for others. But I must retain the privilege, which is the inalienable right of us all, to contend earnestly for the faith once delivered to the saints, according to the clearest convictions I have.

The communications of many of the brethren and sisters through the "Signs of the Times," and by private letters, while treating on the subjects of regeneration and the new birth, have been to me a source of encouragement, comfort and confirmation, for which I desire to feel very thankful to him who alone can instruct us correctly, and also to them for the courtesy, kindness and labor of love that have characterized their correspondence; and in these remarks I cordially include those brethren who have expressed their opinions, differing with mine, in a becoming and brotherly way. I have not, however, been able to discover any reason why I should change my views on the subjects discussed, for while none have presented any (to me) perceptible, insuperable objections, others, together with the scriptures, have more and more confirmed me.

So far as the doctrine of regeneration is concerned, I think one text places the position taken on that subject beyond the reach of refutable contradiction. That text is found in Hosea vi. 2. "*After two days will he revive us; in the third day he will raise us up*, and we shall live in his sight." That text taken in connection with Eph. ii. 5, 6, 1 Peter i. 3, and many others that might be adduced, seems to me to place the position in an irrefutable attitude. I must, therefore, according to that and its concomitant texts, believe that after those two days his children were all revived; that on that third day they were raised up, "begotten again to a lively hope by the resurrection of Jesus Christ from the dead;" or in other words, were then and there regenerated, (for to beget is to generate—to beget again is to regenerate,) and consequently, that then and there, not at any other time or place, not before or after, not separate or apart from Christ, but really and actually "begotten again, revived, raised up, quickened *together with Christ, raised up together*, and made to sit together in heavenly places in Christ Jesus." This, if I mistake not, inspires a hope that our life is, and ever has been, hid with Christ in God. Then let us

"Rejoice, believer, in the Lord, who makes
your cause his own;
The hope that's built upon his word can
never be o'erthrown.
Though many foes beset your road, and feeble is your arm,
Your life is hid with Christ in God, beyond the reach of harm."

Now, my dear brethren and sisters all, if this is error, may God enable you all to detect it; and not only so, but may he, or some of you by his revelation, convert your unworthy brother from the error of his way; for if I am wrong, of all other persons I am the most deeply interested in being set right.

Brother Beebe, this is respectfully and willingly submitted to your judgment.

With true regard, your brother,

J. F. JOHNSON.

P. S.—I now hope to be at the Baltimore, Delaware, Delaware River and Warwick Associations.

J. F. J.

February 15, 1868.

DEAR BROTHER BEEBE:—For a few days my mind has been dwelling upon a portion of scripture recorded in 1 John i. 3; and as I seem to have a little leisure to-day, I have concluded to pen down a few thoughts for the "Signs" upon the same. The portion of scripture referred to reads thus: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

The great and important office which the apostles filled was that of witnesses to his truth. As such they addressed their brethren. That to which they witnessed or bore testimony was the life, death, resurrection and ascension of the divine Redeemer. The character of a witness is too well known to need much description. The very word, *witness*, contains in itself the character of the witness. In a court of law, no testimony can be received as fact unless the witness is personally cognizant of that to which he would bear testimony. He must not say that he *heard* that such things took place, or that such a man said so and so, but the question is, Do you by individual, personal experience, *know* that these things are so? The apostles, in their character as witnesses, answered all these requirements, as one of them also informs us, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty."—2 Peter i. That to which he directly referred here was the scene which he and James and John saw in the mount of transfiguration, where they both saw the light and heard the voice saying, "This is my beloved Son, in whom I am well pleased; hear ye him." When the dear Redeemer commenced his ministration here, immediately he chose disciples to go with him, and to be witnesses of all he did and said. During the three years of his toils and sufferings, they were constantly with him. They saw his meekness and forbearance unto the rage and malice of the Jewish multitude, they saw him constantly afflicted, a man of sorrows, and acquainted with grief; they saw him alone in the garden, his soul drowned with mighty sorrows, then betrayed and arraigned before the bar of Pilate, mocked, spit upon and spurned, then led away to be crucified. They were witnesses of those mighty wonders which declared him in deed and truth, even when he died, to be the Son of God; and finally, when he had arisen from the tomb, they beheld him in his resurrected body, which was made most fully manifest to them when he was parted from, and carried up out of their sight; and they were told that in like manner as they had seen him ascend, he should come again. To all these things they could witness, because they saw them. They were made to hear the gracious words which proceeded out of his mouth, and often wondered thereat, not knowing the meaning of what they heard. When Jesus was about to wash the disciples' feet, he said, "What I do ye know not now, but ye shall know hereafter." He also tells them that when the Comforter is come, he will bring all things to your remembrance, whatsoever I have taught you." When the day of Pentecost was fully come, we are told they were all of one accord in one place, and there came a sound as of a mighty rushing wind, and filled all the house, and cloven tongues, as of flame, sat on each of them. It was then, I understand, that they were endowed with power from on high, and wisdom was given them to understand what had been taught them by their divine Lord, so that they were there fully qualified to stand as witnesses for his truth,

not only in the letter but in the spirit of it. Thus then the apostles were qualified for their office by having been with him, and by the endowment of the Holy Spirit. So it must be with all who proclaim his truth. God has never delegated this work to man, and his ministers now must receive the same instruction from his hand and his hand alone, else they are not qualified to stand as witnesses for him. Synods and councils may send men forth, and call them to the work of the ministry, but it is all of no avail. Except the Lord build the house, they labor in vain that build it.

But now coming more directly to the text, I will endeavor to notice, first, the burden of the apostle's declarations on that to which he bore testimony. He commences the epistle by saying, "That which was from the beginning." He also commences his gospel by saying, "In the beginning was the word," &c. This word, he furthermore tells us, was made flesh, and came and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. By this it is evident that this Word was the Son of God. It was this Word that the apostles declared among their brethren, and in the whole world. When arraigned before magistrates, this Word was the burden of their defence. Preach the Word was the injunction to all his ministers. Paul says in two of his epistles, that he determined to know nothing when he was among his brethren save Christ and him crucified. By this I understand the fullness of the glorious gospel is meant. Christ was held forth by them as an all-sufficient Savior, as the only name given under heaven or among men whereby they must be saved. In doing this, they must present not only his atonement, considered in itself, but also the results of that atonement, some of which were justification, and freedom from the demands of the law, and also the new birth, by which the redeemed of the Lord should be brought into gospel light and liberty, and in short, all things pertaining to the kingdom and government of Christ. When they were presenting the rules of that kingdom, they felt that those laws emanated from Zion's King, and were like their divine author. When they held forth the comforts of the gospel, it was Christ in whom they all were stored, and from whom they came. For says the apostle, "Of his fullness have all we received, and grace for grace." We receive these spiritual blessings because we were chosen in him, and have a standing in him. The blessings which God's children receive all come through our divine Head. They are like the oil that was poured upon Aaron's head, which ran down his beard, and down even to the skirts of his garments. No portion of Aaron's body could receive a particle of that oil till it had been first poured upon the head. The head received it all. From the head it flowed down over the body. So in their Head are treasured up all the riches of divine grace, and if they receive one spiritual blessing it is because it has descended to them from the Head. The apostle says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" If Christ be ours, then all is ours, for in him is contained every spiritual blessing, and he has told us that no good thing will he withhold from them that walk uprightly. When the apostles pointed their brethren to the resurrection, it was because of their union with Christ that they were to be raised, and it was in his likeness that they were to come forth. Their hopes of heaven were because Christ was there. Paul says, "I long to depart and be with Christ, which is far better."

Thus we see that Christ was the burden of what the apostles preached in all these different relations. He was made unto them wisdom, righteousness, sanctification and redemption; bread and water to the hungry and thirsty, and a stay and staff to the weak and weary.

The apostle now goes on to say, "Which we have heard, which we have seen, which we have looked upon, and which our hands have handled of the word of life." Note the order in which these expressions occur. His affirmations grow stronger and stronger. Is there not a deep design in this? Had they only *heard* of this word, those who listened to them might have said, This is only hear-say testimony, and is therefore not entitled to much credit. Then he says, have seen. But even sight is sometimes deceptive. Men will not always credit even the sense of sight. Witness unbelieving Thomas. He would neither credit sight nor hearing, but "Except I put my finger in the wounded side and hands, I will not believe." May there not be some poor soul, even now, who, like Thomas, must press their hands to the wounds of Jesus, and feel him ere they will believe. But when the time comes that he graciously draws near, and they can feel his arms of love around them, then from the fullness of a broken and contrite heart do they say, "Lord, I believe, help thou my unbelief."

"That which we have seen and heard declare we unto you." They could not bring any other gospel than this. They did not receive their message from dead men's brains, but right fresh from the fountain-head of all. It was not what some one had taught them, but what they had seen and heard themselves. In the same way, when a minister of the gospel is sent forth by the command of God, what he delivers to the people must come from God, the author and giver of every good as well as every perfect gift. The church must gain the evidence that he has been with Jesus, and has been taught by him, ere they can feed upon his preaching. If they do not feed upon it, it is a sure evidence that something is wrong. They cannot be witnesses for his truth unless they know it. How are they to know it? The plain and only answer is, Thy children shall all be taught of the Lord. The disciples could not go forth till they had been with him, and had been endowed with power from on high. When they were thus endowed, they were ready to preach the gospel to all that gathered to hear them, of every nation, kindred, tongue and people. Sometimes a pretender may make his appearance, and his words may sound very well for a while, but soon the church feels that there is a lack. Ask them what the matter is, they cannot tell, but they feel confident there is something wrong. They will say his words are well, but we cannot feed upon his preaching. The form may be there, but the life is lacking. That certain sound is not given forth. The chime of bells made of brass metal can be made to ring forth the same notes and strains that the clear metalled bells do, but that harmony in which the musical ear delights is lacking; even so is it with the preaching of such an one—there is no answering chord in the heart of the child of God, whose whole delight is in his truth. Thus, without hardly knowing why, the church is dissatisfied. Soon the truth comes out. He has not heard and seen and handled of that word of life which he professes to give the church. He has not received it at the hand of Jesus. When the multitude were fed by the few loaves and fishes, Jesus took the bread and the fishes, and blessed, and brake, and gave to his disciples to distribute to the multitude, and they did all eat and were filled. Even so must the gospel bread and meat come first of all from the hand of Jesus. If it does not, the church is not fed. Perhaps many of my brethren and sisters have known just such instances as this mentioned above. The words in form were all right, but there was no spirit, no life, no food there. Was there any outgoing of your heart to him in love? Could you take him to your heart freely and fully? Could you give him your confidence as you could to others? There was a feeling of repugnance, which perhaps you tried to overcome, thinking the fault was in you, but you could not remove it. But when, on the other hand, your heart has been cheered and fed by what your ears have heard, there is at once, (not the springing up or creation of fellowship,) but the certainty that it already exists, and is now clearly made manifest. You can say, I know we have been to the same school, and have been taught by the same teacher.

"That which we have seen and heard declare we unto you, that ye may have fellowship with us," is the declaration of the apostle. I understand that there is also another idea beside, and in addition to, the one which has already been dwelt upon. One office filled by the apostles was that of teacher. They were set upon thrones of judgment in the kingdom of our Lord Jesus Christ. As such they found it necessary to reprove and rebuke with all long-suffering and doctrine. As teachers they were to declare the words of truth to their brethren, that they also might be built up in the most holy faith, and be made to grow in a knowledge of God and his truth, and thus be made partakers of the same fellowship that the apostles had, which he tells them was with the Father, and with his Son Jesus Christ. The apostles went about, expounding the scriptures, and many believed through their word. Philip expounded them to the Eunuch, and in doing so preached unto him Jesus. The result was that the word was sent home by the Spirit, and he believed and was baptized. Now John here declares that the declaration of these truths was to the end that ye may have fellowship with us, that is, that ye may believe the same things, being instructed in them, or in other words, that ye may be rooted and grounded together in love, and in the faith of the gospel, and feed upon its glorious truth, even as we do.

The importance of a faithful ministry seems to be presented here. A ministry that will not shun to declare the whole counsel, that will proclaim the unadulterated truth of the gospel, whether men will hear or whether they will forbear. In declaring the whole truth is the only way in which true fellowship or union can be attained to or preserved. There may be an outward form of fellowship in another way; but it will be like a whited sepulchre, all deceit. The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity." What that union is the apostle declares when he says, "Endeavoring to keep the unity of the Spirit in the bond of peace." Workmen of no understanding may daub with untempered mortar, covering over all outward appearance of evil, but this is of no avail. The only true union—the union of heart and mind—can be obtained in no other way than by a faithful administration of his word. It is a false idea of peace that prompts the children of the kingdom to say such and such things must not be preached, because some may be offended thereby. The only true way of peace is to present what the scriptures contain, in a right manner, faithfully contending for the truth as it may be presented by the Spirit. I hope no one will misunderstand me here. The truth should be presented

in love. The apostle speaks of some even in those days who preached Christ of contention. This should not be. "Bear ye one another's burdens, and so fulfill the law of Christ," is as much a rule of the church as to not shun to declare the whole counsel of God. Let then the truth be declared faithfully. If because of this any go out from us, it is manifest they were not of us, that is, they had no real love for the truth, nor union of feeling, nor true fellowship for us. May those whom God has called and set as watchmen upon the walls of Zion ever remember that this should be the desire and aim of all in preaching; that is, that their brethren may have fellowship with them. The same truth holds good in relation to those members who occupy any other position in the church of Christ. The injunction is to be faithful one with another.

I would say that I was much pleased with the remarks of brother Durand upon this same subject, in the third number of the present volume of the "Signs," and heartily endorse them. Let brethren then strive together in love for true union one with another, and not be content with a seeming, hypocritical pretence.

And truly our fellowship is with the Father, and with his Son, Jesus Christ. What the apostle would say then is this, that if ye have fellowship with us, ye have also a more precious and glorious fellowship, even sons of God, and brethren with Christ. So far as the love of God is concerned, this fellowship is eternal, for the apostle says, "But God for his great love wherewith he loved us, even when we were dead in sins." And again, "He hath loved us with an everlasting love, therefore with loving kindness hath he drawn us." But it now remains that we should be brought into a knowledge of this fellowship, that we also should be made to love him. The apostle says, "We love God because he first loved us." We are now to receive the adoption of sons. This, as I understand it, does not create the relation, for that existed in eternity, but it makes it manifest unto us. Neither is this such a relation as might exist between a man and a child he had adopted, but it is such a fellowship as springs up in the heart of a child by birth, and it arises from the assurance that we are born of him, and are his sons and daughters. To have fellowship with him is to receive and love his truth, without any reservation to feed upon it, and to grow thereby, and to desire to follow him in all his appointed ways. If this love of the truth exist, then we have the evidence that we are born of him. Do I then have this love of the truth? If not, I am none of his. Weak and doubting one, to you this comes with soothing power. Here is comfort and consolation for you. You feel that, weak as you are, you do love and delight in the truth. In this is an evidence of your sonship. For none can love his truth unless they love its author; and says the apostle, "Whosoever loveth is born of God." If then you have fellowship with the brethren, and love to them for the truth's sake, then also you have fellowship with the Father.

"And with his Son, Jesus Christ." In what sense we have this fellowship with the Son, I think is manifest from the language of the Savior himself. He says, "I call you no more servants, but I call you friends." Paul tells us, "He was tried and tempted in all points like as we are." In agreement with this, the apostle also speaks of the fellowship and of being made conformable to his death. The child of God has much of comfort in this thought, that as the Captain of their salvation has been made perfect through sufferings; he also knoweth how to succor the tried and tempted, and to deliver them from all sorrow and temptation. We can realize this but in part here. Now we see through a glass darkly, but then face to face. Soon these clogs of clay shall be laid one side, and we shall enter into the fullness of that fellowship. Here we cannot be satisfied, but then shall we be satisfied with his likeness. Oh, may our own souls take comfort, and we be encouraged on our way, feeling that his strength is sufficient for us. May we be enabled to walk together in faith and love, and daily realize more and more of this divine fellowship which is and shall be manifested to all the saints.

Yours in the bonds of the gospel,

F. A. CHICK.

OAKFIELD, Mich., Oct, 11, 1867.

DEAR BROTHER DURAND:—It is near a year since my last letter to you, and I do not write now thinking to do better than I did before. But I have for two or three months past had thoughts of writing to you again, yet thinking it might not be best to do so. Still the impression to write continues, and I this evening yield to it, and commence another letter to you, to be finished as soon as my broken time will permit. When I wrote before, I felt an opening of the subject in the beginning that I did not realize in the consumation. Perhaps it may be so now, and if so, God will not have me communicate what he seems pleased to give to my understanding as truth, but not with that thrill of the spirit, witnessing to it, that enables me to write with much confidence. Whatever I may write, I desire you not to consider it in the light of authority, but simply as my judgment in a matter in which another one's judgment ought to be entitled to equal, if not greater weight.

I would premise that my understanding of Daniel's vision, (Dan ii.) has been somewhat enlarged since I wrote you before; and it is a fact worthy of note, that the main features of my enlarged views came to me independently of anything I had before read on the subject, and yet, after they were fully developed in my mind, my recollection of what our departed father Trott had written came fresh to my understanding, as in substance identically the same as my own. I know not precisely how long it is since his views were published in the "Signs," but it was since the close of the war. You will recollect, he expressed the belief that the image seen by Nebuchadnezzar in his dream represented all the human governments ever existing or to exist on the earth, and that the stone cut out of the mountain without hands, which smote the image on its feet, was the kingdom which the God of heaven should set up, that should fill the whole earth, (not heaven) and scatter the *chaff* of the image to the four winds of heaven.

I know not how many times I have heard Dan. ii. 44, preached from: "In the days of these kings," &c.; and every one of these discourses put forth the view of the kingdom, predicted, as the gospel kingdom, set up by our Lord and his apostles, more than eighteen hundred years ago. And I may add, I thought that view correct at the time I heard it. But if the Lord will help me, I will give some of my reasons for dissenting from that view now.

That the head of gold meant Nebuchadnezzar and his kingdom, the prophet expressly tells us, and further tells us that the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and clay, meant governments that were to succeed that of the head of gold. I believe that commentators have usually applied the silver to the Media Persian monarchy, the brass to the Grecian, and the iron to the Roman. But in the view that all the governments of the earth are figured forth in the image, it is not essential to consider the intermediate ones between the head and the feet. As these human governments had a beginning, a head, so they must have an ending, the feet, and the image of the human form is the most appropriate figure to illustrate this fact.

You will be at no loss to perceive that I entertain the view of our own government, or "kingdom," as being the last, or "toes of the feet," *which the stone is to smite*, and by which blow the iron and the clay, the brass, the silver and the gold, are to be broken, and become as the chaff of the summer threshing floor, and be scattered to the four winds of heaven Now if this has ever been done by the gospel kingdom, or if it ever will be done by it, the predicted kingdom of the prophecy is applicable to it. But if it has not yet been done, and if it may lack the appropriate requisites to accomplish such a purpose, it must mean some other kingdom that shall possess them.

My first cause or reason of dissent to the idea of its (the gospel kingdom) applicability to the kingdom predicted is, that the kingdom of the gospel is not of this world; for the great Head of this kingdom told us it was not; and every subject of it, feeling its spirit, *knows* it is not. But although the kingdom predicted is to be of this world, and destroy all the other kingdoms, it is appropriate that it should hold the gospel kingdom in its bosom, just as the dispensation of the law embraced in its bosom the kingdom of faith and righteousness. That the gospel kingdom from its very nature is not capable of breaking in pieces all the other kingdoms, may well be doubted; and that it has already done so can hardly be supposed. And if it has not yet done so, and is not in its nature fitted to do so, ought we not to look elsewhere for a kingdom that will do so? For nothing is clearer than the prediction that it *shall* do so. As to the time when it shall break and destroy these kingdoms, no one ought to be specific. It is only said in the prophecy, "In the days of these kings," &c. But as the blow is to be struck upon the feet, it ought to be on the last government brought into existence, to preserve the fitness of the figure; and if so, ought it not to be stricken upon our own government? I know none later in its origin than ours, that has ever attained the form and stability of a government, and also combining with it the characteristics defined in the prophecy, as ours *appears* to do. The South American and Mexican Republics are unworthy of the name of governments, or "kingdoms." "They are anything by turns, and nothing long." But our own government is not only the last, but it is "partly strong and partly broken." It also answers to the toes of the image, in having a *common attachment*, and lying side by side, yet varrying in size and strength, as the various States do, of which our government is composed.

You may ask, "In what sense is our government partly strong and partly weak?" as the figure of iron and clay defines the one on which the blow of the stone shall fall. It is strong for the purposes of *war*, which is the antitype of the iron, and weak in its purposes of *administration*, as it is subject to the ever varying caprices of the multitude that control it through the ballot box. This weakness answers to the fragility of the clay, which year after year yields to the impressions of every successive hand that handles it. This is but part. The rest I must leave.

That the stone cut out of the mountain without hands refers to the kingdom which the God of heaven should set up, I believe all are agreed in, as well as that it should break in pieces all the other kingdoms. I have said above that the nature of the gospel kingdom did

not permit it to be so exercised, because it was not of this world.

A second reason of dissent is suggested by this fact, growing out of the nature (spiritual) of the subjects of the gospel kingdom. They are the salt of the earth, having the property of preserving, and, by their influences, of opposing all schemes of ambition to turn and overthrow. And whatever influence has been cast upon the ruling powers of the earth, through them, has grown from the fatness of the root of Christ our Lord, as the leaves of the tree bearing twelve manner of fruit, that it was seen to do, by the revelator. This, I admit, has been constantly done, from the day of the setting up of the gospel kingdom, even until now. But its operation and manner of exercise seems to fall far short of answering to the figure of *smiting;* and especially upon the feet, to break the whole image in pieces, and scatter it to the winds. It does not break and scatter, but *heals.* "And the leaves of the tree were for the healing of the nations." The leaves of the tree of life, I take to be the good works of the saints, which works have had a healing power upon the nations, in softening asperities, and lopping off monstrosities, ever since the gospel kingdom was ushered in. John the Baptist lost his head through exercising it, and many have been the victims since his day, in the exercise of the same. If, therefore, we are right in expecting a change in the powers of the earth—that they shall all be broken—and a change in the condition of the church, at the fall of Babylon, does it not seem meet that another and greater power shall be manifested in it, than the *hidden glories* of it in the hearts of the saints?

Do you ask me to say (believing it to be so) what that power shall be, and how it shall be made manifest? I certainly cannot be specific as to details, nor do I care to be. It is in no way essential to me to know more than that it is the power of God which shall make it manifest, and the details of it are in his hand alone. That something more than the setting up of the gospel kingdom, and endowing it, as at Pentecost, seems foreshadowed in the words of our Lord to his disciples, (Acts i. 7.) I cannot help but believe. They asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" He does not seem to imply any inappropriateness of the question in his reply; but answers in such a way as to confirm the idea that such a thing should happen; not indeed to the Jews as a nation, but to Israel as a spiritual people, circumcised in heart.

He told the disciples in reply, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." The implication seems to be that it was enough for them to know that they were to be witnesses unto him, without being inquisative about matters which God put in his own power. As this was the last time our Lord was seen after his resurrection, no *vocal* word from his mouth ever again fell upon the ears of his disciples, and would he leave any error they entertained uncorrected? It ought not to be so supposed.

But the most direct, and, to my mind, the most conclusive, testimony of the reappearance of our Lord on the earth, is contained in the words: "This same Jesas, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven." A cloud received him out of their sight, and I cannot see the force of the language in any other than a literal sense. A figure does not seem appropriate as answering to the spirit of faith in the hearts of the saints. This comes by a breathing, or as the gentle falling of the dew. The particle, as commonly applied to figures, is not used in the text, but is made emphatic by the use of the words, "Shall *so* come in *like manner*." I must confess myself dull to perceive any other than a literal understanding of these words; for I am at a loss to apply them in a figurative sense.

But there is yet one more passage seeming to me to have a bearing upon this subject, which I wish to notice, in Heb. ix. 28. "And unto them that look for him shall he appear the second time without sin unto salvation."

However wide of the mark I may be in what I shall say upon this passage, I wish to notice it in connection with its context. Without going beyond the verse next preceding this text, (I must be brief,) I will try to consider the relations of the two, as illustrating one through the meaning of the other. The 27th verse reads: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time*, without sin unto salvation." I am aware that it may be said, his appearance in the flesh was the first time, and in the hearts of the saints he makes an appearance the second time, without sin unto salvation. But does he appear in the hearts of the saints *without* sin unto salvation? Does he not rather appear *with* sin unto salvation? When he is revealed to the saints as their Savior, is it not also with the revelation that their sins were his in his crucifixion, and that his triumphant conquering of death, hell, and the grave, in his resurrection, was their own triumph through him? And is it not the joy of a new-born saint, and the admiration of his soul, that God could be just in saving just such a wretched sinner as he is, through a "man of sorrows, and acquainted with grief," who had had the sword of Almighty God bathed in his bosom, making his soul exceeding sorrowful, even unto death? This seems to be the *appearing* of the Lord to a soul in his deliverance from death and hell, viewing him laden with sin, who himself had no sin. And this seems to apply to the first appearance of our Lord, understood by an allusion to the second in the text.

The allusion to the death and the judgment of men, in contradistinction from the salvation through Christ—the former being after death, and the latter before—is also, I apprehend, set forth in 1 Tim. v. 23. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid. That same ordeal of judgment that brings every knee to bow, and every tongue to confess, in the judgment after death, is open beforehand in the saints, going to judgment here in the flesh, and finding the ransom in him that was made sin for them at his first appearing; and shall appear a second time without sin unto salvation—to whom? "unto them that look for him." Shall he not appear to all the saints? Without doubt he will; but as after his resurrection he did not appear to them all at the same time, so he may not in his second coming. Some of them were disbelieving then, and it may be so when he shall come a second time without sin unto salvation. But all the saints will look for his *righteous rule*, and will not be slow to receive him when he ushers himself into their presence with a "Peace be unto you." If their eyes shall be holden, that they know not that it is the Lord, their hearts will burn within them when he opens to them the truth, and the understanding of the scriptures.

WM. B. SLAWSON.

(To be continued.)

NEAR LEXINGTON, Ky., April 9th, 1868.

MY DEAR BROTHER BEEBE:—I have read, with interest, the communication of Brother W. J. Purington, and, with your permission, propose subjoining some remarks on a subject immediately connected with the closing part of his communication.

That the "Old School Baptist Church" is "The Church of the Living God, the pillar and ground of the truth," to the exclusion of all other organizations, claiming that high and honorable distinction, I have not one doubt.

"My dove, my undefiled, *is but one:* She is the only one of her mother, the choice one of her that bear her." "There is one body, and one spirit; even as ye are called in one hope of your calling." "Ye are *the body* of Christ, and members in particular." "As the body is one, and hath many members, and all the members of that body being many, are one body; so also is Christ." "Come hither and I will shew thee the *bride* the Lamb's wife." "And I beheld the Holy City, the New Jerusalem descending from God out of heaven adorned as a *bride* prepared for her husband." "Thy Maker is thy Husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called."

I am aware that there are those who claim so much charity, as to acknowledge that we are a "gospel church," but say they, we are a gos-church too: while there is no more fellowship between them and us, than between "righteousness and unrighteousness, no more agreement than between the temple of God and idols," "No more concord than between Christ and Belial." What would be thought of a man who is found using one member of the body, to wound other members; and to mutilate, yea, to destroy the body? to be guilty of suicide? What has been the course of the *Old Mother* "cloathed in scarlet," and of all her protestant daughters, and grand daughters, towards Old School Baptists, but to employ themselves in persecuting, and putting to death, yea, exterminating them, wherever they had the power? and yet they seek union and correspondence with us. "Like their *relatives* of old. "Let us build with you, we seek your God, even as ye do."

I am forcibly reminded of an occurrence which took place not many miles from my residence a few years since—a certain D. D. claiming to be a "United Baptist," delivered to *his flock* a series of lectures on the doctrine of Predestination and Election, which were listened to by several intelligent Old School Baptists, one of whom remarked to a member of *his flock*, "If your preacher will continue to maintain the doctrine he has been preaching in these discourses, we shall claim him for an Old School Baptist." The member replied, "Wait a little and he will show you where he is." At perhaps the very next meeting, the D. D. remarked in substance, "I have been preaching a series of discourses on the sovereignty of God—the doctrine of Predestination and election, *which is true.* But another system of salvation is taught in the bible *which is true also,*' and preached directly in opposition to what he had been preaching. He took up the "Circular on the Origin, Nature, and Effects of the Christian Warfare," and fought, not it, but a man of straw, he manufactured, and most valiently. One of our brethren, who had been listening to him attentively, remarked to the D. D. you have most grossly misrepresented brother Dudley, and he will reply to your attack. Our brother informed

me of the attack made on me, when I requested him to call on the D. D, and inform him that I would answer his attack on a certain given day, and that I specially invited him and his congregation to be present and hear the reply; and further, that I asked of him the notes or manuscript he used on the occasion, as an act of justice to me, as he had attacked me behind my back. On the day before I had appointed to reply, I received a paper of some twenty-two pages manuscript, purporting to be a synopsis of his two discourses, making the attack. A grosser perversion of truth I believe I never saw.

The time to reply arrived, when I met a very large audience, composed of members of the various denominations, including a large number belonging to the same order of Baptists with the D. D., with very many non-professors, when I proceeded to take up his faith, as disclosed in the synopsis, his perversions and misrepresentations, and to answer them as fully as the time I consumed (about three hours) and my strength would allow.

I called especial attention to his assertion, that "no man ought to be allowed to occupy the pulpit who is not a theological scholar."

I proceeded to remark, the scriptures of the Old Testament were written or printed, originally, in the Hebrew language; those of the New Testament in the Greek language, neither of which languages do I understand. But let us test the Doctor's theory. Go to Millersburg, where there is a college, whose professors and teachers tell you, we understand those languages. What is taught there? Methodist theology. Come to Georgetown, where we have another college, whose professors and teachers say they understand the original languages in which the scriptures were written. What do you get there? Fullerite Baptist theology. Go to Danville, where we have another college, whose professors and teachers tell you we understand those languages. What do you hear there? Old School Presbyterian theology. Go about ten miles North, to Harrodsburg, where we have another college, whose professors and teachers, like the others, tell you we understand those languages, and what do you hear? Modern reform theology. Go a few miles West, where we have still another college, whose professors and teachers insist they understand those languages. What is taught there? Roman Catholic theology. Go still a little farther West, to Princeton, where there is another college, whose professors and teachers say, we understand those languages. What do they teach? Cumberland Presbyterian theology. Come up the Ohio river to Louisville, to Bishop Smith's college, who claim to be *the church*, and to understand those languages. What do they teach? Episcopalian theology. Here we have seven different churches, so called, whose leaders assure you they understand the original Hebrew and Greek languages, in which the scriptures were written, *take the same bible and give you seven different interpretations of the same text.* I asked, is not this confusion worse confounded? I maintained the bible is its own best expositor, and recommended its teaching rather than theological schools. The occurrence reminded me of the prophet Isaiah, and I thought I saw the prophecy fulfilled. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach."—Isa. iv. 1. Yet am I censured because I am unwilling to profess union, communion and correspondence with such people! If they feel safe in their own boat, I do not desire to interfere with them. Having no misgivings that the Old School Baptist church is, legitimately, the church of God, and that all others claiming that prerogative are spurious. We, the Old School Baptists, being built after the bible model, I am exceedingly desirous that our people shall "walk worthy of the vocation wherewith ye are called, with all loveliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Let us, dear brethren, heed the holy admonitions with which his word abounds.

Brother Purington, and some other brethren, have dwelt, as I trust, profitably, on the duties devolving on God's ministers, to "preach the word," "preach the gospel;" "to be in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." To "feed my lambs, feed my sheep;" to "feed the church of God which he hath purchased with his own blood." To "let the dead bury their dead, but go thou and preach the gospel." "Be thou faithful unto death, and I will give thee a crown of life." "Give thyself wholly to the work."

Has it not occurred to you, dear brethren, that a compliance with the duty devolved on the ministry, and which is made imperative; that time, labor and toil are indispensible, to "make full proof of their ministry?" That they are men of like passions with other men? That they have needs which must be supplied; that they "watch for your souls, that they must give account to God, that they may do it with joy, and not with grief? And are there not corresponding obligations devolved on the church towards those "watchers?"

The duty to minister to the poor saints is plainly laid down in the bible, but is it more plain than the duty to "minister to the Lord's watchmen of our carnal things? Listen to the teaching of the inspired word of God. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel. But I have used none of these things; neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For although I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, wo is me if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.—Rom. ix. 7 to 18 inclusive. On another occasion the apostle, alluding to the same subject, observes: "Not that I desire a gift, but fruit that may abound to your account." The inspired volume tells us, "If ye know these things happy are ye if ye do them."

While I bear cheerful testimony to the observance of the duties enjoined, including the above, on the part of many members, yet I fear that others have not this fruit which may abound to their account; that they have been unmindful of their interest and duty in this behalf.

I recollect, many years since, hearing the remark made in reference to a minister: We will keep him poor; the Lord make him humble. I am glad they were not Old Baptists. Let us not, dear brethren, demonstrate that we are of that class who "muzzle the ox." I have known some cases within the last forty-eight years where the neglect of churches caused a minister, or perhaps ministers, who had families to care for, feeling it to be their duty to leave the churches they supplied, and seek a new field, where they could meet the temporal wants of their families, and minister to the spiritual wants of brethren.

While I loathe and abhor the practice which prevails so generally, except among Old School Baptists, of professed ministers *auctioning* themselves off to the highest bidder, and thus assuming the character of "hirelings," I nevertheless am freely persuaded that when the church fails or neglects her duty in this matter, the ministration of God's servants fails to afford that comfort, instruction and encouragement they would otherwise derive from their labors. In such cases the ministry becomes to such as "dry breasts." Let us bring the matter home to ourselves, and ask, Would we be willing to leave the little comfort we enjoy in the bosom of our family, our domestic concerns at home, by which a competency is secured for those committed to our charge, and labor, and toil for the encouragement of others, while we are pained to witness how indifferent they are to our comfort, and the comfort of those near and dear to us?

Brother Beebe, I have regretted to find some of our brethren in the ministry so *tender-footed*, (as they say in the West,) on this subject.

Brother Beebe, let us try to imitate an inspired apostle, who said, "I have not kept back anything that was profitable unto you." Again, "I have not shunned to declare unto you all the counsel of God." Let us clear our skirts, whether others hear or forbear.

The remark may be repeated, "Ah, brother Dudley is scolding again." I have this consolation, if they complain, it is a sign of guilt, and that they are not quite dead, or, as Paul said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give the light." God grant that each and all of us may come home, and revive our own hearts, in the light of the "candle of the Lord," and ask, Am I delinquent in duties? and pray that in the future we may be enabled to walk more as "the children of light."

God bless you, my dear brother, and all the household of faith.

THOS. P. DUDLEY.

Oglethorpe Co., Ga., March 15, 1868.

DEAR BROTHER BEEBE:—We often hear professed ministers of the gospel exhort men and women to exercise faith and repentance and believe on the Lord Jesus Christ, just as though the power was in them, and gospel graces were simple tools or instruments for them to handle or work with at pleasure. It was not so anciently, neither is it so now, for our God is one, and his way is one;

there has been no improvement made in the plan of saving sinners, nor in the way sinners are made acquainted with God in his pardoning mercy, nor in the finished rule God has given for the government of his people, while they sojourn in this world of sin and sorrow. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. The Old Testament, in types and shadows, pointed to the New, which is the only rule of faith and practice for New Testament saints. Whatever there is taught by precept or example, they are safe in doing, and not only safe, in doing, but under the greatest obligations to observe, and by no means at liberty to believe or practice anything contrary thereto. Therefore all the boasted religious improvements in this so-called enlightened age of the world, such as Bible and Tract Societies, Sunday School Unions, Missionary Boards and Conventions, Theological Schools, Temperance and Abolition Societies, hiring preachers at fixed salaries, receiving into professedly religious societies members, and pouring or sprinkling, for baptism, is in defiance of the rule. Not only adults, but infants, are thus initiated in their societies, all of which are totally unscriptural, and of course anti-christian. And, dear reader, you need no better proof of this fact than that no such things or practices are taught in the New Testament, and that they have grown to be so popular in the world. They are of the world, therefore the world loves its own. They have been introduced by the rulers of the darkness of this world, teachers of anti-christ, controlled by selfish or lucrative motives, practicing their spiritual wickedness in high places, (Eph. vi. 12,) putting on sanctimonious appearances, kneeling and groaning before the public eye, so making their dupes or followers fear and tremble in their priestly presence; very courteous and friendly to all, but particularly to the ladies. Such things are truly disgusting to sober-minded, reflecting christians.

I will now notice the subject of faith, which is the gift of God, and a fruit of the Spirit. No man has or can have this faith unless he is born of God. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. This faith Abraham had, and the effect was he believed God, and it was counted to him for righteousness. Will any one contend that Abraham originated, exercised or controlled this faith, when it caused him, at the call of God, to go towards that strange land which he should after receive for an inheritance, not knowing whither he went, and when he was tried, offered up his only son, Isaac? No, the truth is, Abraham was controlled by this powerful grace. And Elijah, when he prayed earnestly that it might not rain, and prayed again for rain, and in both cases his prayers were answered, can any suppose that he controlled the faith? Surely not. Just so it was with all the New Testament saints. Peter no doubt thought he never would deny his Lord and Master, but he did. When the Savior, at the request of Peter, commanded him to come to him on the water, he had faith, and started, but soon began to sink. Why did not Peter exercise faith and continue to walk on the water? Because he could not, and that faith, which is always connected immediately with the power of God, did not control him, and down he went, crying, "Lord, save, I perish." Saul of Tarsus, on his way to Damascus to persecute the saints, was suddenly stopped by this power, which went with the voice, "Saul, Saul, why persecutest thou me?" and faith controlled him to enquire, "Who art thou, Lord?" and when told, to say, "Lord, what wilt thou have me to do?" When speaking of this faith afterwards, he says, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Not the faith of himself, which he could exercise at pleasure. There is no change in the faith of God's elect, nor in its effects. When a poor sinner is first quickened by the Spirit of God, love to God, and faith, are fruits of the Spirit, and the sinner is controlled by these graces, and hates sin and loves righteousness, and verily believes that God is, and that he is a rewarder of them that diligently seek him. And now he seeks God because God has sought and found him in the desert land, and in the waste howling wilderness of sin and death. Repentance is the necessary effect of quickening grace. Not that sinners obtain eternal life through faith and repentance, but because they have received eternal life, faith and repentance is in existence, and they are subjects of these powerful graces. The life given is light, and shines in darkness, and the darkness comprehends it not, therefore the enlightened sinner cannot understand what is going on in his own bosom. His reformation or prayers seem to do no good, and yet he cannot cease to pray and try to do right in everything; that light shines more and more, making known not only the conduct but the deep depravity of the heart, and the utter impossibility of justification by the deeds of the law, or any works he can do. God who commanded the light to shine out of darkness hath shined in our hearts, (not to make the darkness light,) but to give the light of the knowledge of the glory of God, in the face of Jesus Christ. When a subject of grace is so enlightened that even their best works and prayers appear so mixed with sin as to make them hateful, just then, unexpectedly to the poor ruined man or woman, the Holy Spirit, through faith, reveals to their understanding the mercy and goodness of God, through Jesus Christ, in the forgiveness of their sins, or the knowledge of the glory of God in the face of Jesus Christ. In this is realized what Peter speaks of in the following language: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Peter i. 19. Also 1st John ii. 20, 27. "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you ye shall abide in him." So I do believe all that mortals can know of God and his salvation is by the revelation of the Spirit, and they understand the written or preached word only in proportion as God has before revealed it to or in them. Many deep and important points of doctrine contained in the scriptures of divine truth, may not be understood for a time by the children of God; but when explained in their hearing, through preaching, or comparing scripture with scripture, or by comparing spiritual things with spiritual, they readily receive and believe them, not that they have just learned them, but because God had before revealed it in them, but they could not so sensibly realize them to their satisfaction or edification. In proof read Matt. xi. 27. "And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." "Neither was I taught it but by the revelation of Jesus Christ."—Gal. i. 12, 15, 16. In the mouth of two or three witnesses every word shall be established. A majority of preachers tell sinners what they must do to get to heaven; but God's ministers tell them what God has done and has promised he will do, to take them to heaven. Yours in love,

D. W. PATMAN.

THE BOOK OF EDITORIALS

Ready for distribution to subscribers. We are happy to announce to all who are interested that we have just received from our Book Binder a portion of the first volume of the "Editorials of the 'Signs of the Times,'" and shall at once begin to mail copies to those who have ordered and paid for them. We will endeavor to have a lot of them at the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, to supply those who may wish for copies.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1868.

CHILDREN OF THE RESURRECTION.

WHEN the Sadducees desired to embarrass our Lord in regard to the doctrine of the resurrection, and to make that doctrine appear improbable and absurd, they exposed their own ignorance of the scriptures and of the power of God, by stating what they regarded as an insuperable difficulty, of one woman who, according to the provisions of the law, had had seven husbands, and demanded, "Whose wife of them shall she be in the resurrection, for seven had her to wife?" If they had known the scriptures, they would have understood that all fleshly relations are dissolved in death, and if they had known the power of God, as displayed in the power of the resurrection of Christ, and of his people, they would have known that Christ was put to death in the flesh, but quickened by the Spirit. That such a change was effected by his death and resurrection as to forbid the thought that he shall henceforth be known any more after the flesh. His risen body is spiritual and immortal, and in the resurrection of his people they also shall be raised up, spiritual, incorruptible and immortal, their bodies shall be changed from corruptible to incorruptible, from terrestrial to celestial, from dishonor to glory, from weakness to power, from a natural body to a spiritual body. 1 Cor. xv. 42, 44. Changed and fashioned like the glorious body of him who has risen indeed, and become the first fruits of them that slept.

In his reply to the caviling of the Sadducees, our Lord, after declaring their ignorance of the scriptures and of the power of God, and their consequent error, speaks of the children of this world, in distinction from the children of the resurrection. Now, that we who contemplate this sublime and glorious subject may escape the ignorance and error of the Sadducees, we propose to notice the classification of the two kinds of children—the children of this world and the children of the resurrection. These are distinct relations, and so distinct that only some of those who sustain the first shall be counted worthy of the other. The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. From these words of our Lord it is clearly inferred that some, but not all, who sustain the relation of children of this world, will not obtain that world of which he is speaking, nor that resurrection which is therewith connected. That there will be a resurrection of both the just and of the unjust, and that the

hour shall come when all that are in the graves shall hear the voice of the Son of God, and shall come forth, some to a resurrection of life, and others to a resurrection of damnation, is fully declared in the scriptures; but the resurrection which is connected with that world where the children of the resurrection are the children of God, and equal unto the angels, is a resurrection to life and immortality. We do not know that those who shall rise to damnation will be any less children of this world in their resurrection than before it, or to what extent any relation they sustain now will be changed. But we wish to treat specially on the resurrection of which our Lord was speaking in our text.

Whatever may be the doom or destiny of the ungodly, we know there will be in their resurrection a very great change with the children of God. And although "It doth not yet appear what we shall be, we know that when he shall appear, we shall be like him."—1 John iii. 2. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'—Col. iii. 4. They will behold his face in righteousness, and be satisfied when they awake with his likeness. Psa. xvii. 15.

To know the scriptures and the power of God on this subject so as to escape the error of the Sadducees, let us carefully examine what the scriptures teach in regard to it. And

First. What is implied in the relationship wherein we are known as *children of this world?* The relation of children always implies parentage, generation, birth and development; and all children must necessarily partake of the nature, and be composed of the elements of their parents. In all these respects all the family of Adam are in their relation to him the children of this world. Adam was made of the dust of the ground, and God said to him, and to us, as we were all in him at that time, "For dust thou art, and unto dust shalt thou return." The dust is a part of the world. Jesus said to his Father, "I have manifested thy name unto them which thou gavest me out of the world." "I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii. 6, 9. They are redeemed from the world, but the apostle declares that they were by nature children of wrath, even as others. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind," &c.—Eph. ii. 2, 3. As children of this world, our nature was, and is, adapted to the elements of the world, and like all the other children of the same family, we marry and are given in marriage; the natural relationship of parents and children, brothers and sisters, husbands and wives, males and females, masters and servants, rulers and ruled, these all belong alike to the race of mankind, as children of this world. We were created with the creation of the world, and in the travail and developments of the world we were brought forth in the order of nature, we breathe the air of the world, our food and sustenance is all of this world. But this world is destined to pass away, and our relation to it shall be dissolved, and the places which know us shall know us no more. Like a vesture, all these elements shall soon be folded and laid aside.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, shall differ very essentially from what they are or were in this world, in all these respects:

1. Their relationship to this world shall cease, and the new relationship of children of the resurrection shall be developed.

2. All the social relations peculiar to the families and kindreds of this world shall be discontinued, so we shall no more marry or be given in marriage. And in that world we shall know no man after the flesh; and although Christ was, in the days of his incarnation, known after the flesh, yet henceforth shall he be known no more after the flesh, or as a man of sorrow, and acquainted with grief.

3. "Neither can they die any more." Mortality shall be swallowed up of life. "For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv. 53–57.

4. The children of the resurrection shall be equal to the angels. Not only as pure, holy, incorruptible and immortal, but equally as etherial, celestial and spiritual—equally far removed from earth and earthly propensities, worldly pollutions, and sensual proclivities. But more especially in the immediate sense of our subject, equal unto the angels in regard to such changes as are common to the children of this world, by marriages, births, deaths, or distinctions of sex, classes, conditions, &c. All alike, and always alike. No more sorrowing, sighing or grieving. No more doubts, fears trials or temptations. No more likeness to the earthly, or unlikeness to the heavenly. As they have borne the image of the earthly, so shall they bear the image of the heavenly.

5. The saints in their immortal state shall all of them be perfectly like their Savior, and consequently like each other. What a wonderful change! Well may the apostle say it doth not yet appear what we shall be. How much we mourn and lament our present unlikeness to him; but then every child of the resurrection shall shine in the perfect image of him who is the brightness of his Father's glory, and the express image of his person.

But thus far we have dwelt comparatively only on the outside of our subject. Oh, that we were able to plunge into its marrow and fatness, sound its depth, rise to its summit, and speak of the infinity of its breadth and length.

They which shall be accounted worthy to obtain that world are the children of the resurrection. Generation is indispensible to the development of children in nature; all the children of this world, as such, were created in one progenitive head; that head was not generated, but created with all his posterity in him; all that posterity obtained their development and position as children of this world by natural generation.

All who shall be accounted worthy to obtain that world, and the resurrection from the dead, are children of God, being the children of the resurrection. As the relation of children can only be manifested by generation, in Gen. v. 1, 2, we have the book of the generations of Adam; and in Matt. i. 1, the book of the generation of Jesus Christ. The first is an earthly generation, the other is a spiritual and chosen generation, a royal priesthood, a holy nation, and a peculiar people.

Adam's posterity are called generations, in the plural number; for in their development a long succession of generations was required. Adam begat Seth, and Seth begat Enos, and so many generations were required. Of Christ it is written, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psa. xxii. 30. Christ is the Everlasting Father, or immediate progenitor of all his seed, there being no grand-children or intermediate parentage between him and them. They are all born of God. In their redemption from the world, the law, from sin, death and hell, this chosen generation, royal priesthood, and holy nation, was born in a day. That is, as we understand, that when Christ was made flesh, he was identified as the flesh of Abraham, which he took on him; when he was delivered up for our offences, it was for the offences of all his generation, and when he had put away our sins by the sacrifice of himself, and arose for our justification, his people as a church, a generation, or nation, were redeemed from their former relations to the law, for they became dead to the law by his body, redeemed from the world, being no more of the world, as he is not of the world, redeemed from the flesh, being no more their own, but bought with a price. The body of the sins of the flesh being put away by the circumcision of Christ, all their relations being changed, they were, as his body, (not in their individual personal experience,) buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, we also should walk in newness of life.

Will any intelligent child of God dispute that when Christ suffered on the cross his body embodied all his people, whose sins were laid on him, and that he was so recognized by the divine law and justice of God. When that body, which embraced legally all his members, died, did not the law and justice of God regard the sentence of the law as being fully executed on the whole church, or body of Christ? Then was not that body dead? When Resurrection life came down from heaven, and Christ was raised up from the dead, by the glory of the Father, was not that resurrection life given to the church which he embodied? Was not the prophecy fulfilled, "My dead body shall they arise?" Was not the temple of his body raised up in three days? Was not the gracious promise verified, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight"? We do not ask our readers to say that this was the washing of regeneration and renewing of the Holy Ghost, unless they can see it to be so. But if we were not washed then, the grand object of the sacrifice failed; for "Christ loved the church, and gave himself for it, that he might sanctify and *cleanse it* with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing."—Eph. v. 26. And if the church was not quickened, revived and raised up from under the wrath and dominion of the law when Christ arose for our justification, in what sense did he by that one offering forever perfect them that are sanctified? What does the apostle mean when he says that God hath quickened us *together with Christ*, and hath raised us up *together*, and made us sit together in the heavenly places in Christ Jesus?

We desire not to be wise above what is written, nor to insist on any point of doctrine that is not clearly demonstrated by the scriptures of truth; but it really appears to us that when, as our Mediatorial Head, Christ was made flesh—made of a

woman, he was made under a law which held dominion over his people, or members which were under the law, that his flesh which he took on him, and in which he suffered and died was the seed of Abraham, and embraced all of the family of mankind who shall be accounted worthy to obtain that world of glory to which his resurrection opens the way, and in that flesh in which they were under the law, with all the infirmities, iniquities, sins and penalties; that when he died on the cross, he so died for us, that legally we were dead, the wrath of the law was executed in our flesh as it mantled and made incarnate our Mediatorial Head. In our flesh he died, our flesh was dead. Our relation to an earthly Adam, to Moses, to the law of sin and death, to guilt and condemnation. Dead to the law by his body in which he suffered; the body of the sins of our flesh cut off forever by the circumcision of Christ, so that in him we are no more known in our fleshly relations, marrying or being given in marriage. No more fleshly distinctions of sex, classes or conditions, for we are all one in him. "Ye are dead, and your life is hid with Christ in God." Now if Christ died our death under the law which we had transgressed, and we with him are baptized into his death, has he risen from that death and left his members behind? Or did he not rather in his resurrection destroy death, and him that had the power of death; did he not completely abolish death, and bring life and immortality to light when he arose?

We have seen the people of God, in their legal relations, convicted of guilt, condemned and executed in their legal representative. But God has said, These, his dead men, shall live, together, his dead body they shall arise. Christ, their second Adam, *is made* a quickening spirit. 1 Cor. xv. 45. He *was made flesh*, and in that flesh he *was made* a little lower than the angels, for the sufferings of death, that he by the grace of God might taste death for every man, by him represented as Captain of their salvation. And he *was made* perfect through suffering, and has forever perfected them that are sanctified. Heb. ii. 9, x. 14. And now, in his resurrection and exaltation, is he of God *made unto us* wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time.

The children of the resurrection then, are begotten children, and therefore the relationship is vital. Children may be recognized in a family by adoption, but adoption simply, imparts none of the life of the foster parent to the adopted child. But the children of the resurrection are partakers of resurrection life and immortality. These children of the resurrection, being begotten by the God and Father of our Lord Jesus Christ, could not fail to be brought forth, quickened and animated by the power of the resurrection, by which they are begotten of God. Begotten of God, they are the children of God, and by him begotten by the resurrection of Jesus Christ from the dead, makes them the children of the resurrection. So then they are children of God, being the children of the resurrection, just as our Savior said to the Sadducees. And as the children of God, and of the resurrection, they cannot fail to be accounted worthy of that world where all fleshly distinctions and earthly influences will be unknown, and where there will be no marrying or giving in marriage.

This text in Peter has a much deeper signification than some commentators have given it. We cannot believe, as some have said, that such language was used by the Holy Ghost merely to express the relief experienced by the desponding disciples, when they became convinced that their Lord had risen from the dead. Neither their despondency or their assurance could change the facts. Whether they were aware of it or not, the God and Father of our Lord Jesus Christ had by his resurrection begotten them, not only to a lively or vital hope, but to an immortal inheritance that can neither be corrupted nor fade away.

Resurrection life from the God and Father of our Mediatorial Head was implanted, conveyed beyond the possibility of failure, made certain to all the members of Christ by his resurrection from the dead. This communication of the life and immortality of God the Father, in quickening and raising him from the dead, is called a begetting him and them from the dead, in their own order: Christ the first fruits, and afterwards them that are Christ's at his coming. Paul in presenting this subject to the saints, says, "Men and brethren, children of the stock of Abraham, and whosoever among you that fear eth God, to you is the word of this salvation sent," &c. He then speaks of his being put to death, and taken down from the tree, and laid in a sepulchre, and then adds, "But God raised him from the dead," in fulfillment of what was written in the second Psalm. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus, as it is written in the second Psalm, Thou art my Son, this day have I begotten thee."—Acts. xiii. 26–33. This promise was made, not to Christ in distinction from his members, but to those children of the fathers who were included in the promise; and the resurrection of the crucified body of Christ was in fulfillment of it to these children. The same resurrection life and immortality which quickened his body, destroyed death, abolished death, and swallowed up death in victory, for all his members. Christ existed as the Son, or Word of God, before he was made flesh, or took on him the seed of Abraham, by being made of a woman, and under the law.

But the words, *begotten*, *born*, &c., in these scriptures are expressly used in reference to his resurrection from the dead. As also, "First begotten," Heb. i. 6, "first begotten of the dead," Rev. i. 5, "first born among many brethren," Rom. viii. 29, "first born of every creature," Col. i. 15. All these words are applied to the resurrection of Christ, by the power, glory and immutability of the Father. Christ as the first begotten from the dead, and first fruits of them that slept, was raised up by the glory of the Father, as the perfect embodiment of the resurrection life and immortality of all his members. And so perfectly is that resurrection life embodied in him, that the apostle declares that "He only hath immortality, dwelling in the light."—1 Tim. vi. 16. And he himself declares, "I am the Resurrection and the Life."—John xi. 25. This resurrection life, begotten of the Eternal Father, brings immortality to all his church, and when this life from the Father brought him up from the dead, from under the law, and in the newness and immortality of an endless life, in that resurrection all the election of grace are and were begotten, and their eternal inheritance is and was secured to them, and they are kept by the power of God for it. Begotten of God and born of the resurrection, they are the children of God, being the children of the resurrection.

Lengthy as we have made this article, we have not expressed all we desire to say, and we propose to resume the subject soon, and show from the scriptures that in our spiritual birth we are made partakers of the resurrection life which was begotten by his resurrection, and by the indwelling of this resurrection life, as the first fruits of the spirit, we are sealed unto the day of the redemption of our bodies, which by the power of this endless life shall, at the coming of our Lord, be changed and fashioned like his glorious body. "For if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit which dwelleth in you."—Rom. viii. 11.

ELDER GABRIEL CONKLIN

Fell asleep in Jesus, at 4 1–2 o'clock P. M., on Tuesday, April 28, in the 70th year of his age.

"Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise.

He trod the shades of gloomy death,
Could set his seal that God was true;
Finished his course and kept the faith,
And died with glory full in view."

Elder Conklin was born and raised in the vicinity of New Vernon, Orange Co., N. Y. At an early period of life his mind was drawn from the vanities of earth, and firmly fixed on heavenly things. He was baptized in fellowship of the New Vernon Church, October 17, 1824, by Eld. Thomas B. Montanye, and in June of the following year he was elected to hold the office of deacon, in which he gave the most perfect satisfaction to the church, until July 31, 1830, when he received the fellowship and licence of the church to improve his gift in the gospel ministry, as God should enable him wherever a door in providence should be opened. In 1831 he was set apart by solemn ordination to the work of the gospel ministry. His ministerial labors were greatly appreciated by the churches of our vicinity, and in March 1832, he was dismissed (with his wife) from the New Vernon Church, and having accepted a call from the Brookfield Church, in the same county, became the pastor of that church, where he continued to labor, greatly to the satisfaction of the church, until he removed to, and became the pastor of the Kingwood Church, in N. J., in the bounds of the Delaware River Association, where for many years, and until he had finished his course on earth, he labored faithfully and successfully in his holy vocation, until he was called to lay his armor aside, and enter more fully and uninterruptedly into the joys of his Lord.

The peculiar and most prominent traits of his character were such as develope the fruits of the Spirit Love, peace, gentleness, goodness, faith, meekness, temperance, and brotherly kindness. In his ministry, and more especially in the latter years of his labors, he was truly a "*boanerges*," or son of thunder, in defence of truth and exposition of error, and in all his course he was most emphatically a son of consolation to all the tried and afflicted children of the Most High God. He was a most devoted lover of peace and union among the saints, and all who have ever known him have awarded him the character of a peace maker; and, in the developement of this trait, we have never seen his superior, and very few if any of his equals.

For about forty-four years, the writer of this memorial has enjoyed an intimate acquaintance and unbroken, unmarred and uninterrupted fellowship with the dear departed saint; during all of which time we have nev-

er differed on any point of doctrine, or order in the kingdom of Christ. Neither of us has ever suffered reproach, persecution, affliction, or any kind of tribulation, in which the other has not fully and fraternally sympathized; at least so far as known.

Thirty-six years ago, when a convention of the Primitive or Apostolic Baptists was held with the Black Rock Church, in Baltimore County, Md., in which our departed brother participated, and at which time and place a solemn protest was published against all the new religious innovations which were then pouring into the church, like a flood, when a firm stand was taken, to resist, and withdraw fellowship from all who walked disorderly, our beloved brother gave his name and voice, with a large number who had come together from distant states to form that solemn convention. Of the number then and there convened, Elder Thomas Barton, and the editor of this paper, are the only ordained ministers who now survive. Through all the din of battle and clash of arms, it may well be said of this valiant soldier of the cross, He has fought the good fight; he has finished his course; he has kept the faith; and we cannot doubt that he has now received the crown of righteousness, from the hand of his righteous Judge.

Brother Conklin has left a widow and four children, one of whom is also a widow and mother of children. It was the blessed privilege of brother Conklin during the last year of his pilgrimage to administer the ordinance of baptism to three of his children, one son and two daughters, who had given a clear and satisfactory evidence of their heavenly birth, to the Kingwood Church, of which he was pastor. Sister Conklin was a member before their marriage, and a help meet for him till the relation of husband and wife was dissolved by death.

On Thursday April 30, an appropriate discourse was preached to the family, and to the church of his late charge, by Eld. Thomas Barton, at Kingwood, and words of consolation were spoken also, by Elders P. Hartwell and Wm. J. Purington. After which his remains were brought for interment among his kindred at Vew Vermon. On Saturday May 2, his friends and relatives in this vicinity assembled at our place of meetings in this village, and were addressed in a few very appropriate remarks by Eld. P. Hartwell, who had accompanied the mournful group from Kingwood; from this place he was followed by his surviving family, kindred, and friends, to the meeting-house of the New Vernon Church, where, by request of the family, a discourse was preached by the writer, from Acts xiii. 32, 33, after which his remains were laid to repose in a peaceful grave, where the turmoil and confusion of earth shall disturb him no more forever.

MONIES RECEIVED FOR "THE EDITORIAL."

Mrs. Ellen J Black, Ind., 2 30, Mrs. L Ann Dawson, New Mex. Ter., 5, Dea. Loton Horton, N. Y., 2, Mrs. E. Adkins, Va., 2 39, T. V. Roberson, N. J., 2 30. Total 13 90

Subscription Receipts.

New York.—Mrs Polly Proper 3, Anson McEwen 2, Newton whitcomb 2, Noah Kirby 2, E. Schermerhorn 2	$11 00
New Jersey.—Eld P Hartwell 5, Miss Mary J Conklin 12 20	17 20
Pennsylvania:—D J Whitting 3, S W Scott 2 50	5 50
Virginia.—Jacob Humphrey 2, Ludan Starr 2, D Garrison 3 25	7 25
Texas:—Reuben Manning 6 20, Eld A Hefner 6	12 20
Alabama.—I T Sanders	2 00
Georgia:—Eld Wm L Beebe	3 00
Arkansas:—Eld Levi Purifoy	1 00
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Mississippi.—T M Drake	2 00
North Carolina.—Ira Mathews	2 00
Oregon.—H J Hale	2 09
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Ohio:—E C Harsh 1 12, Frank Dann 8, Lewis Kagy 2, Geo Brehm 1 13, Jno Barnd 10, M R Tucker 2, Thomas Lucas 2	24 25
Indiana:—Eld A B Nay 4, F W Manck 2, D W Brown 5, J C Riggin 2, S A Lambert 2, J P. Jones 12, Eld J Martindale 4	31 00
Illinois:—Eld I N Vanmeter 2, S C Proctor 2, Thos Wristen 2, C S Hilsabeck 2	8 00
Missouri.—Eld R M Thomas 10, Eld W Sears 5, Wm R Mitchell 2, I R Vanmeter 2, J R Clarkson 2	21 00
Iowa:—Wm S Hughes 2, B B Turner 2	4 00
Kentucky:—Eld J F Johnson 6, Eld T P Dudley 2, Eld J L Fullilove 2, Eld D S Bradley 2, J J Gilbert 15, Perry Thornhill 2, M J Montford 1 50	30 50
Total	$188 90

Obituary Notices.

Dear Brother Beebe:—By request I mail to you for publication the following obituaries.

Died—Feb. 29, 1868, **Emeline Richards,** daughter of our brother and sister, Willis and Judeth Richards, aged 21 years, 11 months and 15 days. Her disease was consumption. She has left a father, mother, brothers and sisters, with numerous friends to mourn their loss. But in her case, the Lord seemed to afflict with one hand and to comfort with the other. Just before death had done its last work in her mortal body, God was pleased to show his mercy, grace, and forgiving love. Her physician told her a few days before her decease, that he feared she must die. She seemed to be alarmed; she could not bear to think of dying, until a few hours before her death, when she became reconciled, and said she was willing to go; and showed to her friends that she was happy in the prospect of a glorious immortality beyond the grave. Her funeral was attended by a large circle of friends and, a discourse was preached by the writer, from the words, "This day shalt thou be with me in paradise."

D. S. ROBERSON.

Near West Manchester, Ohio, April 13, 1868.

Elder Beebe:—Please publish the following.

Died—In New Vernon, N. Y., April 20, 1868, after an illness of one week, **Iona L. Coddington,** youngest child of Chales and Abbie Coddington, aged 2 years, 11 months and 8 days. Our treasure is taken from us, and we could scarcely be able to bear our affliction, were we not confident that it is sweetly pillowed on the bosom of that kind Savior who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Then we will try to mourn not, but rather rejoice that he who doeth all things well, hath summoned it in its purity, to a heaven of innocence, where death nor sin cannot enter; and when we miss the childish prattle or silvery laugh which fell so sweetly on our ears, we think of the dear one who is dead to us, as a rejoicing angel among the happy hearts that throng the land of the blest. Little Iona is dead to earth, but is living in paradise. Alone, yet fearlessly did she pass through the dark valley of death, and enter the home prepared for her. As fearlessly, trustingly, may we meet the conqueror death, and when the conflict is ended, meet her in heaven, to dwell forever more.

Though our tears fall thick and faster,
Yet we would not call her back;
We are glad her feet no longer
Tread life's rough and thorny track.

We are glad our heavenly Father
Took her while her heart was pure;
We are glad he did not leave her,
All life's troubles to endure.

We are glad, and yet the tear drop
Falleth, for alas! we know
That each day we feel more lonely,
For we miss our darling so.

A. CODDINGTON.

New Vernon, N. Y., May 3, 1868.

Brother Beebe:—Will you please publish in the "Signs," the obituary of my dear companion, **Blenche Sawyer;** she departed this life Feb. 29 last, after two months of severe affliction. Her disease was at first typhoid fever, and finally settled on her lungs and throat. She bore her severe pain and affliction with all the christian fortitude that could be expected. She was in her 71st year, and had been my faithful companion forty years. She was baptized by Eld. Samuel Williams near thirty years ago, and united with the Old School Baptist Church at Tapscott Meeting-house, near Franklin, Warren Co., and continued her membership there ever since. She was fully apprised of her dissolution, about which she expressed a perfect resignation; she talked about it with perfect freedom, and appeared to have no more fear on account of it than if she had been going to visit a friend or neighbor. On the morning of her decease I helped her up in her chair, in front of the bureau; she had it opened, and selected her grave clothes, and ordered them put in order. Soon after, at her request, I read to her several hymns, one of which is her special favorite; and one, the sentiment of which is precious to every Old School Baptist—

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor shall I fear with his righteousness on,
Myself and my offering to bring."

A few minutes before she died, she told her family and friends who were in the room, that all was well; that Jesus was still with her. She had her reason, and talked almost with her last breath. She maintained her firm reliance on the promises of God. We have no doubt but that our present loss is her eternal gain.

Brother Beebe, I feel lonely and much cast down, but have no right to complain of this severe dispensation of providence. I prayed fervently to God to give her to me; he answered my prayer, and blest us both in our union; he gave, and he has taken away; and I am constrained to say, Blessed be the name of the Lord.

Yours in the best of bonds,

WM. SAWYER.

St Marys, Ohio, March 17, 1868.

Brother Beebe:—Please publish the obituary of our dear pet, **Phily Clementine Maulsby,** who died of disease of the stomach and throat, Dec 22, 1867, aged 7 months and 10 days. She was sick only about a week, but suffered greatly. None perhaps can feel so deeply as a mother, the bitterness of yielding the dear objects of our affection to the cruel hand of death; it was to me like yielding my own life, to see her die; for she was the light of our home, and my fond heart clung to her with idolizing tenacity. But though we deeply mourn our loss, we are comforted in the thought that she is now free from pain, and that her spirit rests with God. I pray for supporting grace, and that I may be reconciled to the sovereign will of God. Your afflicted sister,

NANNIE MAULSBY.

P. S. Brother Beebe, please give your views on the subject of the salvation of infants.

N. M.

Losantville, Ia., March 15, 1868.

Reply.—Our views on that subject were published in the last number of the last volume, for December 15, 1866. [Ed.]

Dear Brother Beebe:—By request I send you the following notice,

Died—March 22, 1868, **Evan D. Jenkins,** aged 30 years, 3 months and 22days. The subject of this notice was a grand-son of the late Deacon Nathaniel Jenkins, and son of the late David Jenkins of the Rock Spring Church, Pa., and both were extensively known by the Old School Baptists. He had never made a profession of religion, but he was attentive to meetings, and manifested a friendly disposition towards us. He was of prepossessing habits, and enjoyed the esteem and respect of those who knew him. He has left a young widow and young child, a doting mother, and an affectionate family of brothers and sisters, to mourn his departure.

How often we find young men who bid fair to be good citizens, and highly useful ornaments of society, cut off in the bud, while others who are pests to all around them, dragging out a long and useless life; this, however, is among the mysteries of providence; and it becomes us to be still and know that the Lord is God. That the God of grace may sustain and comfort the bereaved under this heavy stroke, and grant them a manifest interest in his saving favor, is the earnest prayer of

Yours, as ever,

THOMAS BARTON.

Newark, Del., April 6, 2868.

Brother Beebe—Please publish the following obituary notices.

Died—At Margaretsville, Jan 19, 1868, **Mrs. Maria Ackley,** wife of Mr. David Ackley, and daughter of the late Patrick Faulconer, aged 61 years. Sister Ackley united with the Second Baptist Church of Roxbury, in July 1828, and was baptized by Elder David Mead; and in May 1840 took a letter of dismission, and with a number of others constituted the Middletown Church, where she continued her membership until her death. In her first sickness she seemed quite unreconciled, and her mind was beclouded with doubts and fears; but still stayed on the Lord, trusting alone in the Redeemer, and steadfast in the doctrine held by the Old School Baptists. When in health she was a constant attendant of our meetings; it was her element to mingle in the assemblies of the saints. The writer was frequently called on during her sickness, and she would request me to sing some of the choice hymns, especially 551 of your "Baptist Hymn Book."

"Tell me no more of earthly toys,
Of sinful mirth and carnal joys," &c.

and then to lead in prayer. The last time I called to see her, she seemed to be quite composed, and conversed freely on the subject of her departure. She requested me to preach at her funeral, which I promised to do, if permitted by providence. About her last words were, as I am informed, "Come, Lord Jesus, come quickly," and fell asleep as we trust, in Jesus. She leaves a husband and two children, and a large circle of friends, to mourn; but we trust our loss is her gain. May the Lord sanctify to the bereaved these afflictions. I preached at her funeral, from 1 Thess. iv. 13, 14.

ISAAC HEWITT.

Halcottville, N. Y., April 7, 1868.

Friend after friend are being called to their long home, and we are admonished that the time of our departure is not far distant.

Mrs. Louisa Richards, wife of James Richards, and daughter-in-law of Willis and Judieth Richards, was suddenly called away, March 9, 1868, aged 20 years, 2 months and 16 days. She had lost an infant of seven days old; herself got about, but took cold, was taken down on Saturday morning with inflamation of the bowels, and died on the Monday morning following, leaving a husband, one little girl, father, mother, sisters and brothers, and many friends, to mourn. She was a kind and devoted wife and mother; to know, was to love her. She did not fear to die; as she said she had but once to die, and it did not make any difference to her when; she never expected to see another well day. Her funeral discourse was preached by the writer, from the words, "All flesh is grass, and all the goodliness thereof as the flower of the field," &c.

D. S. ROBERSON.

BROTHER BEEBE:—Please publish the after-coming obituary notice in the "Signs of the Times."

DIED—On the 29th day of August, 1867, brother **Oscar Walker,** in the 18th year of his age. His disease was pulmonary consumption. I know not that I ever was more affected in hearing recounted a work of reigning grace, than in his case. Reduced almost to a skeleton, he related a deep felt sense of his convictions as a lost sinner—his resolutions, prayers; but with a motion of his slender hand, suited to the expression, observed that his prayers all "went down;" could not rise to the throne of grace. It was impressed upon his mind to read the first chapter of the gospel recorded by Luke. Nothing therein seemed to arrest his attention, until he read the words of the thirteenth verse: "Fear not, Zacharias, for thy prayer is heard." His sore trouble was immediately turned to joy, and he could truly rejoice in the finished salvation of his crucified Redeemer. He related his experience to the Salt River Church, on the second Saturday in July, 1867, was joyfully and unanimously received; and on Sunday, one week from the following day after he was received, was baptized, when he was barely able to go into the water by my assistance. He seemed to rejoice afterward, observing that he felt much less fatigue in returning from the water, (which was about five miles from his house) than he had in going to it. But he departed but little over one month afterward, truly triumphing over death, for it had lost its sting. I visited him several times during his confinement, when I was made to rejoice as well as weep. On one occasion, on asking him how he was, he faintly observed, "Going home, I hope." He entreated his mother and friends not to weep, for he felt the everlasting arms under him to bear him home.

Thus he passed away calmly, willingly, as one falling asleep. To an attentive audience, composed of many of his relatives and friends, a discourse was delivered on Isaiah lvii. 1, 2. He was a youth much respected and loved by his relatives and friends; and I suppose it has been from a deep feeling sense of their sad bereavement, that his parents have deferred the request of this notice until this late hour. May God sanctify the visitation to their good.

Your brother in sincerity and truth,

J. F. JOHNSON.

Lawrenceburg, Ky., April 18, 1868.

BROTHER BEEBE:—Please publish the following obituary.

Departed this life, at her residence in Chesterfield Co., Va., Dec. 9, 1867, **Cordelia E. Branch,** relict of Aaron H. Branch, in the 47th year of her age. She professed faith in Christ early in life. The grace of God was clear and conspicuous in her call from darkness into the light and liberty of the children of God. Moving in a circle with the fashionable and gay at the time of her conversion, she did not meet with that encouragement that is common at the present day, in confessing Christ. But yielded obedience to the ordinance of baptism, and united with the Bethel Church, in Chesterfield Co. The cross of Christ and experimental religion were subjects on which she delighted to converse. The blood of Christ was the foundation on which her faith and hope were based for life eternal at God's right hand. Her views of doctrinal, experimental and practical religion were decidedly evangelical; the writer did not discover the least remains of phariseeism in them; a very popular ism at this present day. Her afflictions were many, and her tribulations great; but her strength was equal to her day.

The matheless grace that did find
Her in sin lost and blind,
Was her support every day,
In her pilgrimage all the way.

She knew that unto christians it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. She followed Christ through evil as well as good report, to the end of her days; and in her last illness was resigned, trusting in God.

J. G.

DEAR BROTHER BEEBE:—By request of the friends I send you for publication in the "Signs of the Times," the following obituary notice.

DIED—At his residence in Anderson Co, Ky., on the 15th of March, 1868, **David Egbert,** aged 98 years, 4 months and 8 days. The subject of this notice was born November 7, 1769, in the state of New Jersey. His parents moved to Virginia when he was but an infant. At the age of fourteen years he emigrated to Kentucky, and settled in Woodford Co. He was married in the year 1792, and two years after removed to Franklin Co., on Salt River, (which is now Anderson) to which place he has resided up to the time of his death. He joined the Baptist Church in the year 1818, was baptized by Elder John Penney, and was received into the fellowship of the Salt River Church, which place he has held to the time of his death. Brother Egbert has been a member of the church about fifty years; and while he had strength and health his seat was seldom vacant. But the last few years of his life, he became too feeble to ride on horseback, and could not meet with the brethren at their regular meetings. He continued to wear away gradually, (having no particular disease) until it pleased God to take him from this world of sin and sorrow, to a better world, where sin and sorrow never enter. He was a kind father, a good neighbor, and a most excellent citizen. May Israel's God be with and sustain his surviving children; and may they be enabled to feel that their loss is his eternal gain, is the sincere prayer of your unworthy brother,

A. J. BICKERS.

ALSO,

It becomes my painful duty to inform you of the death of our eldest child, **Alma Bickers,** which took place on the 13th of March, 1868, aged 13 years, 5 months and 21 days. She was only confined to her bed ten or twelve days. Her disease was an affection of the lungs. She bore her sufferings with uncommon patience and fortitude, and was entirely conscious to the last few moments. About the last words she uttered, she requested us to let her go to sleep. And thus she calmly sunk into that rest, as I hope and trust, that remains for all God's dear children. She was loved by all her companions and acquaintances for her mild, and thoughtful, and gentle disposition. The "Signs of the Times" was a welcome messenger to her; she was very fond of reading them, and would ask her ma if she had read certain communications, especially those written on experience. But, my dear brother, the Lord has taken her from our midst, and we should not murmur, but be still, and know that he is God.

Brother J. F. Johnson preached a very appropriate discourse on the occasion, from John xi, part of 11th verse.

Oh that God would enable us to feel that our loss is her eternal gain, is the prayer of your brother in tribulation,

A. J. BICKERS.

She's gone, she's gone, our Alma's gone,
The mandate came, the deed is done,
The sun is set to rise no more;
She's gone to heaven's happy shore.

Our Alma's gone, we still remain,
Our loss is her eternal gain;
She's gone from sorrow, pain and wo—
The lot for mortals here below.

She's gone from evils yet to come,
She's gone to her eternal home;
Where parting friends will be no more,
On that celestial, happy shore.

A. J. B.

Anderson Co., Ky., April 6, 1868.

DEAR BROTHER BEEBE:—Another pilgrim has been called home! Our beloved brother **Jacob Wickizer** fell asleep in Jesus, on the 4th day of March, 1868, in the 85th year of his age. He took supper and retired to rest, apparently as well as usual, and at about 11 o'clock, his son, who slept in an adjoining room, heard a noise, and went to his father, and spoke to him, but received no answer; he procured a light and spoke to him again, when he looked up, but gave no answer; and in a few minutes expired. His departure was silent and peaceful. "Blessed are the dead who die in the Lord!" As near as I can ascertain, he has been a member of the church about sixty years. At the time of his death his membership was in the Chemung Church. For several years he exercised his gift among his brethren, speaking of the word and testimony of our God, exhorting his brethren to abide in the truth, and to be careful to maintain good works, much to the comfort and edification of the church until his strength failed. He almost lost the use of his limbs a few years ago, by inflammatory rheumatism; his hands and other limbs were so much drawn and crippled that he had but little use of them. About one year ago, he had a paraletic stroke in one side, which affected his speech. His tenement of clay which was the seat of the most intolerable sufferings that I ever witnessed, is now laid aside, and his freed spirit is taken to that blissful clime whose sun never sets, where it is one eternal noon.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God."

Our brother leaves six sons, and five daughters, (one of whom is an Old School Baptist) several grand-children, and nine great-grand children.

He was uncompromising in the doctrine of Predestination and Salvation by grace, rejecting the works of the creature, and all human contrivance. He was respected by all who knew him, for candor and strict adherance to the truth and fidelity. It is with mingled emotions of joy and sorrow that I recall to mind those happy seasons, now forever past, when we have walked to the house of God in company, and have taken sweet counsel together, and the frequent social and christian intercourse which has continued unbroken and unmarred forty-four years. The dear companion of his youth preceded him to the land of rest about four years.

Sister Wickizer was a woman of much force of mind and character, sound in the faith, possessing warm christian love and regard for the saints. She suffered much during the last years of her life; in falling from a carriage, she nearly lost the use of her right arm.

Our dear brother frequently expressed great loneliness after the death of his wife, wondering why he could not have been taken first. But they have now reached that happy abode where the saints shall part no more. This reunion of spirits is not of an earthly nature, but spiritual, and indissoluble, where they will rejoice with unspeakable love and everlasting joy. Amen.

DANIEL DURAND.

Three Days Meetings.

Please publish that the churches named below expect to hold three days' meetings, as follows:

At Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June, 1868.

At Salt River, Anderson Co., Ky., commencing on Friday before the second Saturday in June, 1868.

At Goshen, Anderson Co., Ky., commencing on Friday before the third Saturday in June, 1868.

At Little Flock, Anderson Co., Ky., commencing on Friday before the fourth Saturday in June, 1868.

My son, J. A. Johnson, and brother A. B. Nay, both of Indiana, with other ministering brethren, are expected to be with us, with others of the ministry, who are kindly, with all other brethren and sisters, invited to attend the meetings. Your brother truly,

J. F. JOHNSON.

Associational Notices.

DELAWARE.—Will be held with the Welch Tract Church, on Wednesday before the fifth and last Sunday in May, 1868, at 10 o'clock, a. m.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y., which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

THE O. S. B. CONFERENCE OF NORTHERN N. Y.—Will be held with the church at Riker's Hollow, Steuben Co., N. Y., to begin on Sunday, June 21, 1868, at 10 o'clock a. m., and continue until Monday evening following.

BALTIMORE.—Will meet with the Ebenezer Baptist Church, in the city of Baltimore, on the Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and be held three days.

☞ We were mistaken in publishing in our 6th & 7th numbers that this association was appointed to meet on Wednesday before the third Sunday; the time is as stated above, Wednesday, May 20, 1868, at 10 o'clock a. m. The street and number in the city where the meeting is to be held, will probably be given in due time.

BROTHER BEEBE:—Please publish that there will be a yearly meeting, as usual, held with the Middletown and Halcott Church, on the first Saturday and Sunday [4th and 5th] in July, 1868. Brethren and sisters, and Elders are requested to meet with us. Done by order of the church.

JAMES MILLER, Church Clerk.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts, as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

BROTHER BEEBE:—Please give notice that the Old School Baptist Conference of North Western N. Y., will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday, June 21, at ten o'clock, a. m.; being one day later than it was appointed. The arrangement was made to that effect, on account of our Conference following so closely to that of the Chemung Association.

Those coming by public conveyance, will stop at Blood's Station, on the Buffalo and Corning Rail-road, where teams are expected to be in attendance, to convey them to the place of meeting. Done by order of the church.

HENRY C. OLNEY, Church Clerk.

BROTHER BEEBE:—Please give notice to those who contemplate attending the Delaware Association, at Welch Tract, on Wednesday before the fifth Sunday in May, that there will be conveyances at the Newark Depot, on Tuesday morning preceding, to convey our brethren and friends to the places of entertainment.

Those coming from the north, should take the train at Philadelphia, at 8. 30, a. m. Those from the south, will take the 7. 30, a. m. train, from Baltimore.

We hope to see a goodly number of our brethren and friends on the occasion.

THOMAS BARTON.

Newark, Del., April 6, 1868.

N. B. The place of meeting is but about one mile from the Newark Depot.

BROTHER BEEBE:—Please give notice that, nothing in providence preventing, the Old School Baptist Church will hold a two days' meeting, in Schoharie, in the meeting-house on Schoharie Hill, on the third Saturday and Sunday in May, 1868. Ministers of our faith and order are affectionately invited to attend. Elder Beebe, will you try and come? you can come by way of rail-road from Albany to Schoharie, on the Schoharie Rail-road. Trains leave Albany every morning at 7. 30, and at 2 o'clock p. m. When you get to Central Bridge, take the Schoharie Valley Rail-road, which will bring you within three miles of the meeting-house. Please give us notice if you will endeavor to come, either on the forenoon or afternoon train, and we will meet you there. We also cheerfully invite all the brethren, and sisters, and friends, to attend with us.

Your friend, as ever,

PETER MOWERS, Church Clerk.

We cannot attend at that time, as we expect to be on our way to the Baltimore Association. [ED]

"THE EDITORIAL."

As some who have subscribed for our forthcoming book of Editorials may desire a higher priced style of binding than that which we have engaged to furnish, we have consulted with the book-binder on the subject, and learn that we can furnish as proposed, the

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
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These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted if delivered without cost to us.

B. L. BEEBE.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each	$3 00
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460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Express Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.), stops at Hornellsville 5. 25 P. M. (supper.), intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M.; Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Mlddletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2. 12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

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PRICE.

Single Bottle 2. 00; Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
"Signs of the Times" Office,
Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

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Address, G. J. BEEBE, New York City,

Samuel McCall 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., MAY 15, 1868. NO. 10.

POETRY.

Written for the "Signs of the Times."

Lines suggested on opening a letter from Elder G. Beebe, commencing with the words, "Elder Gabriel Conklin has laid his armor by."

Faithful soldier of the cross,
Thou hast laid thine armor by;
Ours to mourn the heavy loss,
Thine eternal gain on high.
Long and nobly didst thou fight,
Never on a gory field,
Weapons, spiritual and bright,
Thine the wondrous skill to wield.
Strong and num'rous though thy foes,
Yet thy cheek ne'er paled with fear;
Earth and hell in vain oppose
Those who are the Savior's care.
Thine to hear the Shepherd's voice,
Thine to mark the path he trod,
With the ransomed to rejoice,
As they travel'd home to God.

Sadly shall we miss thee, when,
To adore their glorious King,
Israel's chosen bands repair,
And their Captain's praises sing;
Sadly miss thy cheering notes,
Guiding erst the tuneful choir,
Songs of praise from warbling throats,
Warmed as with celestial fire.
Thine the worldling's scorn to bear,
Thine the sceptic's scoff to meet,
Thine the happy lot to share
Of her who sat at Jesus' feet,
There with childlike trust to stay,
Resting only on thy God,
As immovable are they,
Zion, as thy blest abode.

Victor over sin and death,
Over self a conqueror too,
Holding, till thy latest breath,
Jesus constantly in view;
Faithful when the faithless turned
Coldly from thy Master's cause,
Well the title hast thou earned,
"Faithful soldier of the cross."

W. L. BENEDICT.

WARWICK, N. Y., May 3, 1868.

Another dear saint is now landed in heaven,
To swell the great chorus of God and the Lamb;
To sing of free grace, of transgression forgiven,
And ever adore the eternal I AM.
The victory is won,
The warfare is done,
The world, sin and Satan no more shall annoy;
His armor laid down,
He receiveth the crown,
And tastes the rich fullness of infinite joy.

And now he beholds him in unveil'd effulgence,
Whom here, though unseen, he did humbly adore;
Like a child taken home by his Father's indulgence,
To dwell with his glorified saints evermore.
Not a tears dims his eye,
Not a sorrowful sigh,
Ever bursts from the bosom so sweetly at rest;
For peace, like a river,
Flows onward forever,
Through the land of Immanuel, the home of the bless'd.

CORRESPONDENCE.

NEAR LEXINGTON, Ky., April 20, 1868.

MY DEAR BROTHER BEEBE:—I have read, with deep and abiding interest, and decided approval, your very kind and brotherly reply to both Elder Vanmeter, of Illinois, and Elder Wright, of Indiana, and feel disposed, with your permission, to subjoin some thoughts on the interesting topics you have discussed in those replies.

The word of God teaches, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." I take it for granted that the Savior has fully conveyed the doctrine that everything, whether body, soul, spirit, feelings, affections, susceptibilities, appetites, hungering, thirsting, rejoicing, or mourning, pain or pleasure, that is "born of the flesh, is flesh." Hence the exhortation, "Mortify the deeds of the body." "Crucify the flesh, with the affections and lusts." "I keep under my body, and bring it into subjection." "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." All the reproofs, admonitions and exhortations, with which the gospel is so richly stored, and which are addressed to the churches, or to individual members of the body of Christ, are predicated upon the acknowledged fact that she and they are yet "in the body"—that she has not yet reached her "perfect state," where they would be inappropriate. Where "the Lord God and the Lamb are the light of the city." Where the "candle" will not be necessary to her furtherance in the divine life.

The disciples are here composed of the "old man, which is corrupt, with his deeds," and a "new man, which is after God, created in righteousness and true holiness;" between whom their exists direct antagonism of life, of nature, of instincts, of hopes, desires, appetites, enjoyments, pleasures and pains, which are entirely irreconcilable. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." "To be carnally minded is death, but to be spiritually minded is life and peace." Some contend that the corrupt feelings, affections and lusts are the "old man." But the apostle seems not to have adopted this view, or why did he say the "old man is corrupt, with his deeds"? Acts pertain to agents, hence he concludes the corrupt actions illustrate the corrupt nature of the agent from whom they proceed. I am unable to perceive what they gain by their assumption. Do they intend to assert that man is born over again, and that all belonging to him has become spiritual by the new birth? That the "new man" is not only the subject of holy desires, spiritual enjoyments, and strictly of the christian walk and conversation, and yet that the same man belongs to the same catagory with those for whom the law was made? "The law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, and if there be, any other thing that is contrary to sound doctrine." Or do they mean to convey an idea that the disciples of Christ do no wrong? If the latter be their teaching, then Peter did no wrong when he "denied his Lord, and cursed, and swore he knew not the man." Is this what they design teaching? If it is, why, when his Savior looked upon him, did Peter go out and weep bitterly?

Now, if all that a man was, and was possessed of, was born over again, then indeed could he not sin. "Whosoever is born of God doth not commit sin, because his seed remaineth in him; and he cannot sin, because he is born of God". The unerring testimony does not contradict itself. There we learn, "If we say we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness." Let me ask, in all sincerity, Does the word of the Lord anywhere say, Except a man's soul, *or any other part of man*, be born again, he cannot see the kingdom of God? Why is the soul, in contradistinction to the other parts of man, selected as that which is said to be born again? Paul considered the soul as likely to contract blame as the body, or the spirit, hence he said, "And I pray God that your whole soul, body and spirit be preserved blameless unto the coming of our Lord Jesus Christ." If the soul be born again, why pray that it be preserved blameless, when the apostle knew full well that it could not contract blame, if indeed it be born again? Allow me to enquire, Did not man sustain that name *before* the Lord God breathed into his nostrils the breath of life, and man became a living soul? Did not the man exist, according to the divine testimony, *antecedently* to being born of the flesh? Now of what elements was man originally born? The answer is, of the flesh. "Adam begat a son, in his own likeness, after his own image, and called his name Seth." Was there anything born of the flesh that had not a previous seminal existence in the flesh? If not, the figure is a perfect one. The elements of the sinner are found wholly in the flesh, as emanating from the "first man, who is of the earth earthy." The elements of saints are found wholly in the divine nature, imparted to him by the "last Adam," "the Lord from heaven," "born of God." The natural progenitor could impart to his offspring none other than the nature he possessed. "As is the earthy, such also are they that are earthy." The heavenly progenitor could impart none other nature to his offspring than that he possessed. "And as is the heavenly, such are they also that are heavenly." Paul said, "As he is, even so are we in this world." He was here with two whole and distinct natures—the human and the divine. His children, "born of God," are possessed of two whole and distinct natures, neither nature contributing anything essentially to the existence of the other. A part of the divine did not compose "the man Christ Jesus," neither does a part of our human compose any part of the divine nature, of which "we are made partakers." The paternity of each, the old and the new man, is radically different as holiness and sin. The old man is "born of the flesh, and is flesh," the new man is "born of the Spirit, and is spirit." "A spirit hath not flesh and bones, as ye see me have," said Jesus. I have ever conceived that "the corn of wheat, which falls into the ground and dies," contained within its germ everything, and nothing more, that will spring up and grow out of it. The idea that the soul of the natural man, or any other part of him, is born of the Spirit, in the absence of proof that that soul or part existed seminally in the Spirit, is a reversal of the doctrine taught in the bible,

that "every seed will produce his kind." We do not look for a crop of onions from the potatoes we plant. My flesh, simply considered, without an intelligent principle, is as incapable of sinning as my horse's flesh. It is true my flesh has life, so has my horse's flesh life. It is *mind*, or intelligence, which distinguishes beings capable of violating the law from those incapable of contracting guilt from that source. "Sin is the transgression of the law." "By the law is the knowledge of sin." "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." The disciples of Christ are "not without law to God, but under law to Christ." Their comfort is, "Christ hath redeemed us from the curse of the law, being made a curse for us." Yet being under law to their King, what do we hear them exclaim? "I find a law in my members, (are those members devoid of an intelligent principle?) warring against the law of my mind, (what mind? certainly not the carnal mind, but "the mind of Christ," which they have,) and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" If our carnal mind is "born of God," worked over, or by any other process made spiritual, how is it that "their mind and conscience is defiled?" If man be "born over again," by which intelligence assumes altogether a spiritual type, and has cast off the natural, whence the complaints of sinful, wicked, vile and presumptuous thoughts, of which christians so universally complain?

The bible nowhere teaches that the new birth obliterates or changes the natural birth—that imparting spiritual life destroys the animal life previously had, or that the creating holy desires, imparting appetite for the "bread of life," or a thirst for the "waters of salvation," destroys sinful pleasures, proneness to sin, and a thirst for the natural elements which sustain our dying natures, but everywhere teaches the "putting off the old man, which is corrupt according to its deceitful lusts," practically. "Let your conversation be as becometh the gospel of Christ"—"putting away lying, let every man speak truth with his neighbor." "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptible and perfect will of God." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, be careful to maintain good works; these things are good and profitable unto men." But the new man is said to be "born not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now, I ask, was anything born of that incorruptible seed which was not in the germ? Was the natural seed deposited in Christ? I think brethren will answer each of these questions in the negative. How then can they contend that some part (for I have not met with one who contends that the *entire* Adamic man,) of the old man is born of God? The natural intelligence of man is not changed by the birth of the Spirit. He subsequently, as antecedently to the new birth, investigates natural subjects, arrives at natural conclusions from natural facts disclosed, partakes of natural food and drinks, partakes of the pleasures and pains attendant on our mortal state, and is subject to all the ills to which flesh is heir.

We are told that the views we propogate are too deep and mysterious, if indeed they are true, to be published. I reply, Are they sustained by the record God has given? Is it more inconsistent with the bible to contend that the "holy seed" had seminal existence in their spiritual Head "from everlasting, or ever the earth was," than that the natural seed existed seminally in their natural head from his very creation? Is the one proposition more unreasonable or anti-scriptural than the other? Shall we reject either because we cannot fully comprehend it? Let us remember, "Great is the mystery of godliness: God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" and "Canst thou by searching find out God?" Canst thou find out the Almighty unto perfection? "Therefore the world knoweth us not, because it knew him not." Is not the implication irresistible, that if the world had known him, it would have known his brethren? "We have known Jesus Christ after the flesh, but now henceforth know we him no more." How was the Son of God manifested on earth? As we have just seen, "God was manifest in the flesh." How are his children made manifest to each other in this world? "They are born of God." They "show the work of the Spirit written in their hearts." They "deny ungodliness, and worldly lusts, and live soberly, righteously and godly in this present world." "The secret of the Lord is with them that fear him; he will show them his covenant."

I grant the subject is profoundly mysterious, how two whole and distinct natures dwell in the people of God. Yet it is not more mysterious than how two whole and distinct natures dwelt in their "Elder Brother." I rejoice to know that there is a great and infallible expounder of the sacred testimony. "But God has revealed them now to us by his spirit, for the Spirit searcheth all things, yea the deep things of God." "He shall glorify me, for he shall receive of mine, and shall show it unto you."

Brother Beebe, I have read my bible to little profit for the last fifty years, if in the divine economy our God has ordained that a spiritual stock shall grow out of a natural seed or root—that the product shall be essentially different from the seed which produces it, or that beings should spring from the germ of immortality, who had no seminal existence in that germ or immortality.

My views on this important and interesting subject are the result of much reflection, and anxiety to have a solution of the mystery within me. After many long months struggling and toiling to obtain a righteousness in which I could be accepted of God, and finding myself helpless, and almost hopeless of obtaining the divine favor, realizing that "in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not," and fully assured that

"The law's demand I can't fulfill,
For I have nought to pay."

At a time, unexpected to me, I was led to a discovery of the Lord Jesus as "the end of the law for righteousness unto every one that believeth." For a short space I "rejoiced with joy unspeakable, and full of glory," and adopted the language,

"All over glorious is my Lord,
Must be beloved and yet adored;
His worth, if all the nations knew,
Sure the whole earth would love him too."

My joy did not continue long, until I found the "Canaanite is yet in the land." I soon found I still had a wicked heart, and wandering mind, which led me to fear I was deceived. I found, too, that vain, foolish and wicked thoughts were still bubbling up within me—was tempted to go to the church and tell them, they were deceived in me; that no christian had so wicked and rebellious a nature as mine. And to add to my distress, I occasionally heard from the pulpit that "the new birth changed the soul from the love of sin to the love of holiness." The sentiment seemed like a dagger to my heart. I felt, if that be true, I am not the subject of the christian religion. But this was not all. I heard it proclaimed from the pulpit, "Regeneration, or the new birth, *slays the enmity of the heart.*" I asked myself, Is the enmity of your heart slain? If so, whence the rebellion you feel at your domestic affliction? I was dumb, concluding the preachers are good men, they speak advisedly, and felt like resigning all hope. My great distress, however, induced me to go to my bible, and try to pray to God, that I might understand its teachings. After a severe conflict, which lasted some time, I read, "When I would do good, evil is present with me." Who is the speaker? The apostle Paul. Was Paul a christian? O yes; but you should not take comfort from this. Paul was not so rebellious, so irreconcilable as you. I read on, when I came to this other expression of the same apostle: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." This is Paul experience. He is right and the preachers wrong, responded my poor hitherto distressed heart. The more I searched the divine record, the stronger were my convictions that the preachers, who taught the change of heart, by the new or spiritual birth—that the enmity of the heart is slain by that gracious work, were in error. I knew if they were right I was wrong. Strong as was my confidence in their piety, and call to the work of the ministry, I was nevertheless fully convinced they were wrong in this matter. The bible nowhere, as I read it, taught that the man—the soul, the heart, the mind, the affections, the instincts of the natural man—are changed; but rather that "a new heart and a right spirit." An entirely new and higher order of life was given, the result of which was new views, new desires, new breathings, new appetites, new employments, new aspirations, of a spiritual, higher and holier character than those belonging to the natual man. That his elder, or old man, "shall serve the younger," or new man. Now are the saints desirous to "walk in the spirit," as a result of that holy implantation, to "keep under the body, and bring it into subjection," to "mortify the deeds of the body," to "crucify the flesh with the affections and lusts." I said, forty odd years ago, in trying to preach, "The Lord does not make christians as the hatter sometimes makes hats, viz: take an old hat, work it over, and put a little napping on it, and call it a new hat. That is, God does not take the old sinner, and work him over, and put a little dressing on him, that he may be a new saint."

Brother Beebe, I have not in forty-eight years found any other system that will, in my judgment, meet my needs. If it be heresy, as charged, I pray God to deliver me from the heresy; but if truth, God grant that we be enabled to proclaim it, though "our names may be cast out as evil."

I blame not any for differing with us on this subject. If they can enjoy more peace and happiness in contemplating a different theory. God forbid we should endeavor to disturb that peace, further than to proclaim, "The Lord saith," and be sure that we teach nothing as truth which our God has not sanctioned in his divine word. The conclusion is, then, that instead of any part of the Adamic man being "born of the Spirit," "a new man created in righteousness and true holiness," is developed. A spiritual man, "born of the Spirit," possessed of eternal life, with new or spiritual powers, perceptions and susceptibilities, who is expected to bring the old man into subjection, to control him, keep him under, and thus produce a change of practice, and thus, as a "branch in the true vine," to "bring forth fruit unto holiness." "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." "Show me your faith without your works, and I will show you my faith by my works." "As the body without the spirit is dead, even so faith without works is dead also."

I have thrown together some of my

reflections on the subject, which if you think will subserve the cause of truth, and tend to a further elucidation of the doctrine involved, you are at liberty to publish, otherwise throw this communication aside.

As ever, most truly and affectionately your friend and brother in hope of eternal life,

THOMAS P. DUDLEY.

NEEDY, Oregon, March 20, 1868.

DEARLY BELOVED BROTHER BEEBE:—After reading the communication of Elder J. G. Williams, on the subject of "shaking hands," and Eld. I. N. Vanmeter's reply to him, and your reply to Eld. I. N. Vanmeter, published in the "Signs of the Times," I feel it my duty to offer a few thoughts also on the same subject, for the consideration of yourself, as well as other brethren. You, brother Beebe, contend that because there is no direct scriptural command for shaking hands, that consequently it belongs to the traditions of men, and should be rejected, and regarded as such. Very well. Now permit me, my dear brother, to ask you in candor, if you too do not indulge in practices for which you cannot find, "Thus saith the Lord?" Do you not practice what is universally called Funeral preaching? Now where in the scriptures can you find either precept or example for such a practice? I answer, they cannot be found there. But beyond a doubt, the practice had its origin with the rise of popery; and as you say, brother Beebe, that the Methodists and other arminians depend much on these practices, (i. e. shaking hands) to work on the passions of the people, and by shaking and clapping of hands, shouting and a confusion of sounds, produce a babel of excitement, which they call religion; and we had hoped that such fleshly and impulsive demonstrations were principally confined to the arminians." This is all very true; but do not the Roman Catholics and other arminians depend much on funeral preaching to accomplish the same end? They certainly do. And the Roman Catholics go much further than this; they do it, not only to save the living, but those who have already died, and are in hell, or in other words, to bring them out of purgatory. But notwithstanding the great evil and iniquity growing out of funeral preaching, as perverted by Roman Catholics and others, still I do not altogether condemn it as practiced by Old School Baptists; because, we are commanded to comfort mourners; and if preaching a discourse will contribute to the comfort of any who are mourning the loss of friends, where those departed friends have left an evidence that they have gone to rest with Jesus, it is perfectly right. Jesus came to Bethany to comfort Mary and Martha concerning the death of their brother. In like manner when christians meet together in a public assembly for the worship of God, and are of one heart and one soul, and a pure unsullied stream of love flows from the pure fountain of eternal love in their hearts, and flows from breast to breast, until they are filled with the fullness of the love of God shed abroad in their hearts, is it not right that they should make it manifest, that they should show it forth, that they should let it shine, and thereby glorify God in their *bodies* and in their spirits which are his? Is it not right when now about to separate, to sing a parting hymn, and shake hands? It will tell to all around that they do love one another, and by so doing, let their light so shine before men, that others seeing their good works may glorify their Father who is in heaven. It is nothing more than making manifest that which is really in them, working out that which God has worked in them. Has God shed abroad his love in their hearts? let them make it manifest that it is there, by working it out, according to the command of the apostle, Phil. ii. 12. "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Brother Beebe, is this trembling a fleshly and impulsive demonstration? This shaking the whole body? is it not just as much a fleshly and impulsive demonstration as shaking the hand? I leave the question for you to answer in your own mind. But the apostle adds, "For it is God which worketh in you both to will and to do of his good pleasure." And I do verily believe, brother Beebe, that God often works so powerfully in Old School Baptists, as to make them willing to sing and give each other a hearty shake by the hand, to make manifest their love to him, and to one another. And, brother Beebe, I have often felt while reading your excellent editorials, that I would be glad to have the privilege of giving you a hearty shake by the hand. But if we be judged of this matter, because the Methodists and others pervert it, the same rule would judge Christ and his apostles. The Savior says, Luke vi. 22, 23, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and *leap* for joy; for behold your reward is great in heaven." Now, my dear brother, is not leaping just as much a fleshly and impulsive demonstration as singing and shaking hands? Can you in truth say it is not? And do not Methodists and others pervert it just as much? Do they not jump, shout any clap their hands, just as much as sing and shake hands? But they do it to rejoice in their own works, and to have praise of men; but Old School Baptists do it to rejoice in Christ their Savior, and plead his righteousness, and his alone.

Now, brother Beebe, do not pass over these things as trivial matters, unworthy your notice, but weigh them fairly, honestly and justly; for if singing and shaking hands is wrong because Methodists and others pervert it, upon the same ground every command in the bible would be wrong also; for where in the whole bible can you find one command that the Methodists and others have not perverted? I cannot find any. Now, my dear brother, permit me to say to you, under the best of feelings, that you have encouraged the practice of shaking hands while singing, by publishing the following in your Hymn Book.

"My dearest friends in bonds of love,
Whose hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand.
But duty makes me understand,
That we must take the parting hand.
When in that happy, happy land,
We'll no more take the parting hand.
To meet you in glory I give you my hand,
Our Savior to praise in a pure social band."

Brother Beebe, did you intend the above verses to be sung when brethren had together met, and had set in sweet counsel, and were about to separate? Then how appropriate, while singing, to give the parting hand, as an expression of their love and fidelity to each other. I presume that the custom of shaking hands was not known in the days of the apostles. In those days when friends met, they expressed their love and friendship by a kiss; also when they would again separate, they would express the same by a kiss. Hence the custom was carried in the churches. When Paul at Miletus preached his pathetic discourse to the elders of the Ephesian churches, at the close of this affecting meeting, when they were now about to separate, and take their final leave of each other, and bid each other the last farewell, to meet again on earth no more, we read that "He kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all, for the words which he spake, that they should see his face no more." And will you, my dear brother, call this idolatry, or fleshly and impulsive demonstrations?

But to the practice of kissing, brother Beebe says he has no objection to, provided they do not extend the indulgence beyond the apostolic rule, so as to interrupt the public worship of God. But can our dear brother tell us how far the indulgence may be extended, and not transcend the apostolic rule, or interrupt the public worship of God. We do not presume that the brethren in those days went around kissing one another, while the apostles were preaching or praying; neither do we go around shaking hands, while the ministers are preaching or praying; but we do contend, without fear of successful contradiction, (notwithstanding brother Beebe's superior ability) that we do not interrupt the public worship of God; neither do we commit idolatry; and that the practice is in complete harmony with the scriptures, that when christians have met together from distant lands, they unite their voices in singing hymns of praise to God, who has protected them all their lives, and now has brought them together, and united their hearts and voices in supplicating a throne, and proclaiming the unsearchable riches of Christ, in his holy Jerusalem, and sitting in sweet counsel, while a pure stream of love, from the eternal source and fountain of love, fills their hearts. The season is sweet and harmonious, they are of one heart and one soul. But now they are about to separate, perhaps to meet on earth again no more. The public worship of God for which they met, for the time being is now over; the time has come that they must part; they sing a parting hymn, and while singing, extend the hand, as a token of their love and friendship for each other, while the tears flow from every eye, in gratitude to God for his great mercy in bringing them together to realize such a happy meeting, as a foretaste of immortal bliss; just like the elders of the church at Ephesus wept sore, and fell on Paul's neck and kissed him, as a token of their love and friendship for him. O brother Beebe, is not this right? Can you call it idolatry? Can you call it fleshly and impulsive demonstrations? But, brother Beebe, you surely must have been somewhat excited when you expressed yourself thus.

"Brother Vanmeter thinks the practice of shaking hands for which he pleads, may be carried too far; but who is to decide to what extent an unauthorized, unscriptural practice may be carried with propriety? If the practice be good and right, let it go its whole length," &c.

Now, brother Beebe, I concur with brother Vanmeter, that the practice of shaking hands, in its proper place is good and right; but it may be carried too far. Suppose that while you are praying or preaching, the brethren and sisters would rise up and go to shaking hands; this would be carrying the practice too far—it would interrupt the public worship of God. But when the public worship of God is ended, and the brethren and sisters sing a parting hymn, and give the parting hand, I contend that it is good and right. It does not interrupt the public worship of God. But strange as it may appear, brother Beebe says that the practice of kissing is good and right, or at least he has no objection to it, provided the indulgence is not extended beyond the apostolic rule, so as to interrupt the public worship of God. This is saying, that although kissing is good and right, it may be carried too far.

But if shaking hands be good and right, "let it go its whole length." Brother Beebe, do you see the discrepancy? But there is a direct command in the scriptures to salute with a kiss; and not once only, as brother Vanmeter said, relative to washing feet; but five times, and by two apostles. See Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, 1 Peter iv. 14.

Now my dear brother, permit me to ask you if you obey this command? Most assuredly if it is a crime to observe that which is not commanded, it is equally so, not to observe that which is commanded. Then let me impress it upon your mind, to bring the question home to your heart, and let your own conscience answer it before God. Do you greet your brethren with a "holy kiss?" You say you were sorry to hear through brother Vanmeter's letter that there were any Baptists in the range of his knowledge, who refuse to obey any command of our Lord Jesus Christ, because commanded but once. Is it possible? &c. But here is a command, commanded five times, and by two apostles, that I presume you at least neglect to obey; and if you do, you are equally guilty with the Baptists at the West. How suited is that scriptural admonition to us, "Let him that thinketh he standeth, take heed lest he fall."

But shaking hands has now taken the place of kissing. Had it been customary in those days to greet friends by shaking hands, the divine admonition no doubt would have been, Greet one another with a holy shake of the hand; for they both answer precisely the same design, which is to manifest our love one for another, and let our light shine. But if we be judged and condemned as idolators, because we shake hands when there is no direct scriptural command that we must shake hands, the same judgment would condemn the apostle also; for he recommended things for which he had no command from the Lord. We hear him saying, "But I speak this by permission, and not of commandment."—1 Cor. vii. 6. "And to the married I command; yet not I, but the Lord."—Verse 10. "But to the rest speak I, not the Lord."—Verse 12. See also verse 25.

Now, brother Beebe, as we have been accused of running after idols, and of being exercised by fleshly and impulsive feelings, will you please be so kind as to publish this our defence. I say our defence, for I think I have expressed the mind of the Western Baptists generally.

Yours as ever, in fellowship, love and esteem,

JOHN STIPP.

Oglethorpe Co., Ga., March 15, 1856.

DEAR BROTHER BEEBE:—Being confined at home to-day by affliction and inclement weather, I have concluded to offer a few thoughts in connection with the following, but which is at your disposal:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14.

In this connection Arminians and Universalists claim proof of a general atonement, when Jesus is spoken of as having tasted death for every man; but take the connection and it appears to prove to the contrary. Two headships are spoken of, viz: Adam, the head and representative of his natural family, was created by Jehovah, and made a little lower than the angels, crowned with glory and honor, and all things put under his feet, and there was nothing left that was not put under him. This of course referred to all the natural creation of God, because the apostle changes the subject and speaks of the other headship, saying, "But now we see not yet all things put under him. But we see Jesus, (the life and immortality, head and representative of the church of God,) who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man, for it became him for whom are all things, and by whom are all things, in bringing many sons (every man) unto glory, to make the captain of their salvation perfect through sufferings, for both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." So it plainly appears that the term *every man* referred to his brethren, the church of whom he was the life, head and representative. These his brethren, or chosen people, the children of God, being partakers of flesh and blood, he also himself likewise took part of the same. If we can scripturally determine what is meant by the children of God, then we may more easily progress with the subject. We read Rom. ix. 8. "Now the children of the flesh these are not the children of God." Again 2 Cor. xv. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

From these texts we can see that nothing belonging to mortals has anything to do with constituting them the children of God, nor cause them to inherit the kingdom of heaven. The children of God must be so spiritually, having their life and being of God the Father, in his only begotten Son Jesus Christ. In proof read John i. 12, 13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. The generation of God's children spiritually had their existence in Jesus Christ from eternity, even as the generation of Adam's children naturally had their existence in him from his creation—of the earth earthy, and have been manifested by ordinary generation. So the children of God have been manifested by taking up their abode in flesh and blood in men and women, chosen to the adoption of children by Jesus Christ to God the Father, according to the good pleasure of his will. In this way the children of God have been partakers of flesh and blood from the earliest age of the world. The people of God's choice are called vessels of mercy which he had afore prepared unto glory, such as he calls, nat of the Jews only, but also of the Gentiles. "Which are first born of the flesh, and when called by grace, are born again, of incorruptible seed, by the word of God, or of the Spirit of God."—Rom. ix. 22, 23. Hence they are denominated the children of God, and spoken of as the new man, created after God in righteousness and true holiness, as in the following texts: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his."—Rom. viii. 9. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 15, 16. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."—2 Cor. v. 17. It seems, too, that his place of abode is changed, for before he was under the law, or ministration of death and condemnation; but now he is under grace, or the ministration of life and peace; was before under the power of darkness, but now is delivered from it, and translated into the kingdom of God's dear Son. They are thus spoken of because of the superiority of that heavenly birth they are subjects of, which shall finally result in the redemption or resurrection of their bodies in the likeness of their glorious Redeemer, to be with him and behold his glory forever, because he has taken part of the same flesh and blood with his children, and for his people, the object of which was that for them he through death might destroy him that had the power of death, that is, the devil, which he has done through his life, death and resurrection, and now he holds the keys of death and of hell, and though his people fear death, and his children that cannot sin are subject to bondage while they remain in these earthly houses, yet when they shall fall in death, deliverance will be realized, and in the resurrection the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away.

It is worthy of notice that Jesus did not come into the world to redeem and save his *children* from their sins, speaking of them in their spiritual existence, but to save sinners, men and women, chosen to the adoption of children. "Thou shalt call his name Jesus, for he shall save his *people* from their sins." "The Lord's portion is his *people*, Jacob is the lot of his inheritance." The distinction in one sense seems to be clearly made between his children spiritually and his people according to the flesh, and yet his people are chosen and redeemed, and in them his children take up their abode, after which his people are denominated the children of the living God, the sons of God. They, his chosen people, are sometimes spoken of prospectively as sons and daughters, and as children of the promise, counted for the seed. The relation in which Jesus stood to them in oneness of life and immortality, and in the covenant of redemption, is represented, first, speaking of Jesus, as husband of his bride, and her life; secondly, as the great Shepherd of the sheep, responsible for their trespasses. It is wonderful indeed, and well may the apostle, when speaking of the vital and covenant relation in which Jesus stood to his people, say, "For we are members of his body, of his flesh, and of his bones; for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."—Eph. v. 30–32. This eternal vital union of Christ and his church is as mysterious as that of the human and divine natures existing in the same person, and each retaining all their original qualities. That which was born of the flesh, remaining flesh, with all the carnal and evil propensities it had before, and the divine nature, holy as God is holy, cannot sin because born of God. John, well acquainted with the christian warfare, says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Again, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Paul, who was equally acquainted with the warfare, says, "For the law is spiritual, but I am

carnal, sold under sin." "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." "When I would do good, evil is present with me, so that the good that I would, I do not; but the evil that I would not, that do I." "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord; so then with the mind I myself (divine nature, or new man) serve the law of God, but with the flesh (human nature, or the old man) the law of sin." "Return, return, O Shulamite, what seest thou in the Shulemite? As it were a company of two armies." These two armies represent the flesh and the spirit, constantly at war, but the victory is given through our Lord Jesus Christ; and the spirit being the stronger, shall surely prevail, and the old man fall in death, to be quickened and raised by the Spirit in the likeness of Jesus, in the morning of the resurrection.

Yours in love,

D. W. PATMAN.

LANESVILLE, Ia., Dec. 25, 1867.

BELOVED EDITOR:—In my communication in the first number of the new volume of the "Signs," a vital point of scripture doctrine is briefly presented, which would, I doubt not, interest and edify many of your readers, if more fully dwelt upon and elucidated. And as my own mind has been called to, and much interested in the subject since writing that article, I will now, with the divine blessing, endeavor to take up the subject and enlarge upon it.

The doctrine is found in the following quotation from the article referred to: "Yes, sorrowing sinner, Christ has taken our nature into a perfect union with himself. And the children of his love are likewise partakers of flesh and blood. Here this flesh, though now corrupt, is yet the flesh of the child of God, and therefore the object of his everlasting love, and the subject of redemption and salvation." All will at once understand that I speak of the doctrine of *relationship*—than which there is no other of more vital interest to the heirs of salvation.

The text in Heb. ii. 14, most plainly and interestingly presents this doctrine. "Forasmuch then as *the children* are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same." Three facts are here declared, and should be noted. Frst, that the children of God are partakers of flesh and blood, and consequently sustain relationship thereto.

Secondly, that Jesus in like manner partook of flesh and blood; and therefore he also bore the same relationship thereto with his brethren.

And thirdly, that he took part of flesh and blood, *because* they are partakers thereof.

All this is clearly taught in the text, and furnishes deeply interesting matter for much thought, to those who are taught in the word. The remainder of the fourteenth and fifteenth verses state the object or purpose for which the Savior thus became incarnate; which was, "That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime stbject to bondage." In the next two verses the apostle says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made *like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Now it is clear from the evidence before us, that the incarnation of our glorious Immanuel, and all his wonderful work of love in behalf of his brethren, is based upon the ground that they are partakers of flesh and blood. So then, this union and personal identity of the children of God with flesh and blood, is the founda- of that relationship which exists between the Savior and the sinner, and constitutes the one a joint-heir with the other. Hence it behooved Jesus to be made in *all points* like unto his brethren. Nor is this all; for when he shall appear and we shall see him as he is, then we shall be *like him*.—1 John iii. 2. Therefore this relationship is very close and perfect; so perfect, indeed, that our sins were his, and his righteousness is ours. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed."—2 Cor. v. 21; 1 Peter ii. 24.

Now this could not be accomplished upon any other principle than that of relationship; and this so close, as that there should be identity and oneness. This wonderful relationship is stated with beautiful simplicity and clearness in the text. "*Forasmuch* then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Here then is the connecting link in the chain of eternal salvation, which unites mercy and truth, sanctions the sufferings and death of the holy Son of God, and brings the many sons unto glory. This all rests upon the one absolute fact, that "The children are partakers of flesh and blood." Hence, "The Spirit itself beareth witness with our spirit, (not with our flesh) that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 16, 17.

Then our only ground of hope that we shall be heirs of salvation, rests in this: that we are the children of God, and are partakers of flesh and blood. "Except a man be born again, he cannot see the kingdom of God."

Now this leads us to see the infinite importance of the doctrine of the incarnation of the children of God, or the personal identity of that which is born of the flesh, with that which is born of the Spirit.

In this hypostatical or personal union of these two opposite natures, which manifestly takes place when the sinner is born again, and quickened by the impartation of eternal life, the children of God are partakers of flesh and blood. And therefore their flesh is inseparably related to, and actually identified with them. And now the children of God, though they are holy in the hidden man of the heart which is not corruptible, are nevertheless sinners in their flesh; and consequently they must be redeemed and saved from their sins. For though their relationship to the flesh, which makes them one therewith, the sins of their flesh were properly theirs by imputation. This verifies the statement in my former article, that when I speak of myself as a quickened, sensible and saved sinner, I include both the old and the new man. And this every child of God experimentally realizes, and with heart-anguish exclaims, "God be merciful to me, a sinner." "O wretched man that I am! Who shall deliver me from the body of this death?"

But blessed be God, the word informs us that since the children are partakers of flesh and blood, and therefore sinners, it behooved Jesus to be made like them; that through his own death he might redeem them from death, and save them from their sins. Now, therefore, the dear children of his love, whose sins he bore in his own body on the tree, are made to break off their sad complaints, and to sing the song of salvation. "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion forever."—Rev. i. 5. So then, that actual relationship of Jesus to sinners, which makes them one with him, and which legalized his sufferings for their sins, is through the incarnate children of God. For since they are not only partakers of flesh and blood, in which relation they are sinners, but are likewise one with Jesus as begotten of God and born of the Spirit; therefore the sins of the flesh were not only theirs, but also his by imputation, in virtue of their oneness with him and with the flesh. So actual and perfect is this two-fold relationship of the children of God to the flesh and to the Spirit, and hence to Adam and to Christ, the sin and disobedience of one made them sinners; and this brought the other down from heaven to suffer, bleed and die for their sins; and his holiness and obedience shall make them righteous. Hence the apostle says, "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, (by a sacrifice for sin, in the margin) condemned sin in the flesh." "For the the judgment was by one to condemnation; but the free gift is of many offences unto justification."—Rom. viii. 2, 3, 5, 16. "For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Heb. ii. 11.

How delightful to contemplate this wonderful union! in which the holy Jesus is as truly related to us in the flesh, as we are to him in the Spirit, and is our kinsman, our Brother, our Redeemer and Savior! But notwithstanding Christ is so closely related to his people in the flesh, that he suffered for their sins, and was put to death in the flesh, that they might live, yet to those who are the children of the flesh merely, he never bore any such relationship whatever, even though they are the closest fleshly kindred to his brethren; for the text shows that he bears this relationship to none but his own children, who are partakers of flesh and blood. And it is therefore only because we are the children of God, that we, as sinners, are related to, and joint-heirs with Christ. Now, although the manifestation of this relationship is not until we who are born of the flesh are also born of the Spirit, yet this manifestation of the sons of God, for which we now wait, is not the beginning of the believing sinner's relation to Christ, but only the development and evidence of it; for this relationship was as far back as the promise of eternal life, which was before the world began.

Then, in conclusion, dear brethren and sisters in Christ, let us not only rejoice that we, as sinners, are embraced with our glorious Elder Brother in the "covenant of life and peace," but also remember that we are bought with a price, and that our body as well as our spirit is God's; therefore let us endeavor to glorify him in our body and in our spirit.

Affectionately, your very unworthy brother,

DAVID BARTLEY.

(Concluded from page 101.)

I now come to that part of the subject immediately connected with the signs of the times, as foreshadowing the near approach of our Lord's second coming. I am aware that I ought to be cautious in making dogmatic statements, and unauthorized

predictions, and I shall not pretend to any authority in what I intend to say. Yet my thoughts have taken such a definite shape on this head, I cannot answer my mind without putting my words into a definite shape. I shall, therefore, try to say nothing ambiguous, but shall speak of events, as I see them, and call *names* where I may deem it necessary to be understood.

In starting upon this head it may be well to glance at Matt. xxiv. I am incompetent to follow it in detail, if I had the time to do it; but I will "draw a bow at a venture," and briefly notice some things there contained, that I know to be variously understood by brethren, and it becomes me to assume nothing, and say nothing, beyond an intimation of the manner in which the subject presents itself to my mind. You are aware the "day of the Lord," and "the coming of the Lord," may have reference to more than one event. And so I believe the words spoken by our Lord to his disciples had, when he answered them definitely concerning the destruction of the temple, and the end of the world. Even his declaration that they should know "it was nigh, even at the door," when they should see the abomination of desolation spoken of by Daniel, the prophet, "standing in the holy place," is, it seems to me, applicable to more than one personage and more than one event. I am aware it has been said it was Titus who fulfilled this prophecy by entering into the temple at the time of the siege of Jerusalem. And it may be true, and yet be equally true of another personage and another event, to be consummated at another time. In another of the evangelists, (I lack time to search for it,) it is worded something like this: "When ye shall see him that makes the desolate standing where he ought not," &c. Now if the language of our Lord had reference only to the destruction of Jerusalem, the personage there defined must have acted his part long ago, and no other one could act the same thing over again. But if a reference was also had to the *end of the world*, (in the controlling powers of its governments,) it may as easily apply to another besides Titus, supposing he consummated the prediction in reference to Jerusalem. I will not attempt to say a word more in regard to the day of the Lord, for it would be making good the old adage of "carrying coal to Newcastle." Your own full and lucid illustration of that subject through the "Signs" some time ago, forbids further remark.

What other personage and what event, you may ask, do you look for, in fulfillment of this prophecy? If I said, None at all, I should stifle my own convictions. But when I say, the world is in a ferment, and *seems* to imply a necessity for some great and *sudden* change, I only reiterate the feelings of many others. It would seem the purpose of our God to shake the powers of the earth, in connection with and antecedent to the setting up of his kingdom. He will *make the earth help the woman*, while laboring with might and main to help itself. And I look upon the peculiar state of our municipal affairs as pregnant with portentious *vaporings;* and as a vapor vanisheth, so must our municipal arrangements vanish from the earth.

It would be an act of vanity in me to say this course or that will be consummated, when I positively know nothing at all in detail. But, without assuming to know, may I not ask if this or that might not happen, without doing violence to the aspect, as it stands to the elements which are now working? This much I will venture to do, while I am free to confess that God needs neither the peculiar state of affairs we now have, nor my own commentary on them, to accomplish his purpose, whatever that purpose may be. But I will proceed no further in my *speculations*, (for such in truth they are) although I might say much more to elucidate them. I will only say, in concluding this part of my subject, that it would seem that God will have our rulers work out their own ruin, and the ruin of our government, to give place to a kingdom that shall stand forever. The basis of this kingdom will need no vaporings from politicians, nor calculations from worldly-wise men. It will rest upon the Rock, and its subjects shall "wash their steps with butter, and the Rock pour them out rivers of oil."

I will not pretend to hold in my hand the *reed* to measure the *city*, but I am full in the assurance that it shall be measured, and all that is filthy and unmeet for its habitation shall be cast out. As it was said, "Cast out the bondwoman and her children, for the children of the bondwoman shall not be heirs with the free." So it will be in the government of the city, as well as the application of the promises, touching faith. For only faithful men will be chosen as *helps* in the affairs of the kingdom, as Moses did concerning Israel.

I am aware, my dear brother, that you may consider me as "fallen from grace," in departing from the internal work of grace in the hearts of God's children, to *secularize* the gospel. But you will recollect that even in the church, in its earliest day, the saints had a system of government, touching the things of the world. "And they had all things common; and they that had possessions, sold them, and brought the money and laid it down at the apostles' feet." And how signal and fearful was the retribution on Ananias and Saphira, who thought to evade the divine requisition, and cheat the Holy Ghost? Now, if taking the supervision of worldly affairs was not then incompatible with the spirituality of Christ's kingdom, why should it be now? I am at a loss to perceive.

What I have written above is your own property, to use as you think best. I have come very short of satisfying myself in writing it, and I fear you will think my speculating about the aspect of our government affairs more in the view of the politician than the saint, yet I considered myself as writing to a brother, willing and ready to forgive. Let me hear from you, my brother, and speak freely of my faults. I cherish them not, knowing too well their evil uncherished, and their deadly poison, when hugged as choice jewels. With christian love to yourself, "and the church in thy house," I am your brother in hope,

WM. B. SLAWSON.

HINDSBURG, N. Y., Dec. 1, 1867.

DEAR ELDER BEEBE:—I enclose five dollars, wishing to procure one of your hymn books, also a book of the Editorials. I rejoice that they are now being completed, and that the "Signs" is to be enlarged, for it is what I have desired for some time. With gratitude to the giver of all good and perfect gifts for their precious contents, I can but express how good and comforting to me is the doctrine of predestination, final preservation, unconditional salvation and particular atonement or efficacy of the Lamb's atoning blood, to save all for whom it was shed, as held forth in the "Signs" by able gospel ministers, who fear not to declare the whole counsel of God, which is, indeed the children's wholesome food, well flavored to their taste; for sin-sick souls, who hunger and thirst after righteousness, do love the truth as it is in Jesus, and subsist on nothing short of it, for they desire to know nothing but Christ and him crucified.

"Nothing but Christ's atoning blood,
Can do poor helpless sinners good."

Hence those professing to save and help themselves by using certain means, or complying with certain conditions, which is the theory of all Arminians, have no need of Christ, for the whole need not a physician, but they that are sick; and only they know the precious value of his pardoning, healing blood, and can sweetly sing,

"The blood of Jesus freely flows,
A healing balm for all our woes."

If I am one of the least of his disciples, which I claim to be, then to the Old School Predestinarian Baptists will be given the blessed salutation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me," (Matt. xxv. 34-36); for thus have they administered to my comfort or spiritual welfare. We read in the bible of just such a poor and oppressed people, despised and hated of all men, for Christ's sake, who told them that in this world they should have tribulation, but in him they should have peace, and to them belongs the blessed promises of Jesus. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the mereiful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice ye, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. v. 3-15. How richly fraught with sweet consolation are the above blessings, which were addressed to the disciples and faithful followers of Christ Jesus, and happy are they who can receive them. But turning to the twenty-third chapter of the same book, I read the woes pronounced on hypocrites and Pharisees; then looking within, I discover such a wicked, deceitful heart, and hypocritical old nature, so much in myself as was ascribed to their character, that their woes also seem applicable to me, and I begin to fear I have not been born again, else why do these cursed things remain unchanged? I know not, unless it be because I am in a body of sin and death that will or cannot be changed or made spiritual until the resurrection morn; for which I can but sigh, longing to be raised in my dear Redeemer's likeness, and made like unto him. A question here arises, Can a child of God receive both blessings and curses? If indeed I am one, they can. Experience answers why. "For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" therefore we are composed of both flesh and spirit. Hence it is in vain to look to one's self for justification or perfection, for neither that nor any other source of evil can yield the peaceable fruits of righteousness, which the good spirit exclusively bears.

"Thy glory, Jesus, fills the skies,
Plant of renown thou art,
A tree desired to make one wise,
And cheer a drooping heart.

Thou bearest ripe and goodly fruit,
Fresh blooming all the year,
Which every famished soul will suit,
And withering health repair.

Upon this fruit whoever feeds,
No want or care he knows;

None other food he seeks or needs,
This healeth all his woes."

No tree like this among the wood,
It grows on Calvary;
And moistened well with Jesus blood,
Bears choicest fruit for me.
The fruit is righteousness divine,
To cleanse and clothe my soul;
And all who on the fruit can feed,
Are made completely whole.

Not like the tree of knowledge fair,
Alluring to the eye;
Whoever comes to banquet here,
Shall eat and never die."

Elder Beebe, the sermon you preached last at South Dansville was very powerful and cutting, and just what we needed, we all acknowledged. Though painful to the flesh, the truth will do us good. Jealousy is cruel, and one of the worst traits in human nature; a sad complaint of mine, from which I would like to be entirely freed, but do not expect to be while in the flesh.

May we be enabled to crucify the flesh, with the lusts thereof, and walk in newness of life, "as ye have received Christ, so walk ye in him," and so live as to honor that blessed cause we have professed, and in the solemn parting hour behold a life well spent unto the glory of God, is the humble prayer of one whose faults and failings are numerous.

An unworthy sister,
MIRIAM J. RHODES.

ALDIE, VA., Nov. 15, 1867.

DEAR BROTHER BEEBE:—The 22d number of the "Signs" having come to hand filled as usual with such interesting matter, that I cannot forbear penning some few of the thoughts suggested upon a perusal of it; and as brother Durand has followed my own experience so closely in his excellent communication, that I must, if permitted to speak at all, speak of it. I have been for so long a time under a cloud that I began to think surely there could be no such as I in all the kingdom of Jesus, but I am so much edified, and the cloud that obscured my sun seems to have cleared away so completely in reading the travels of brother D. that I feel to rejoice that there is one other who has been along the same road with me, that I have not been alone, and I'm inclined to hope that if one, there are others still, and that our King also bears us company, for he "was tempted in all points like as we are, yet without sin," and that he knoweth our infirmities, and is able to succor us when tempted, also that "he will not suffer us to be tempted above what we are able, but will with the temptation make a way of escape," and I am enabled to say, with the apostle, that "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

While in this militant state we are the subjects of temptation and trials, and often have I found myself wondering at the goodness and mercy of God in choosing such a poor wretch as I, and inquire with the poet:

"Why was I made to hear his voice,
And at his call to come,
While thousands still refuse to taste,
And rather starve than come."

Aye, thousands who are in every natural respect far better than I, and whom were I asked to point out the strictly moral, I would select, and like those who addressed Jesus in regard to the Centurion say, "They are worthy that thou shouldst do this thing for them." But morality, though a consequence of religion, is not religion. Men may from entirely selfish motives lead moral lives, doing as they would be done by, in all outward points, and win the praise of men, without a spark of love to God, and if thoroughly sifted void of love to neighbors. On the other hand every child of God knows (if no one else does) that he is not strictly moral; on the contrary, that he is guilty of offence in all points of the law, that he has reason to hate and abhor his very life, and he finds also that his best endeavors to do good are vain, and when he has laid down a course to pursue, and fortified himself with the best resolutions, seems to be the time of greatest temptation and sorest trial, and even so far to fail that he has nothing to sustain his hope from his actions, or in other words, that he can see no evidences of his being a subject of grace from what he says or does.

Then the tempter, ever ready to crush the fallen and break the bruised reed whispers, Where is now thy God? How can you dare now to call him Father? and the poor disconsolate one goes mourning, feeling that now he "hath not where to lay his head," his harp hanging upon the willows, no merry song, no cheerful note, but exclaiming,

"Where is the blessedness I knew
When first I saw the Lord;
Where is the soul-refreshing view
Of Jesus and his word."

But after he has been tried, when he has no other refuge, faith comes filling his heart with joy and peace; he has another "soul-refreshing view," Jesus is before him, and he can behold nothing else. Then he knows that Jesus has "prayed for him, that his faith fail not."

I have perhaps written more than will be for edification, and I hope that you will in no wise publish this at the expense of other matter. I remain your erring, sinful brother,

A. B. FRANCIS.

THE BOOK OF EDITORIALS is ready for distribution to subscribers. We are happy to announce to all who are interested that we have just received from our Book Binder a portion of the first volume of the "Editorials of the Signs of the Times," and shall at once begin to mail copies to those who have ordered and paid for them. We will endeavor to have a lot of them at the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, to supply those who may wish for copies.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1868.

CHILDREN OF THE RESURRECTION.

(*Continued from page* 105.)

The word *children* always signifies relationship, derived and dependent existence, made manifest by the generation and birth of a life previously hidden in the loins of a progenitor, in the development of which the children derive their life from the parent. The children of the resurrection then derive their resurrection life and immortality from the God and Father of our Lord Jesus Christ, by and through the resurrection of our Lord Jesus Christ from the dead. This resurrection life was given to all the members of Christ's body, in him, their head, when he was raised up from the dead by the glory of the Father. It was typically prefigured by the exceedingly precious and costly ointment which was poured upon the head of Aaron; though poured on the head, its unctious power was applied to all the body. It ran down his beard and descended to the skirts of his garments, so that his whole priestly body and all his members participated in the same anointing. So the resurrection life of the church of God was poured on our crucified Lord, as the Head of his body, the church, and from and through him descended to all who by him do believe in God who raised him from the dead. All therefore who are partakers of the resurrection life of Christ are the children of God, being children of the Resurrection. As we have already shown, from 1 Peter i. 3, that the God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten them by the resurrection of Jesus Christ from the dead, to an inheritance of immortality, incorruptible, and which cannot fade away. Being begotten of God by this resurrection, they are all manifestly God's begotten children, who are born of the Resurrection. This seed is incorruptible, by the word of God, which liveth and abideth forever. Peter says, "God hath begotten us according to his abundant mercy," and Paul says, "But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the riches of his grace in his kindness towards us, through Christ Jesus."—Eph. ii. 4-6. Begotten of God by the resurrection of Christ, ages to come are and were required to bring into manifestation that holy seed, that chosen generation, royal priesthood and holy nation, in their resurrection life and union with their risen and glorified head. "Ages to come" were necessary to develop, by a first and second birth, all the chosen and redeemed family of God. The first birth to manifest them in the flesh, and in their legal condemnation as sinners of Adam's race, dead in sins, and needing to be redeemed, washed from pollution and guilt, and cleansed by the blood of Christ: and in their second birth, by the Spirit, as children of the Resurrection of Christ, in him raised up, from guilt, despair and death, and freely justified through the redemption that is in Christ Jesus.

In this development, as well as in that of their final resurrection, there is an established order, and every one of them shall be in his own order. Christ the first fruits, afterwards, they that are Christ's at his coming."—1 Cor. xv. 23.

In the development of the power of the Resurrection of the Son of God, in the quickening of his members, we receive the first fruits of this quickening or resurrection spirit, when we are called by grace, and born of the Spirit. Resurrection life and power is given us in that new birth, and this spirit of him who raised up Jesus from the dead is implanted and dwells in us as an earnest of our spiritual inheritance in ultimate glory. By this spirit we are sealed unto the day of redemption, that is to the redemption of our bodies, which are destined to be raised up and made spiritual and immortal, and like Christ's risen body in their final resurrection. "But, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you."—Rom. viii. 11. The immortal spirit of the resurrection dwells in all the children of God from the time of their new birth, and seals them for the certain resurrection of their bodies. This apostle says farther: "For as many as are led by the spirit of God," (the spirit that raised up Jesus from the dead, consequently the spirit of the resurrection,) "they are the sons of God; for we have not received the spirit of bondage again to fear; but the spirit of adoption whereby we cry, Abba, Father." Now, although we have this spirit which bears witness that we are sons of God and heirs of immortality, we have it as the first fruits, or as the earnest of a full and perfect inheritance which is reserved for us in heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."—1 John iii. 2. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that

the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body."—Rom. viii. 14–23. The first fruits of the resurrection life is given when we are born of the spirit and incorruptibility of the resurrection of Christ. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward, who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

Thus we are informed that the quickening power of God, by which we believe, is the same resurrection power which raised up Christ from the dead, and set him in the heavenly places. This quickening resurrection spirit is begotten of God, in the resurrection of Christ, and the power of his resurrection is developed in the new birth of every saint, and consummated in its power in the final quickening of the bodies of his saints, and in fashioning them like his own spiritual, immortal resurrected and glorious body. Well might the apostle sum up the ultimatum of all that he desired for time and eternity, in the comprehensive words used by him Phil. iii. 8–14: "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Having known the power of the Savior's resurrection, in being raised up from a state of death in trespasses and sins, and from the curse and dominion of the law, and born into the resurrection life and liberty of the sons of God, there is still before the eye of his faith, far away in the distance, an object which he desires, a mark on which to keep his steadfast eye, and the prize of his high calling of God in Christ Jesus. In his risen and exalted Jesus he sees the mark, and to be conformed to that likeness is the highest aspiration of his desires. The certainty of the final attainment is presented to the faith of God's people in the assurance that "Whom he (God) did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." The exaltation of the Son of God, from his humiliation and subordination in our flesh to the law, and from the legal place which he occupied when in the flesh, up to the heavenly places of the gospel, and to the honor, power, dominion and glory of the right hand of the majesty of the Father, presents to our faith the mark, and the predestinated conformity of all the saints to the image of him who is the brightness of his Father's glory and the express image of his person. The image of the invisible God is the mark, the pattern, the point of glory secured to all the children of the resurrection. This security is found in their being begotten to this lively, or vital hope, by the resurrection of Christ from the dead. To be begotten of God implies the implantation of the living incorruptible seed of life and immortality to us, in Christ, when he raised him from the dead. Are we then children of the resurrection? If so, then are we the children of him who is the God and Father of our Lord Jesus Christ, legitimately and vitally so, for all the children of the resurrection are begotten of him by the resurrection.

In the order of development of this generative resurrection life, Christ is the first born among many brethren. The first fruits of them that slept. The first born from the dead.—Col. i. 18; 1 Cor. xv. 20, and Rev. i. 5. In all things he must have the preeminence. But in him as the first fruit all the resurrection life of all his church has gone up to heaven, and there our life is hid with him in God. Begotten of God in him, we are preserved in him, and he is our Resurrection and our Life, if we are the children of the resurrection.

None can be children of the resurrection but the children of God, because all such children are begotten of God and quickened from the dead by the resurrection, therefore all who are born of the spirit become dead to the law by the body of Christ, and are married to him who is risen from the dead, that they should bring forth fruit unto God.—Rom. vii. 4. In a legal marriage, in the flesh, the two become one flesh. But he that is joined unto the Lord is one spirit."—1 Cor. vi. 16, 17. If any man have not the spirit of Christ he is none of his. But if any man be in Christ Jesus, he is a new creature; created in Christ Jesus, born of his resurrection life, and partaker of his immortality, and so perfectly identified that because he lives they shall live also. He who was *made* flesh, in his incarnation, is *made* a quickening spirit in his resurrection, as all the spiritual life bestowed on them is given them in him, and was most gloriously illustrated in his resurrection. Hence it is declared, "For as in Adam all die, even so in Christ shall all be made alive." As surely as all the children of the flesh were made sinners by the transgression of Adam, ages before many of us were born, so surely are all the children of the resurrection made righteous by the obedience of one, Jesus Christ. And as certainly as it is that death by sin has passed upon all the posterity of the earthly Adam, so certainly has life and immortality come upon all the spiritual posterity of our Lord Jesus Christ, by and through his resurrection. For he was delivered for our offences, and raised from the dead for our justification. When he bore their griefs, and carried their sorrows, and bore the chastisement of their peace, with his stripes they were perfectly healed, when his soul was poured out unto death. He even then saw his seed, and knew them that are his, and, By his knowledge, said the God of truth, shall my righteous servant justify many, for he shall bear their iniquities. Seeing his seed, he saw also of the travail of his soul, and was satisfied. Read Isa. liii.

Now whether the word *Regeneration*, which occurs but barely twice in the bible, refers to the begetting of the Son of God from the dead, and his being the first born from the dead, and the resurrection life of Christ secured to all his seed, constituting them the children of the resurrection, or not, is not so important for us to know and comprehend as it is that we should know and gratefully acknowledge that when Jesus arose from the dead, in his resurrection the portals of immortal glory were opened to all who are accounted worthy of that world, and are the children of God, being the children of the Resurrection.

One word more. "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 1–4.

BROTHER STIPP, ON SHAKING OF HANDS.

As brother Stipp has felt it his duty to defend the practice of shaking of hands, we make room for his communication on the subject, although we had hoped that the subject had been sufficiently ventilated for all necessary purposes. We had said all that we desired to say in regard to it: and brother Vanmeter, as will be seen by a note from him in this paper, has declined to pursue the subject any farther. We presumed the brethren generally would form their own judgment, and act accordingly. If in our remarks we implied a charge of idolatry on those who have indulged in the practice, we must have done so inadvertantly, and will retract to that extent. We do not believe that those who have favored the practice have done so with any evil design; nor have we ever thought to make the matter a test of fellowship.

We could not now perpetuate the agitation of the subject, but to meet such appeals as brother Stipp has made directly to us; and to correct any misapprehensions any may entertain of our views or feelings on this, and on other subject. Although we did not design to be understood that our only objection to shaking of hands in time of religious devotion, was that it was not taught, or enjoined by the scriptures, we do think that every thing should be avoided in our religious devotions which has neither precept nor example in the divine rule. But we gave other reasons for our objections, as will be seen by a re-perusal of what we wrote.

If we are indulging in any unscriptural religious practice, we are inexcusable, and we should be ready and willing to give it up; and if we know our own heart we are. But we are yet to be convinced that the preaching of the gospel at any time or place where a door is opened for that purpose, and an assembly is convened and willing to give an orderly attendence, though at a funeral, a wedding, or at any other public gathering, provided that in doing so, we are not otherwise transgressing some divine rule. If brother Stipp is under the impression that we are in the habit of performing popish mummeries, saying mass for the dead, or pretending to pray souls out of purgatory, or that we are giving countenance to the notion that we are doing any thing for the purpose of changing the state and condition of the dead, or that we avail ourself of the time when relatives feel tender, to excite their passions, or any thing of the kind, he is greatly mistaken. If we have not mistaken the command of the Holy Ghost by Paul to Timothy, to "Preach the word; be instant in season, out of season," &c., we have found in it authority to preach the word on all occasions when and where an audience are desirous to hear and willing to listen. And we are inclined to believe that preaching at all times and places is either in season or out of season. We have often publicly protested that our only object in preaching at funerals is to preach the gospel, that we can do nothing to change the state of the dead. If however it can be shown that preaching at such times and places is unauthorized by the precepts of Christ, on being convicted we will certainly desist. But should it be fully proved and admitted that we have transcended all gospel authority, we cannot perceive that such a decision would justify any other wrong or unscriptural practice.

Brother Stipp thinks we have en-

couraged the practice by publishing the verses on the subject of giving and taking "the parting hand," &c. Without attempting any justification of our own wrongs, which we confess are by far too many, we will remind brother Stipp that we have not designedly raised any objection to brethren and sisters shaking hands on meeting and on parting. Indeed, it is the common practice with the Old School Baptists in the East as well as in the West, and none have perhaps indulged in the practice more heartily than ourself. It is not the taking the parting hand that we object to; for when parting or meeting such greetings seem to us very appropriate. What we understand brother Williams to object to was the interruption of public devotion; as when in preaching a brother expresses a sentiment that is approved, for those who are pleased to offer him their hand to shake.

While however we feel partial to the hymn, on taking the parting hand, as suitable when closing our social meetings, we cannot say so much for the last couplet, copied from our Hymn Book, viz:

"To meet you in glory I give you my hand,
Our Savior to praise in a pure social band."

We do not know of any connection between our hands, and the prospect of meeting our kindred in glory. If it is intended to express a pledge or a vow, it is presumptuous and wicked; but if it is only designed to express the giving the hand of christian fellowship to such as we hope to meet in glory, the sentiment is correct.

On the subject of kissing, with the kiss of charity, we take rather a different view from that we understand brother Stipp to express. Where the apostle commands the saints to greet one another with a holy kiss of charity, we can defend no right to change the kiss for any other form of greeting. We object to receiving baptism as a substitute for circumcision, or sprinkling for baptism, or the first day for the seventh. Brother Stipp has judged us prematurely in his conclusion that we have not conformed to this apostolic injunction. If indeed we have failed, it has been from a lack of that holy unimpassioned fervor of charity which is required; for we have complied with the outward form. It is a common practice among our Scotch brethren in Canada, and when in their company we have conformed to the practice; also in other places, and among other brethren who are very dear to us. But we should think it disorderly and out of place to interrupt a minister while preaching, either to shake his hand or to kiss him.

We have now said about all we have to say on this subject. We have no desire to force our own peculiar views on our brethren. We will only admonish them in the words of sacred inspiration, to "Let all things be done decently and in order.

A TRIBUTE TO THE MEMORY OF A GOOD MAN.

When death claims a great man for its victim, the world pays unwonted homage to his memory. Whether the individual possessed high moral qualities, or not, does not seem to be taken into consideration, at least so far as regards an outward and noisy approbation. But the qualities which relate to the moral and spiritual part of man's nature are those which most powerfully affect our happiness here and hereafter. The men whose whole lives are a catalogue of good deeds are the men of all others whose memories we should cherish. We are made better by coming in contact with just and pure men. Of such a man I wish to speak.

Such a man was Gabriel Conklin, over whose remains a few days since were performed the last rites of burial. No stain sullies the purity of his name. Throughout life he carried with him an integrity above the breath of suspicion, and I doubt not could have laid his hand upon his heart, and solemnly called his God to witness that he never intentionally wronged one of his fellow creatures. Not only was he a pure and just man in respect to his intercourse with others, but he was also a deeply religious man. His whole life showed the results of constant spiritual meditation. By repentance, by confession, by prayer, by faith, he lived a life such as the righteous only may hope to live. Leaning in perfect trust on Him who is the best friend of the human race—on Him who suffered and died in order to show mercy to sinners—he humbly followed the path allotted to him by providence, and as humbly awaited the hour of his departure. His humility was remarkable. Through that humility he was no doubt permitted to draw largely of that grace which only they know of who have been accepted as fit servants of their Master. Many a troubled heart has longed for the spiritual peace with which Elder Conklin seemed to be so favored; and yet his frequent remark, when referring to himself, was that he was "a sinner in the sight of the Lord." His was indeed a humble and contrite soul.

Such were the qualities he exhibited through life, and who shall doubt that in the hour of death they brought their own exceeding great reward, and that now he walks in Paradise, shining in the glory of him whose radiance is on the brow of his people.

Elder Conklin possessed many social qualities which endeared him to all who knew him. By all his relatives and friends he was an object of regard and solicitude, partly perhaps on account of the frailty of his health, but mainly on account of his many excellent qualities of mind and heart. Among the many recollections which make his memory dear to his friends is that of his taste and capacity for music; and old residents in that neighborhood recall with much interest the singing in the church at New Vernon many years ago. Elder Conklin took a conspicuous part in those exercises, and contributed largely to their effect. He possessed a voice of rare compass, power and sweetness, and sang the songs of the church with an earnestness and fervor not often equalled.

In his last illness he often expressed a desire to see his friends in Orange county, and a few days before his death, while one of his family was reading a letter from a near relative, he exclaimed, "Oh, how I long to see them all once more!" Next to dying happily, his great desire was to come once more to New Vernon, the old endeared spot, where he could look upon the faces of the living, of those near to him by the ties of blood and in the bonds of christian fellowship; and no doubt also to gaze on the graves where his father, mother, sister and brothers sleep the long sleep. But this wish was never realized.

The funeral at New Vernon, considering the inclemency of the weather, was numerously attended. Particularly did we notice that many of those present were men somewhat advanced in life, who had known the deceased in the days when their hearts were young. They doubtless felt the memories of other days thickening around them, and standing by his new-made grave, saw darkly the shadow of their own fate revealed unto them. Two hymns were read, according to the dying man's request, one of which was Pope's beautiful lines, beginning

"Vital spark of heavenly flame."

Exquisitely and touchingly does this hymn portray the struggle between man's human and spiritual nature, especially in the passage,

"O the pain, the bliss of dying!"

and joyful is the triumph in the words:

"O Grave, where is thy victory?
O Death, where is thy sting?"

When immediately after the reading of the hymn the venerable pastor of the New Vernon Church rose and with uncontrolable emotion declared that during a ministry of fifty years he had never felt a keener sorrow than for the loss of his deceased brother, the hearts of all present were moved with sympathy. Then followed a short sketch of his long and pleasant intercourse with Elder Conklin, and then a sermon, powerful, argumentative, and with a zeal apparently intensified by the presence of his dead brother, was delivered by Elder Beebe, in which the scheme of salvation was most eloquently and instructively set forth.

I leave this subject, with many interesting things connected with it, to abler hands than mine. I leave him whose better part is above to sleep on in the sands of the old churchyard, where slumber many of his friends, and whither many more are surely hastening. May they, may we all, have an assurance that in the hour of our extremity God's face will not be averted from us, and that stretching forth his arm he will save us from sinking, and raise us up safely into the garner on high. Even may this be so as with him whose memory we cherish. Peace to thy ashes, O gentle soul, our hearts are with thee!

C.

Since the family of our late lamented brother, Gabriel Conklin, returned home from his funeral, his son, brother George D. Conklin, has furnished a few additional particulars which came too late to be embodied in the obituary published in our last number, which we now publish for the satisfaction of the brethren and friends who feel interested.

"On Saturday, Dec. 21, 1867, which was the time of our last communion, my father preached his last sermon from Isa. xxv. 4: 'Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.' On the next day (Sunday) he took no text, but spoke about half an hour in a very solemn manner. This was the last time he ever met his brethren in public. On Saturday, Dec. 28, he was taken with hiccoughs, and never went out again but once. He died at half past four, p. m., Tuesday, April 28, without a struggle. At the funeral services at Kingwood, on Thursday, April 49, Elder Barton preached from 2 Cor. v. 8. 'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.' Elders Hartwell and Purington also made some brief but very apropriate and comforting remarks.

My dear father was anxious to go, and longed to be with his Redeemer. I need not say more, as you was so familiar with his life and experience.

In deep affliction, your brother,

GEORGE D. CONKLIN."

Circular Letter.

Minutes of the thirty-sixth annual meeting of the Spoon River Association of Regular Predestinarian Baptists, held with the Henderson church, Knox county, Illinois, August 31st, and September 1st and 2d, 1867.

DEAR BRETHREN:—We, according to our usual custom, address you by letter, but have nothing strange to write.

The eventful year, as many thought, of 1866, has passed by and nothing unusual has taken place, visible to the human eye, except it may be the seducing power of the Pope of Rome. That body of anti-christ gradually arose like a mighty ulcer, passed its crisis, now is going with the things that were; but her daughters and grand-daughters we still have

amongst us, whose power we may yet feel in the way of persecution. Some may wish to know of whom we speak—we mean those who have the spirit of persecution, and it has been shown by Luther, Calvin, and the church of England, as it is called. Others might be named, but all true believers conversant with the different organizations claiming to be the church, whose antecedents show them from their old mother, Babylon, may well understand what they would do if the law was only sufficiently strong, and popular sentiment in their favor, which is easily made to bend to suit the times. The true church was set up at Jerusalem over eighteen hundred years ago by Jesus Christ, and men and women were admitted into it only on confession of their faith in Christ, being baptized by immersion; and we have no record of any others being admitted to membership, Jesus Christ being head of the church, which is his body. See Eph. v. 30. For we are members of his body, of his flesh, and of his bones. Now, any organization claiming to be the church of Christ and not set up in the days of the apostles, is not his church, and every order which can be traced back to some man, as its head and founder, is clearly anti-christ, and we warn our brethren against such; they may be known, for they follow the teachings and doctrines of men. Jesus said, "In vain do ye worship me, teaching for doctrine the commandments of men." The true church has withstood the wasting hand of time and stemmed the current of all opposition, and will stand; for Jesus said, "On this Rock will I build my church, and the gates of hell shall not prevail against it." Daniel said, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall stand forever."—Dan. ii. 44. Paul said, "This church is the pillar and ground of the truth;" it has never needed reforming, extending or modifying to suit the times; it has one Lord, one faith, one baptism; its laws are the same in all ages, and it has not needed the aid of men to increase its borders by Sunday Schools, Bible Societies, Home or Foreign Missions, for here is a part of its laws. See Heb. viii. 10, 11. "I will put my law into their minds and in their hearts will I write them, and I will be to them a God, and they shall be unto me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least of them unto the greatest of them," &c. And all the gifts of the church are of God, and all its members are called by him. See 1 Cor. i. 26, 27, 28, 29. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world; and things which are despised hath God chosen; yea, and things which are not to bring to naught things that are; that no flesh should glory in his presence But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. So that he that glorieth, let him glory in the Lord.

Brethren, we have no doubt but that those money-hunding priests being called of men to large sums of money, are the servants of Satan; they love the world and the things of the world; but the love of God they lack, not having the spirit that the children have who are called of God. But further in reference to God's call, see Tim. i. 9. "Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—Rom. ix. 23, 24. And that he might make known the riches of his glory on the vessels of which mercy he had before prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. All these things show the well arranged order of God in his church, which is but one, as we have shown. See Song vi. 9.

Thousands and millions of the dear children of Jesus have been put to death because they loved him and kept his commandments; not following the traditions and commandments of men. And the warfare is not yet ended; the heavens gather darkness, and some have been made to feel the hand of persecution a short time since in the state of Missouri, and other places where despotism reigned. May God in his providence guard us from these things, and still grant that we may worship him according to the dictates of our own conscience; for Christ's kingdom shall prevail, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. No weapon formed against thee shall prosper; and every tongue that shall rise up against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right hand of the Father, who also maketh intercession for us

In conclusion, brethren, we would say: Live in peace, each esteeming the other better than themselves, praying one for another, being instant in season, out of season; reprove, rebuke, with all long suffering and doctrine. And may the great Head of the church guide us through all our pilgrimage, and bring us to that heavenly kingdom, is the prayer of your brethren in Christ. Farewell.

P. L. CAMPBELL, Mod.
R. M. SIMMONS, *Clerk.*

PRAYER.

"When God is pleased some good to grant,
He makes his people feel the want;
Stirs in their souls a strong desire
The special object to acquire,
For which the Spirit prompts to pray,
And then a meet response have they,
Which is the cause, in every case,
Of access to a throne of grace,
That any find acceptance there,
As they pour out their hearts in prayer,
And echo back what Christ had done
In pleading for each pleading one—
The only secret of success,
And all the power their prayers possess.
No stream, however much it spread,
Can flow above its fountain-head,
And prayer can take no upward course,
Where God himself is not the source;
Only what we from God obtain
Can we return to God again,
And in the heart he puts the cry,
That fetches down a fit reply;
As springing from a sense of need,
Which from the Spirit must proceed,
An upward glance, a sigh, a groan,
Rise with acceptance to the throne,
Where Christ the Intercessor lives,
And God a gracious answer gives;
And sanctified and saved are all
Who on the Lord believing call;
But lacking faith, though words abound,
The call is but an empty sound;
Words may from fluent tongues flow forth,
But nature's words are nothing worth
In which there is no drawing near
To God the Father's open ear,
No soaring in the sinner's cry
Unless the Lord the wings supply;
And is not faith, entwined with love,
The wings that bear our wants above?"

MONIES RECEIVED FOR "THE EDITORIAL."

Frederick Gordin Ohio, 2, Mrs. Baker, N. Y., 2, John Lewis, Pa. 4 60, Mrs. Elizabeth Horton 2. Total, $10 60.

Subscription Receipts.

New York.—R F Wilson 3, Reuben Woodworth 2, ... $ 5 00
New Jersey.—Mrs Sarah Hubbard 3, S H Stout 4, ... 7 00
Pennsylvania:—N Boughten is credited for this year, Eld A Winnett 3 10, Caleb T Fry 1, ... 4 10
Delaware:—J M Arthurs, ... 2 00
Oregon.—James Officer 2, Owen Crawfield 2, ... 4 00
Ohio:—Frederick Gordin 8, David Brown 5, ... 13 00
Indiana:—John S Moore 4, U Trumbo 4, Tho H Wiley 2, John Monroe 2, George Fingo 2, ... 14 00
Illinois:—S B Claggett 2, Wm H Cerlew 2, Tho Bailey 1, ... 5 00
Missouri.—Sarah A Allyng 2, Beverly Neece 2, ... 4 00
Iowa:—John Young 4 00
Kentucky:—Eld D S Bradley 2, A E Stansifer 5, Jas Terry 4, Eld. John H Gammon 7, ... 17 00
Canada West:—Robert Scates 1 00
Total ..... $ 80 10

Marriages.

May 6—At the residence of the bride, in Kingston, N. Y., by Eld. Gilbert Beebe, DR. G. A. EMORY, of this village, and MISS HATTIE M. VERNAL, of the former place.

Obituary Notices.

BROTHER BEEBE:—Please announce, through the "Signs of the Times," the death of sister **Anna Kaga,** after a short illness, (two days.) She expired on the 27th day of April, 1868, aged fifty years and nine days. Sister Kaga was born in Fairfield Co., Ohio, April 18, 1868. Her parents, John and Magdalene Seitz, moved to Seneca Co. in 1823, where she continued to live until her death. She experienced a hope in Christ when quite young, and united with the church of Honey Creek about twenty-five years ago. She leaves seven children, a father, five brothers and one sister to mourn their loss, but not as those who have no hope. Yours in love,

LEWIS SEITZ, JR.

DIED—In Margaretsville, N. Y., Dec. 1867, **Mrs. Nancey Hull,** wife of Daniel W. Hull, and daughter of Philetus and Hellen Scudder, and grand daughter of the late Deacon Scudder. She died of typhoid fever, aged 36 years. She had not made a public profession of religion, but usually attended the Old School Baptist meetings, and seemed to take great satisfaction in joining in singing the praise of God, and she also seemed to take an interest in our meetings. She recently removed to Margaretsville, and from thence it was the pleasure of the Lord to remove her from this transitory world. Her remains were conveyed to the burying grounds of the 2nd Baptist Church of Roxbury, where I was called to preach on the occasion from 1 Cor. vii. 29-31, to a very solemn assembly. She leaves a bereaved husband, with numerous relatives and friends, to mourn. May the Lord regard them in mercy in their afflictions, for Jesus' sake.

ISAAC HEWITT.

DIED—Oct. 13, 1867, at Spring Hill, Titus Co., Texas, **Mrs. Susan Arbery,** aged 73 years, 5 months and 11 days, having been a Baptist fifty years and one day. Her disease was dropsy of the heart. She bore her affliction with christian fortitude. She was confined to her bed in her last sickness only a few days, and did not appear to suffer a great deal. She was indeed a mother in Israel, and contended earnestly for the faith. She witnessed several divisions among the Baptists, but steadfastly contended for the primitive faith and order.

Her house afforded a good home for ministers and brethren of our faith, and she delighted in making every one comfortable and happy, and took much satisfaction in attending the associations. She was truly a loving wife and affectionate mother, governed her house well. She has raised a respectable family. She leaves three sons and five daughters, with a bereaved husband, to mourn their loss, but we mourn not as they who have no hope. The writer, (her husband,) was baptized in October, 1853, and still retains a name among the Old School Baptists. Dear brethren, remember me in your prayers.

ROBERT ARBERY.

DIED—At Brookfield, Orange Co., N. Y., April 21, 1868, **John Kirby,** aged 45 years. Few men, in any community, have been more highly esteemed. As a citizen, honest, industrious, and ever obliging; a tender and affectionate husband, and kind parent; a lover of truth, and a firm believer in the glorious and discriminating doctrine of salvation by grace. Suffering for many weeks with a painful disease, he bore his sufferings with fortitude, and calm resignation to the divine will, and in the last conflict gave assured evidence of the power of that faith which "triumphs in the dying hour." His funeral was attended at the meeting-house of the Old School Baptist church in Brookfield, on Thursday, and a sermon preached by Eld. W. L. Benedict, from Luke xx. 36, followed by some appropriate and consoling remarks by Eld. G. Beebe. A wife and four children, his aged parents, and many relatives, mourn their loss, but not as those mourn who have no hope; for "The righteous hath hope in his death."

WM. L. BENEDICT.

IN MEMORIAM.

DIED—On March 7, 1868, at the residence of her mother, in Scott Co., **Mary Alice,** daughter of Mrs. Margaret Briscoe, and wife of Madison A. Peak, aged 28 years.

ALSO,

DIED—On April 8, 1868, at the residence of his father, in Scott Co., **Madison A. Peak,** son of Jordan J. Peak, aged 31 years.

Thus in one short month two family circles have been invaded by inexorable death, and husband and wife both sleep in the arms of their Savior. Gentle, loving and affectionate, they were one in life, and inseperable in death. Both early professors of christian piety, and earnest disciples of the meek and lowly Jesus, they reflected the beauties and excellencies of the christian character in their lives, and bore witness to the triumph of the christian faith in their death. As friends who loved them here, we mourn their early departure. A light, a joy, has gone out of our lives, but they will shine the brighter beyond the Jordan. Two more links are formed in the golden chain that binds our wandering hearts to heaven. We miss their warm and genial smiles, their glad and joyous greetings, their vacant seats recall sweet, sad memories of the loved ones now gone. But while our hearts are filled with grief, and our souls burdened with the earnest longings for the companionship we may never know on earth, our chastened spirits will bow in meek submission to the will of our heavenly Father, and glean even from the harvest of death a sacred comfort. We know that they are not dead, but "asleep in Jesus." We will not look to the mouldering tomb, where their earthly bodies await the resurrection morn, but with the eye of faith we will pierce through the murky gloom enshrouding the "dark valley of the shadow of death," and look beyond to "the green pastures and still waters" of the promised land, where the spirits of our loved ones, refined and purified by the furnance of death, redeemed and glorified by our Savior's blood, now bask in the sunshine of God's eternal love.

L.

DIED—April 4, at 8 o'clock, p. m., at the residence of brother J. M. Watson, in Ohio, of paralysis, **Mrs. Louisa Rankins,** aged 32 years and six months, leaving a bright evidence that she had heard the voice of the Son of God. Brother Oliver Wallingford and myself were providentially with her in the last hours of her sickness. When we arrived, she appeared to be a great deal better than usual, and was much gratified to see us. During our interview of about half an hour, she told us the exercise of her mind; said she was baptized when very young by an Elder Mason, of Mason Co., Ky., a New School Baptist, but that she had no religion at that time. Her mind, however, she said, became exercised on the subject about two years ago, when she saw and felt herself to be a poor lost and helpless sinner, and found there was nothing she could do that was meritorious, or aid in her salvation. Her trust, she said, was in the Lord alone. In January or February she went to the Stone Lick O. S. Baptist Church, Eld. D. S. Bradley pastor, for the purpose of uniting with them, believing the Old School Baptists to be the only *true* church of Christ, and when a door was opened, something seemed to say to her, "Be patient, I will call for thee at another time." She deferred the matter, and her declining health soon confined her to her room and bed, and she was reconciled to the will of God; but desired the wings of a dove, that she might fly to the Savior and be at rest. On the night before her death, she said she had a vision. For some time she had suffered intensely, which was the case during her confinement, thinking of her condition, and of the way of salvation, her mother, (long since dead) appeared flying about the room, like an angel, with golden wings, and a voice, as if some one spoke to her, said, "Peace, peace, be unto thee, I have good tidings for thee. Lean on the Shepherd, he will protect thee." Then all was light within, and she could rejoice in God as her Savior, and all pain ceased. In this frame of mind we found her. After our interview we left the room, and she got up and closed the door, and in about a minute she opened it again and called sister Watson, who discovering that her voice was failing, remarked that she believed she had another stroke of the palsy. Almost immediately her voice failed. We again entered the room, and saw that death was on her countenance. She held out her hand, and bid us farewell, fully realizing her situation, and passed off gently, in about two hours, leaving her relatives and a large circle of friends to mourn their loss. "Let me die the death of the righteous, and let my last days be like his."

As ever yours,

J. E. WALLINGFORD.

Mt. Gilead, Ky., April 30, 1868.

DEAR BROTHER BEEBE:—Please insert the obituary of my dear aunt, **Amanca Tooley,** who died Feb. 7, 1865, aged 17 years. She was a member of the Missionary Baptists, and the youngest sister of my mother, and greatly loved by us all. Her disease was lung fever, which was very short; she bore it with patience, and was not heard to utter any complaints, but to exclaim, "No one knows what I suffer." Her last words were, "Sing and pray with me." She then passed away without a struggle, leaving an aged father, a faithful mother, who has been a member of the Old School Baptist church for years, with five brothers and five sisters, to mourn their loss.

ALSO,

DIED—Feb. 16, 1868, **Jane McComas,** at the residence of her father, N. Messenger. Her disease was severe and of several months duration, but she bore it patiently. She was not a member of the visible church. She seemed to have a hard struggle to be reconciled to God. I attended much upon her in her sickness, and conversed with her frequently. She would say, if she were prepared to die, she would not dread it. But she rejoiced in death, and shouted, "Glory hallelujah!" and said she was willing to die. She was a young widow, about to be married again, and had her wedding dresses ready, and was buried in them. God's ways are not our ways,

Your sister,

ELIZABETH ADKINS.

Falls Mills, W. Va., April 19, 1868.

DIED—At Talmadge Hill, Tioga Co., N. Y., April 9, 1868, **Reuben Harding,** in the 82d year of his age. He united with the church of Orange, Orange Co., N. Y., in 1828; united with the Chemung Church by letter in 1852. On the evening of the day he was taken ill, as he retired to his bed, he remarked to his son, (our beloved brother, J. Elliott Harding,) that he did not know that he should live till morning, and if he did not, he could tell the church he loved them all, and all that bore the image of Christ. He also stated with great composure that all was well—that his salvation was secure. After this his powers of body and mind were entirely deranged till he died. Our venerable brother was a subject of keen affliction, being deprived of sight many years, but he humbly bowed with cheerful resignation. In alluding to his affliction a few months ago, he replied, with a smile, "I have great cause to bless God that he gave me a disposition to read his precious word while I was blest with sight." He leaves four sons and two daughters, with the blest assurance that though his sightless eyes are closed in death, his immortal vision has burst forth in uncreated light, where he can see the King in his glory. While on earth he loved to speak of his praise, and talk of his power; now he can see him as he is seen, and know him as he is known. Our Chemung Church has in a few weeks been called to part with two aged brethren, (Wickizer and Harding,) both beloved for the truth's sake. As God in unerring wisdom is calling the fathers hence, may a double portion of his spirit rest upon us as a church, that we may walk in the fear of God, as children of light.

MARIANNE MURRAY.

Athens, Pa., May 3, 1868.

Associational Notices.

BALTIMORE.—Will meet with the Ebenezer Baptist Church, in the city of Baltimore, on the Wednesday before the fourth Sunday in May, at 10 o'clock a. m., and be held three days.

The Baltimore Association will be held in the meeting-house in North St., near Lexington St., Baltimore, at 10 o'clock, a. m., on Wednesday, May 20th.

The brethren and friends are cordially invited to call on

Dr. John Thorne, 146 Front St.,
Joseph Gist, 306 Lombard St.
C. Search, 38 Front St.,

JOHN THORNE.

DELAWARE.—Will be held with the Welch Tract Church, on Wednesday before the fifth and last Sunday in May, 1868, at 10 o'clock, a. m.

BROTHER BEEBE:—Please give notice to those who contemplate attending the Delaware Association, at Welch Tract, on Wednesday before the fifth Sunday in May, that there will be conveyances at the Newark Depot, on Tuesday morning preceding, to convey our brethren and friends to the places of entertainment.

Those coming from the north, should take the train at Philadelphia, at 8.30, a. m. Those from the south, will take the 7.30, a. m. train, from Baltimore.

We hope to see a goodly number of our brethren and friends on the occasion.

THOMAS BARTON.

Newark, Del., April 6, 1868.

N. B. The place of meeting is but about one mile from the Newark Depot.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

As the time for our Delaware River Association is drawing nigh, I wish to inform our brethren and friends who expect to come by public conveyance, how to reach us. Those coming by way of Philadelphia will take the 3.30, p. m., train, June 2, 1868, at Walnut Street wharf, and those coming through New York, will take the 4, p. m. train, at the foot of Courtland St., on Tuesday, June 2, 1868. Take tickets for Rocky Hill, both from Philadelphia and New York. You will change cars at Monmouth Junction, take the cars on the Rocky Hill Road to Rocky Hill, where you will be met by friends with conveyances to take you to Hopewell. We hope to see many of our brethren and friends with us at the time of the association. Rocky Hill is about seven miles from Hopewell. We have named the evening train on Tuesday, as the morning train on Wednesday will not arrive in time to get to the meeting, at 10 o'clock, a. m., June 3, 1868. Brethren, come and see us.

In behalf of the friends,

P. HARTWELL.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

NOTICE.—To those who contemplate attending the Warwick Association. Those who come by way of New York City should take the Port Jervis Express, from the foot of Chambers St., on Tuesday afternoon, at 4 1-2 o'clock, and they will be met at Howell's Depot by brethren and friends with conveyances to places of entertainment. Howell's station is about two miles from the place of meeting.

Those coming from the West by the Erie Railway, should come by the Cincinnati Express on Tuesday. They will arrive at Otisville at about noon, and will find teams in waiting to convey them to lodgings, and to the meeting.

There are no trains on Wednesday by which they can arrive in time for the commencement of the meeting. Should any be unable to take the Port Jervis Express on Tuesday, their next opportunity will be on the Mail Train, at 10 o'clock, a. m., on Wednesday, which will land them at Howell's at about 1 o'clock. p. m. There is a night express train from the West, due every morning at Port Jervis at about 3 o'clock, a. m., where passengers may, by changing cars at Port Jervis, take the morning Port Jervis Express to Otisville or Howell's in good time.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

BROTHER BEEBE:—Please give notice that the Old School Baptist Conference of North Western N. Y., will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday, June 21, at ten o'clock, a. m.; being one day later than it was appointed. The arrangement was made to that effect, on account of our Conference following so closely to that of the Chemung Association.

Those coming by public conveyance, will stop at Blood's Station, on the Rochester & Corning Rail-road, where teams are expected to be in attendance, to convey them to the place of meeting. Done by order of the church.

HENRY C. OLNEY, Church Clerk.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

Yearly Meetings.

BROTHER BEEBE:—Please give noetic that, nothing in providence preventing, the Old School Baptist Church will hold a two days' meeting, in Schoharie, in the meeting-house on Schoharie Hill, on the third Saturday and Sunday in May, 1868. Ministers of our faith and order are affectionately invited to attend. Elder Beebe, will you try and come? you can come by way of rail-road from Albany to Schoharie, on the Schoharie Rail-road. Trains leave Albany every morning at 7. 30, and at 2 o'clock p. m. When you get to Central Bridge, take the Schoharie Valley Rail-road, which will bring you within three miles of the meeting-house. Please give us notice if you will endeavor to come, either on the forenoon or afternoon train, and we will meet you there. We also cheerfully invite all the brethren, and sisters, and friends, to attend with us.

Your friend, as ever,

PETER MOWERS, Church Clerk.

We cannot attend at that time, as we expect to be on our way to the Baltimore Association. [ED.]

BROTHER BEEBE:—Please publish that there will be a yearly meeting, as usual, held with the Middletown and Halcott Church, on the first Saturday and Sunday [4th and 5th] in July, 1868. Brethren, and sisters, and Elders are requested to meet with us. Done by order of the church.

JAMES MILLER, Church Clerk.

Please publish that our Yearly Meeting will be held at the Old School Baptist meeting-house, Ebenezer, Grundy Co., Ill., on the Saturday before the second Sunday in June, commencing at 10 o'clock, a. m., of each day. It is fourteen miles south of Morris, on the Rock Island and Chicago R. R., and eleven miles north of Dwight, on the Chicago, Alton & St. Louis R. R., at both of which places teams will meet friends on Friday, June 12th. We cordially invite any and all ministers, brethren, sisters and well-wishers to the Lord's Zion. In behalf of the church.

Yours in christian bonds,

S. BRADBEER.

Three Days Meetings.

Please publish that the churches named below expect to hold three days' meetings, as follows:

At Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June, 1868.

At Salt River, Anderson Co., Ky., commencing on Friday before the second Saturday in June, 1868.

At Goshen, Anderson Co., Ky., commencing on Friday before the third Saturday in June, 1868.

At Little Flock, Anderson Co., Ky., commencing on Friday before the fourth Saturday in June, 1868.

My son, J. A. Johnson, and brother A B. Nay, both of Indiana, with other ministering brethren, are expected to be with us with others of the ministry, who are kindly, with all other brethren and sisters, invited to attend the meetings. Your brother truly,

J. F. JOHNSON.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz.:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.
Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,	$3 00
Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each	1 12
Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

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BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES, BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays exteeepd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 00 A.M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Express Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6. 10 P. M., and reaching New York at 12. 30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted), stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M., Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M. and Dunkirk 2.12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8. 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., JUNE 1, 1868. NO. 11.

Samuel McCall 1June68

POETRY.

UNCONDITIONAL SALVATION.

BY AN OLD SAILOR.

"Whatever it may be about,
An offer always deals in doubt,
Can have no independent choice,
Or speak with full, emphatic voice;
Another will it must consult,
And on that will rest the result;
For, as regards eternal things,
As all things else, it only brings
A something for acceptance meant,
Which, though all-gracious the intent,
Is all an offer can effect
For man to take, or to reject,
With whom the issue then abides,
And his decision all decides.
Thus, not God's will, but man's be done,
Is the sad length these offers run;
Nor is this length at all too long,
If offers are not wholly wrong,
But from the truth removed as far
As east from west, these offers are;
Besides, it would be bad enough,
Poor sinners with self-strength to puff;
And, proposing and appealing,
Furnish food to feed this feeling.
As withered hands cannot outstretch,
Or fettered feet go forth to fetch,
Offers cannot the cases meet,
Of withered hands and fettered feet.
While with no power to reach or rise,
To tender is to tantalize;
And in things earthly acting thus,
What would such conduct seem to us?
Preachers, the tied and bound beseech
Blessings to take beyond their reach,
And lead poor sinners to suppose
That they can with their offers close;
Press sinning ones from sin to turn,
And not continue Christ to spurn;
No more the pleading spirit grieve,
But then and there bow down, believe;
Accept, enjoy a Father's love,
And give the angels joy above;—
As if the dead could make a shift
Out of the grave themselves to lift,
And such, so much, resistance show,
As God to make his will forego.
How sad and shocking so to err
As truth to force thus to infer,
Cause indignation to arise
Such sentiments to stigmatize,
And the best feelings in the breast
Against the teaching to protest.
That God a saving offer sends,
Where he no saving act intends,
Is such an awful thing to think
As gracious souls in grief to sink—
Such a calumny to conceive
As minds to move, and hearts to grieve;
And that such statements many make,
As can no other meaning take,
Is sad to say, and sad, alas!
That truth opposed for truth should pass."

CORRESPONDENCE.

Oglethorpe Co., Ga., March 10, 1868.

DEAR BROTHER BEEBE:—Having to write, and having closed the business part of my letter, I have concluded to offer a few thoughts on two subjects written upon by brethren Hume, Vanmeter and Durand, with your editorial appearing in the "Signs" of Feb. 15th, not for controversy, but I hope for the comfort and mutual edification of all interested. I have examined with care and pleasure, with some uneasiness, the writings of all, truly pleased to see the kind and brotherly spirit manifested, and yet uneasy, fearing some unpleasant feelings might get up, which I hope will never be the case. When brother J. F. Johnson came out with his views on the subject of Regeneration, they were new to me, and took me rather on surprise, and I was rather slow to receive them, not having heard or read the subject treated in that way; and not having noticed particularly the difference between the words *generate* and *regenerate*, and I found custom, tradition, or something else, inclined me to pass the subject without investigation, and hold on to our former way of speaking on the subject. But still I was not satisfied, but kept thinking about it. While reflecting on the subject, a circumstance that once occurred in our Superior Court in this county, presented itself to my mind. Quite an expert lawyer had used every exertion he could, to establish some point by law, but failed; and when the judge was about to decide against him, he rose up hastily and exclaimed, "May it please your honor, sir, I hope you will indulge me while I shall present to your honor what has been the practice of the courts in such cases." Just then the judge replied hastily and rather angrily, "Sir, tell me nothing about what has been the practice of the courts; come to the law, sir, or give up your case." Just then I thought a good application could be made religiously, that any practice or custom of churches, or of ministers, and their expressions in preaching, that were unscriptural, should not be continued, or indulged in by God's ministers or churches. In my reflections, this text occurred to my mind, (Matt. xiii. 52.) "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things *new* and *old*." I also reflected that the life and immortality of the church of God was all in Jesus Christ from eternity, and he is the only begotten Son of God, full of grace and truth. I also read Psa. xxii. 30. "A seed shall serve him; it shall be accounted to the Lord for a generation." Psa. lxxiii. 15, "If I say I will speak thus, behold I should offend against the generation of thy children," and many other portions of God's word showing that as the whole natural family had their life in the first Adam, of the earth earthy, so the whole spiritual family of God had their life in Jesus Christ, the second Adam, the Lord from heaven, a quickening spirit. So I conclude that the generation of God's children have their life and being spiritually in Jesus Christ, and nowhere else. Rom. ix. 8. "They which are the children of the flesh, these are not the children of God." But God had predestinated a chosen people of Adam's race or generation, to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and they were blessed with all spiritual blessings in heavenly places in Christ Jesus, according as the Father had chosen them in his Son, before the foundation of the world." Eph. i. And to redeem them, his sheep, or people, from their sins, he must live up to the requisitions of the law, and die upon the cross for them; but this is not enough without his resurrection. "He was delivered for their offences, and was raised again for their justification."—Rom. iv. 25. Without his resurrection all he had done was not sufficient for the cleansing. "And if Christ be not raised, your faith is vain, ye are yet in your sins."—1 Cor. xv. 17. Then well may Paul say to Titus, referring to the cleansing benefits of the resurrection, Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Heb. xiii. 20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Again 1 John i. 7, "And the blood of Jesus Christ his Son cleanseth us from all sin." When he laid down his life for the sheep, surely the life of the church was laid down; when he took it again, and rose from the dead, it was a re-production or regeneration. Read Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise." Again Isa. lxvi. 7, 8, "Before she travailed she brought forth, before her pain came she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." This certainly referred to him in his resurrection, who is declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead. The first begotten from the dead. The love of Christ constraineth because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14.

With all these scriptures, and many others to the same point, before me, I have concluded the brethren are right on this subject, and I heartily concur with them. On the subject of being born of God, and its effects, I once thought if ever I became a christian, my carnal mind would be made spiritual and good, my evil heart would be renewed and made holy; but after I hope the Lord had forgiven my sins, I was awfully alarmed when I found my thoughts were evil, and my heart deceitful, and the conclusion was that I was no christian, because I was not as good as I thought christians were, or as good as I expected to be if ever I became a christian. Therefore I prayed earnestly to the Lord, if I was deceived, to undeceive me. So I am fully convinced, from nearly forty years experience, that no natural power or principle that belonged to me, a sinner, has been renewed or remodeled, and made spiritually good; but I do hope the spirit of Christ or of God, in its power has been sent into my mind or heart, and subdues and keeps under its evil propensities. The fruit of this spirit, from what is called by Peter "*incorruptible seed*," is love, joy, peace, long-suffering, gentleness, meekness, temperance, faith, &c. Then the change effected in the believer is great indeed; for before he received this spirit, he had no love to God nor his people, but now he loves both; before he loved sin and took pleasure therein, but now he desires to live free from sin; he once could do as he pleased, but now when he would do good, evil is present with him, and how to perform that which is good he finds not; he once was pleased with himself and the course he was pursuing, but now finds more fault

with himself than of everybody else, and is often made to say, with Paul, "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord; so then with the mind (or new man) I myself serve the law of God; but with the flesh (or old man) the law of sin." One under the old dispensatian, weighed down with his own sinful depravity and deformity, cried out, and said, "I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15. Others under this dispensation, under a deep-felt sense of their corruption and depravity, often groan within themselves, waiting for the adoption, to wit: the redemption of their bodies. When this is accomplished, then their bodies will be raised spiritual, and be like Jesus. But as long as the believer remains in the flesh, that which is born of the flesh continues to be flesh, with all its carnal propensities, and that which is born of the Spirit is spirit, and cannot sin, because it is born of God. So then in every saint there is, as was seen in the Shulemite, as it were, a company of two armies. The flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But this dreadful struggle will be closed up, when the old man falls in death, and the creature that was made subject to vanity will then leave the bondage of corruption, and go home or return, and come to Zion with songs and everlasting joy upon his head, and sighing and sorrow shall flee away, while these bodies in which we dwell here for a time sleep in their graves till their resurrection in immortality. Then we shall enjoy the victory given through our Lord Jesus Christ to eternity.

Your unworthy brother in tribulation,

D. W. PATMAN.

DUNKIRK, IND., April 17, 1867.

BROTHER BEEBE:—Having finished the business part of my letter, and feeling a deep interest in the welfare of the Lord's chosen ones, I feel disposed to present a few thoughts for their consideration on the subject of Regeneration and the new birth, a subject on which many precious brethren have given their views, and on which there seems to be diversity of opinion, which, to me, seems to be more in the manner of expression with some, than in real sentiment.

Dear brethren and sisters in Christ, on a subject so sublime, and so fully taught in christian experience, it seems to me, there should be no difference among Old School Baptists. I conclude that instruction has taught nothing in the New Testament, relating to the subject but what it teaches every child of grace. Hence christian experience and the New Testament must harmonize. Christ says, "That which is born of the flesh, is flesh."—John. iii. 6. Now a birth is the result of a previous cause, (generate.) Does christian experience teach it? I answer, It does. Let us inquire? Go back, my dear brethren and sisters, to the time and place when and where you first got a sight and sense of your fleshly nature. Does not your experience teach you that, "By one man sin entered into the world, and death by sin, so death hath passed upon all men, for that all have sinned; (that sin is hereditary) and that all your sins, whether in thought or act, proceeds from that corrupt fountain within your own nature, generated by the father of lies. Thus being generated or begotten in sin, we see the birth or fruit of sin in that which is born or produced by it, which is the fruit of the flesh. For the fruit, or works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Gal. v. 19-21. Now, dear kindred in Christ, are not all these the effects of a previous cause, which is sin? The first moving cause is interwoven in our Adamic nature, over which the child of grace mourns; because when he would do good, evil is present. Now, brethren, are not all the internal enemies of the child of God, and all the powers of anti-christ, and every species of heresy, from first to last, all the works of the flesh, proceeding from that natural generation, the influence of sin, called the *old man?* Why did you loathe your own person? Not because your own flesh was different from, or more corrupt than the flesh of others whom you esteemed highly; but it was because of the works or fruits of the flesh which was so God-dishonoring in your estimation. But, lest I should be tedious, I will pass.

Regeneration and the New Birth, "That which is born of the Spirit is spirit."—John iii. 6. Christ said to his disciples, "Ye that have followed me in the regeneration," &c. Now regeneration is the first flow in a child or subject of grace. The apostle says, "We love him because he first loved us." Dear brethren, was it not the love of God shed abroad in your poor hearts that made you love God, and hate yourself, and abhor the works of the flesh? Then the love of God the Father that was operating on your heart produced spiritual life and action in you. A hungering and thirsting after righteousness, and you became weary of sin, and heavy laden with guilt and condemnation.

Regenerating grace, or the love of God shed abroad in the heart of a poor sinner, not only produces spiritual vitality, but gives him eyes to see, ears to hear, and a heart to understand, alike with an appreciating conscience, and a feeling sense of his awful condition of condemnation which rests on him; guilt rankling in his bosom, and vengeance pursuing to the utmost. The apostle says, "According to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost." O what a cleansing! Not the purifying of the flesh, but denying ungodliness and worldly lusts, living soberly, righteously and godly. For where sin abounded, there did grace much more abound. Those who are thus regenerated, are created in Christ Jesus, unto good works which God hath before ordained that they should walk therein. Being delivered from the power of darkness, they are translated into the kingdom of God's dear Son.

We see in all this the fruits of the Spirit, by which they were quickened, or regenerated, which are love, love to God, to his word, to his ordinances, to his cause, and to his salvation by grace, and by grace alone. Joy fills his soul, for pardoned sins, and for a finished Redemption. Peace flows like a river, to satiate a thirsty soul. Jesus appears, not only as a hiding place from the wind, and covert from the storm, but also as rivers of water in a dry place, and the shadow of a great rock in a weary land. The love of God produces long-suffering, and humble submission to the will of high heaven. Gentleness also, no murmurings against the counsels of God, ever trusting alone in that grace which is sufficient for every emergency. These are fruits of the spirit and evidences of the new birth.

Now, my dear kindred in Christ, I have penned a few thoughts on the subject of Regeneration and the New Birth. I do not understand them to be one and inseparable, regeneration preceding and producing the new birth. As stated above, regeneration is the first flow or communication of divine life, which is effected alone by the quickening power of the second Adam, the Lord from heaven. And the new birth is the effect of regeneration in delivering the redeemed from the power of darkness, and translating them into the kingdom of God's dear Son, with all the powers and peculiarities of the children of God.

Brother Beebe, this imperfect scribble is submitted to your disposal. Do with it as you think fit. Yours as ever,

J. BUCKLES.

REPLY.—We agree with Elder Buckles in the opinion expressed by him, that much of the seeming difference of views recently expressed on the subject of Regeneration and the New Birth, arises from a failure with brethren to perfectly understand each other. Much labor is, in some cases, lost in argument to prove what no one intends to dispute, and to establish points which belong not to the general issue. We presume that all Old School Baptists fully agree, so far as they understand each other, in what constitutes a genuine and reliable christian experience, at least so far as the sensible demonstrations of God's quickening power is felt and witnessed by all the children of God. So that in examining those who desire our fellowship, and apply for admission to the communion of the church, we have no trouble in understanding the relation they give of the dealings of the Lord with them. Even the tongue of the stammerer can pronounce the Shibboleth clear and distinctly.

We also, with brother Buckles, hold that Regeneration, in the order of things, and according to the word, must precede the New Birth. How can that be born of God that is not first begotten of him. And as the seed which alone can generate and bring forth the children of God, must come from God it must be an incorruptible seed, by the word of God, which liveth and abideth forever; and as the seed is incorruptible, and every seed, by the decree of God, must bring forth after its own kind, so this incorruptible seed from God must bring forth a chosen generation as incorruptible, undefiled and unfading as the seed that produced them. That which is incorruptible is not only pure and uncorrupted, but absolutely insusceptible of corruption, therefore we are assured that, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. Yet we are conscious that sin still remains in our flesh, which is born only of the flesh. The principal question at issue is in substance this: When the child of God is born of the Spirit, does his flesh, or any of his fleshly powers and faculties then put on immortality and become incorruptible; is his fleshly nature then delivered from the bonds of corruption, and is his mortality then swallowed up of life, or does his mortal powers and faculties still retain their mortality, and their corruptibles retain their corruption, until the resurrection of their bodies in the power of that endless life of which they are made partakers in the new birth. We all agree that the life which we receive in the new birth is born of God, and by it we are sealed to the resurrection, when this same life shall pervade and quicken, change and fashion all the bodies of the saints to the likeness of Christ's risen and glorious body. But can we say that our fleshly bodies are now spiritual. If others can, we know of some who cannot. We who have received the first fruits of the spirit, (in our new birth,) even we ourselves do groan within ourselves, waiting for the adoption, to wit: the redemption of our body."—Rom. viii. 23.—[ED.]

WATKINSVILLE, GA., March 15, 1868.

DEAR BROTHER BEEBE:—Enclosed with this you will find the price of a years subscription to the "Signs," and I have been trying for the past week to write a letter to accompany it, as you were so kind as to express a wish to hear from me when we parted last summer, but have more than once thrown aside the pen in despair of writing anything worthy of your attention. I am often asked why I do not write more frequently for the "Signs" when so much of my time is given to literary pursuits; but I never attempt to do so that I do not feel how utterly worthlesss worldly learning and earthly gifts are when spiritual matters are to be considered, and I am so weak, and such a babe in doctrine, that it seems entirely impossible for me to write anything worthy of a place in your paper, which contains so much comforting food for the weak and faint hearted, but it may comfort some doubting soul to know how another is tried and afflicted—this, and the hope of receivining some advice from you on certain doctrinal points, has emboldened me to try to write now. My heart has been made glad this week by the receipt of two numbers of the "Signs," the first I have seen since I left Virginia in September. It has long been my desire to become a subscriber, but my change of residence has been so constant in the last few years that it seemed useless to attempt to have it sent to any post-office; but now that it seems to be settled that I will remain here for a year, at least, I cannot longer do without it, especially that I am now indeed a stranger in a strange land, so far as spiritual matters are concerned, there being no one of my faith and order within several miles, and the nearest church being eight miles off. It is a glorious privilege to be allowed the frequent opportunity of hearing the gospel in its truth and purity, and it is a great trial to me to be so widely separated from home and friends and the society and fellowship of the dear brethren and sisters, but God seemed to make it my duty to come here, and he doeth all things well. This is a Methodist community, and when I first came there was a great prejudice against me as a "Hard Shell" Baptist, several refusing to send their children to my school because I did not believe in Sunday Schools; but I believe I have in a great measure lived down this, and made many warm friends among my opposers, they giving me credit for sincerity at least. Many of the people here, especially the gentlemen, seeing the hollowness and falsity of the fashionable systems of religion, incline very much towards infidelity, and I have heard of more than one saying if they believed in anything it would be the Old Baptist doctrine, for its followers were at least consistent and would not join in what they believed to be wrong for the sake of prosperity. My constant prayer is that I may by a straight forward walk and godly conversation continue to bear a steadfast witness to the truth, but I know the strength to do this must be given by a higher power, or I shall, if left to my own weakness, inevitably bring reproach upon the name which I desire to honor.

Since I commenced this letter I have had the privilege of attending for one day a general meeting, held with the Mount Zion church, of which Elder Alman is the pastor. The visiting brethren present were Elders David and William Patman, Chandler and Mackleroy. Elder Chandler preached in the morning, but I did not reach there in time to hear his text, and only a small portion of the sermon. In the evening we had an excellent sermon from Elder David Patman, from Isaiah xxxv. 10, which was listened to with profound attention by a very large congregation, his mild persuasive manner of presenting disagreeable truths winning him listeners even among his opposers. He has been very ill, and at one time a report of his death prevailed, but he is now in his usual health. In frequent discussions with a gentleman out here who is a Missionary Baptist, he has maintained that conscience was the only thing that did not share in our Adamic fall, believing that Adam himself was only a natural man, and could not have inherited eternal life if he had lived thousands of years in his pristine state, I could not believe in any spiritual germ being transmitted to us from him, or having escaped the fall; still I was often at a loss to account for the moral senses which seemed to restrain our acts even before regeneration, and I thought I had found the solution of the puzzle in brother Patman's sermon, who in speaking of the implantation of the spirit in our hearts by which we are made to cry Abba Father, said it was often fixed there in childhood and influenced and restrained us, though there might me no open manifestation of it for years; but in thinking seriously of the matter, it seems to me I can think of many instances of this moral power making persons upright, honest and truthful who have given no signs of being subjects of grace, and am at a loss to know its origin, whether natural or spiritual. Will you or some other brother who has more time explain this matter to me, either by letter or through the "Signs."

As I do not expect to return home this summer, it is not probable that I shall see you all at the Corresponding Meeting, but I hope they will not be abolished, and I may have other opportunities of meeting the dear brethren and friends at them in future years. I have an invitation from a friend to visit Covington in June, and if I go, hope to meet your son while there. I have not seen him since reaching Georgia. Remember me to any of my acquaintances who may be with you on the receipt of this. Pardon me for trespassing so long on your valuable time, and dispose of this letter as you think best. Yours very truly,

LAURA R. FEWELL.

BROTHER BEEBE:—The following letter is from a young sister; I forward it to you, with her consent, to dispose of as you think proper. You may not remember me, but I have often heard you preach, and have been an agent for the "Signs." I am identified with the Old School Baptists, and for the last thirteen years I have been trying to preach. I am well acquainted with brother W. Grafton, and visited his bounds last November. I am a poor preacher, but do the best I can.

Yours in gospel bonds,

PHILIP MCINTURFF.

MONONGAHELA CITY, Pa., March 29, 1868.

ELD. P. MCINTURFF—DEAR BROTHER:—I feel almost ashamed that I have so long delayed to comply with the proposition made when you visited at our house, to write to you. I feel rather timid in attempting to write to a preacher of the gospel; and the thought that you did not know that I was a member of the church, when you was here, makes me feel sad; for we are told that christians should be known by their fruits, and upright walk, and godly conversation. I often fear that I am destitute of some of these marks, or certainly a preacher would discover something of a religious character in me. But should you doubt whether I possess an indwelling spirit, to create an outward evidence of christianity, perhaps that is what you would wish to know. Well, such evidence as I have, I will try to make known to you; and in doing so, I will have to commence back in my earlier life. About the time I assumed to be a young lady. At that time I thought a great deal of my honor, and good moral attainments. I thought I was one among the best of my associates, and I really thought I was better than some church members; for I would not do or say what some of them did and said. I did not think I had any religion at all; but I was good enough without it. I had settled down, in my mind, that I should live to be very old; and that when I became too old to attend parties, and dances, I would become a christian, and die happy. Still, I thought that was but a small matter, for one so good as I was. I went in this way, enjoying the pleasures of sin, until about a year before the death of my father. While my parents were at church, I was at home. I took up the Testament, and opened it and began to read; but it seemed to condemn me; and the thought struck me that I was lost! I closed the book and laid it away, and was in great distress. I was afraid to go to sleep that night, for fear I should awake in everlasting despair. I began to feel that I was one of the vilest creatures on earth, unfit to be with any person. I wished that I were some thing that had no soul, so that when I died, that would be the end of me. Yet, in company, I would often force a laugh, over a heavy heart, lest my associates should discover that I was in trouble. I continued in this way for more than three years. At that time brother Winnett was preaching at Plumb Run Church, and on the fourth Sunday in May, that being the time of communion in that church, I went up with my mother to the meeting. Brother Winnett took his text, and commenced preaching. It appeared to me that he knew all about my feelings, and was preaching all right to me. When preaching was over, I felt somewhat edified, and my distress was not so great. I continued in a rather calmer frame of mind, until the first Sunday in October, that being the communion day at the Maple Creek Church. After meeting, two ladies went forward, and were received as candidates for baptism, and were baptized the next day. I had a particular desire to go to the meeting, and went with my mother; and in witnessing the baptism, there appeared such a beauty in it, I thought, if I were only fit to follow in the sacred ordinance, it would be a great privilege. After the ordinance had been administered, we returned to the church, when these two were taken in, in full as members, I became deeply impressed, and could not refrain from weeping. Before the meeting was dismissed, an invitation was given to any who desired to unite with them to come forward and make it known while a hymn was being sung. Before they had sung two verses, I was occupying the front seat, my tears were dried. I was asked a few questions, which I answered, and was received as a candidate for baptism, and was baptized in four weeks from that time, and returned home with a lighter heart than common. But I did not continue in that frame but a day or two, before I became greatly distressed. I did not feel as I thought I ought to, and I thought I must try and make myself better. But the more I tried the worse I got. O, it seemed to be an awful case indeed. If this was religion, I thought, it was an awful feeling, and a miserable life to live. I often tried to find some comfort in reading the Testament, but it was all dark and mysterious to me. O, thought I, what will become of me, as I had gone forward, and was not fit to be in the church, with all my sins staring me in the face, and weighing me down. I gave up all for lost, and concluded that it was

all right and just, for I was so sinful. In this depressed state of feelings I went out to milking. I had but just stooped down and commenced milking, when suddenly my distress and trouble was gone. I raised up and looked around. It appeared in my very soul that I had been blind all my life: for the sun never before had shone so brightly to me, and every thing looked beautiful. Where was my load which but a moment before was crushing me down in despair and wretchedness? It was gone, but I could not tell where. I felt as light and as free as though I had never sinned in my life. I finished my milking, and returned to the house, and it seemed almost as though I could walk without touching the ground. I cannot tell how long this happy feeling lasted, but that is what I have felt, and know, and realize; but I believe that nothing but the power of God could calm a troubled breast, and speak peace to a troubled soul, and open the eyes of our dark understanding, in such a manner. O the omnipotent power of his divine control!

But, brother McInturff, I am often led to wonder why it is that I so often go astray, and wander off, as though I had no fear of offending my just and everlasting Father. I often feel ashamed of my forgetfulness, and my shortsightedness. Is it sin that remains in my natural body and mind, that makes me so prone to wander?

Brother McInturff, I have tried to relate to you the reason of the hope that is in me, in as few words as I possibly could, but I have extended my letter to a considerable length. I wish you to answer this soon, as I feel anxious to hear from you, and your family. My mother enjoys her usual health, although as age steals on, her frame grows more feeble. I hope you will be spared long to unfold the precious gospel, and I desire to be remembered in your prayers.

Affectionately your sister, if worthy of that relationship,

CAROLINE CARSON.

GWINNETT Co., Ga.

BROTHER BEEBE:—I have been highly gratified in reading the correspondence of the brethren and sisters from various parts of the country, and your editorials, and I feel a desire to write you of some of the trials and exercises of my mind. In making the attempt, you will discover my inability; still I cannot forbear to make the attempt.

I was born in Decalb Co., Ga., in 1829, and raised by Baptist parents; they were of the Primitive order, and members before my remembrance. I received much good counsel and advice from them; but as I grew up I took to bad company and went into dissipation, vice and folly, regardless of God and his mercies. Sometimes the fear of hell would make me tremble, but I would soon pass it off, by resolving that at some future time I would reform; and by so doing I would overbalance all my evil deeds, and so escape future punishment. In this way I continued, flattering myself that I would turn and repent before death, merely to escape hell; for I cared nothing for the goodness of God in keeping and preserving me. Thus I continued until I was about twenty-eight years of age. In the spring of 1857 I had some serious reflections in regard to the goodness and mercy of God in preserving my life to that period. I could not avoid thinking of my past life and conduct, and the thoughts of my ingratitude and sinfulness made me feel unhappy; but when I could get with my merry comrads, I could pass off my depression very well; but as soon as I was alone, the same uneasiness would return. My father had been ailing for some time, with a very hopeless disease. In the latter part of 1857, he called his family around the fireside, and remarked to us that he had always desired to live to see his children renewed by grace, and he could not help thinking that Jo. (as he always called me) had felt some serious reflections. I could not answer a word, for it almost struck me speechless, that he had entertained such a thought of me. It seemed to me there could never be any such change with me. He engaged in prayer, and afterwards related his experience. He said he could not remain with us long. I just thought, if I had such an experience as his, I would be willing to die; but my case was altogether different. On the 21st of December, he left us, and died in the full triumph of faith, and I was left to mourn my loss. But, what was still worse, I had no hope of ever living with him in that better world; for I sinned so greatly against so good a God; I had trampled his tender mercies under my feet so long, there was no hope for me; I could not rest. I resorted to secret places, and tried to pray; but my prayers did not rise above myself, but fell to the ground. Sometimes these feelings would wear off measurably, and again return with greater severity. Although I was in this condition, I would resort to my former customs, to try to baffle off my trouble of mind, and tried to enjoy myself as once I had; but I could not. I continued about two years or more trying every way I could, to get rid of this trouble of mind. At length I thought I was not going to be permitted to live much longer, and my sins were present before me, even from my childhood up to the present, and my prayer could not be heard. My heart was so hard that I could not shed a tear. I could not see any possible way in which God could be just, and the justifier of such a sinner as me. I tried to read his word, but it pronounced me dead. It seemed a sin for me to ask God to have mercy on me. My doom was sealed, I was justly condemned, and must die and be banished from the presence of God forever. The sun shined but dimly, the moon and stars looked lonely, and the forest was cheerless, and I was like one forsaken and alone; I thought the brute creation were better off than me.

One evening as the sun was going down, I looked at it, and thought it was the last sight I should ever have of it; that before it should rise again I should be gone. Bed time came on, I could not lie down; my wife had retired to bed; I thought I would go out and once more try to pray, for the last time. I could only say, Lord, have mercy on me, a sinner; and even that prayer, from me, only fell to the ground. All hope in my case seemed to be gone, and I thought I would try to read. I took the Testament and opened to the fifth chapter of Revelation, and read down to the sixth verse, in which it speaks of the Savior appearing, "a Lamb as it had been slain," &c. Love sprang up in my heart, and I was made to rejoice. My sins, which were many, were forgiven. That Lamb which had been slain, had borne them all upon the cross, long before I was born, and was now manifested to me. O, I felt a desire to praise the Lamb forever. I thought I would go on the next morning and tell my mother, and Elder Shaw, what a Savior I had found. But so it was, on the next morning I did not feel so much like telling of it; doubts had began to arise; it might be that I was mistaken, that it was only imagination. But my burden was gone, and I tried to get it back, but could not. I wanted the advice of some Old School Baptist, but I had not the fortitude to name it to any of them. I felt a peculiar attachment for the Old order of Baptists, and would have liked to live with them; but I felt myself so unfit for their society. I continued on in this way for five or six years; I could not throw away, nor quite claim a hope; until at length I was compelled to tell the brethren and sisters of the Friendship Church of the travels of my mind. I was received, and baptized by Elder W. D. Almond, on the fifth Sunday in April, 1866, and have been groping along ever since. I sometimes fear that I did wrong in joining the church, as I cannot live as I think a christian ought to live.

"So far from God, I seem to lie,
Which makes me often weep and cry;
I fear at last that I shall fall,
Or if a saint, the least of all.

My nature is so prone to sin,
And all my nature so unclean,
That when I count up all the cost,
Without free grace, I'm surely lost."

But I must close; I desire an interest in your prayers, brother Beebe, and I submit what I have written to your better judgment. I would love to read your views on Rev. v. 1.

Truly yours,

JOSEPH B. HEWATT.

We are constantly receiving from brethren, requests for our views on various portions of the scriptures; and we rejoice to witness in our brethren and sisters so much disposition to enquire after the truth as it is in Jesus. It is worthy to be sought after, as we would search for hidden treasure; we would not discourage, but encourage all honest enquiries of the kind, and cheerfully give such light as we may have on any passage, for their edification. But our readers should not look for too much from us. We are as dependent for every spiritual ray of light, as any of them; and while we hold that it is right, and according to the order and laws of God's house, for every member to let his light shine, for the edification of others, we fear that some may look too much to the views of brethren in whom they have confidence, instead of obeying the apostolic command, "If any of you" (the saints, or Israel of our God) "lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."—James i. 5. If we were competent to expound all mysteries, and to explain all seemingly obscure passages of the word, (which we certainly are not) we have neither the time nor space to reply to, perhaps one out of ten, who are constantly calling on us. We feel a real pleasure in attending to the requests of all who enquire of us, so far as we have opportunity and ability; but brethren and sisters should bear in mind that our views are very limited.

On the text, Rev. v. 1, we will perhaps give such views as we have, as soon as we can find time to write. We trace in the experience of our dear brother Hewatt, the clear and evident marks of a christian experience, and receive him cordially into our love and fellowship, as a child of God, and an heir of heaven.

[EDITOR.]

GIRARD, Feb. 12, 1868.

DEAR BROTHER BEEBE:—As I value the "Signs of the Times," which with its editorials comes to me so richly filled with the gospel of our Lord Jesus Christ, it is like manna to the hungry, and most of the communications also speak the same things, of which the Savior said to Peter, Flesh and blood hath not revealed it, but my Father which is in heaven. Nothing short of the divine spirit of inspiration can unfold to us the deep things of God, or give us a knowledge of the way of life and salvation through our Lord Jesus Christ, in which is manifested to us sinful worms, the knowledge, power, justice, love and mercy of the only wise God our Savior, all combined, in collecting the "dry bones," and bringing "bone to his bone," all who compose the whole house of Israel in one complete spiritual body, of which Christ is the spiritual Head; they are loved, saved

and blessed in Christ, who is the Head over all things to his church, which is his body, and the fullness of him that filleth all in all. God has said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Eve was a figure of the bride, the Lamb's wife. Created in Adam, and taken from him, when formed, she was pronounced "Bone of his bones, and flesh of his flesh." So also the bride, the Lamb's wife, had her life in Christ, and is vitally related to him, as the bone of his bones, and flesh of his flesh. But in her relations to the first Adam, she was captivated and taken into bondage, by the enemy, yet, spiritually, one with Christ. This house of Israel was dead in trespasses and in sins, like the dry bones, in Ezekiel's vision, dry, and very dry. Still their spiritual life was hid with Christ in God. When, by the command of the Lord, the prophet prophesied unto the winds, breath came into them, and they lived, and stood upon their feet, an exceeding great army, which, to my understanding, typified the body and church of Christ in its completion. It was set up, in its Head, from everlasting, from the beginning, or ever the earth was. When there were no depths, I (the Head) was brought forth. When there were no fountains abounding with water; before the mountains were settled, before the hills was, I brought forth. This same "I" was the Word, which was in the beginning, and all things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. He is the life and light of his mystical body, the church. All the light of the body is treasured in her Head, to govern and control the body or church, whose members were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. The Word was made flesh and dwelt among us. (And we beheld his glory; the glory as of the Only Begotten of the Father, full of grace and truth.) "They shall know the truth, and the truth shall make them free;" free from the bondage of sin, and the condemnation of the law; for whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." It was the express design of the Messiah's coming into the world, to seek and to save that which was lost. An angel was dispatched from heaven with the tidings to Joseph, that Mary, by the Holy Ghost should conceive, and bring forth a son, and he should call his name Jesus, for he shall save his people from their sins. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Those who are commanded to look to God for salvation, like those addressed by Peter, as "Strangers scattered throughout Pontas, Galatia, Capadocia, Asia and Bethynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ. The same whom God, according to his abundant goodness hath begotten again to a lively hope, by the resurrrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that cannot fade away; reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.

Brother Beebe, I am willing to submit the above to your judgment, to publish it, or throw it aside; but do not leave out better matter to make room for it.

S. R. BOGGESS.

OAKFIELD, Mich., Dec. 25, 1867.

MY BELOVED BROTHER DURAND: I received your welcome letter on the 22nd inst., and was greatly gratified in reading it. You pay more deference to mine than it is worthy of, and it is not to controvert your views (expressed in your last) that I attempt a feeble response. I trust I shall be brief, and hope, in my brevity, to write nothing at war with our common faith in and through one common Lord.

Your caution to me, as touching the matter of basing the fulfillment of prophecy on the aspect of passing events is appropriate and timely, as also the prediction of a *time*, in which is to be consummated any particular event in prophecy. Of the latter I have also administered cautions to brethren, and have believed myself free from the attempt to do so myself.

How deeply did my soul respond to your views in the matter of brother Burnham's idea of the return of literal Israel to the land of Canaan. And most fully have I also accorded with you in all you have said to me on the spirituality of faith. And I now leave the whole matter of the coming of our Lord in the *body of his resurrection* to the God and Father of our Lord Jesus Christ. I must say that, although my mind has seemed sometimes to contemplate it with some clearness, at other times it has not seemed quite so clear. But I will frankly say to you, my brother, I have at all times (latterly) believed that God's honor *required* a fuller *development* of gifts in the church than we have had since the apostles fell asleep. It has seemed, too, that that idea was *reflected* by the scriptures of truth. Yet it has not pleased the Lord to enable me to illustrate it to the minds of others.

I cannot say I was sorry to hear you complain of your sadness in spirit; for so is God's method with his children, to starve them till their hunger gives them an appetite for the rich viands of his table. What untold delicacies are there spread before souls famishing with hunger! And the deeper the hunger, the more exhilerating the food. I need not tell you this because you are a stranger to it, but because you know it and feel it. It is through much tribulation, both of body and soul, that God reconciles his children to himself. I have been, O what a dull scholar! to perceive the greatness, the glory and the richness of God's mercy to meward; and I never could have known it so fully but through the deep waters he has made me wade through. It is but the carnality of our minds that sees everything around us to discourage us. We have worldly losses, untoward associates, (as Noah and Job) and spiritual wickedness in high places, assailing us, constantly urging the flesh to exclaim, "All these things are against me." But when the Spirit assumes command, it exclaims, "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." With this in our hearts, we see every untoward circumstance in our lives, not only not against us, but for us, as working in us a far more exceeding and eternal weight of glory. Even our sins, which weigh on us so heavily, and quench the spirit within us, after all are among the *all things* that shall work together for our good.

I tender to you, my brother, my ardent love and fellowship in the gospel, trusting I have not injured your feelings, as you have not mine. I would ask a continuance of your epistles, but I suppose your numerous calls from others would be that much heavier upon your time and means to supply. Give christian regards to your father and mother, and the household of faith.

Truly and affectionately your brother in the Lord,

WM. B. SLAWSON.

MANCHESTER, Iowa, Dec. 22, 1867.

BROTHER BEEBE:—I am looking forward to the the forthcoming volume of the "Signs of the Times," and am reminded thereby that you are just as anxious for your pay, as I am for the paper. For I know that I do not want to do without the paper, and I know that you cannot do without your pay.

Dear brother, how much I have thought of late about the deep anxiety of your mind, the care, and toil, and labor, both of body and mind, to give the poor and feeble ones of the Master's flock, some encouragement, to console, comfort and encourage them on, and strengthen them, in this world of sin and delusion, where pride and popularity is vaunting itself, and where forms, ceremonies and names, and high titles, appear to be the principal object of those who essay to worship God. But alas! the fear of God is not before their eyes; they speak great swelling words, with oily tongues, and thereby deceive the simple, and would deceive the very elect, if it were possible. But the Savior says, My sheep hear my voice, and they follow me. I give unto them eternal life, and they shall never perish. And the Lord told Peter to feed his sheep and lambs. And Paul fed the churches in his day, with strong meat and milk. And so it is, the great Shepherd has this flock yet upon earth, and has his under-shepherds to feed them.

Notwithstanding many, very many, have accomplished the work assigned them here upon earth, and have gone to rest, yet he ever has, and ever will raise up, qualify and send forth faithful laborers into his vineyard.

Yes, brother, you will soon lay your armour by, and the Lord only knows who will fill your place. But the Lord works in a myserious way, his wonders to perform.

Brother Beebe, there is no one that knows how to esteem church privileges, but those who are deprived of them. Oh how often my mind runs back to Riker's Hollow and South Dansville, where we used to have such poecious seasons, and enjoy such refreshings. But here we are in the far West, where we can only read the communications of those who write for the "Signs." Yes, it is those scattered ones that prize and welcome your paper. And I would say to such, Be of good cheer; for the Savior has said in his word, that he will gather his elect from the four winds under the whole heavens, and he would gather them into one fold, and they shall go no more out forever.

My wife joins in sending our love to you, and hoping that you may be endowed with wisdom and grace, until death.

S. P. MOSHIER.

CRYSTAL SPRINGS, Miss., Dec. 17, 1868.

DEAR BROTHER B[illegible]E:—If one so unworthy may be allowed the blessed privilege of such an appellation—not a brother in the flesh, but as we hope and trust, in the spirit of meekness and fear. I have been a reader of that delightful little sheet, the "Signs of the Times," for years, and I delight in the language therein contained. It exalts the Prince of Peace, the Savior of sinners; for at the name of Jesus every knee should bow, both in heaven, on earth, and under the earth; then let man, guilty man, put his hand on his mouth, and cry, Guilty, guilty, before God.

I have been thrown down here from the late war, and am and have been separate from my brethren and my best friends in Missouri since September 4, 1861, and have been deprived of hearing a single gospel sermon. I know of no church of the Old School order in several counties joining this, but I understand there are some three or four counties above this. My circumstances are such as

forbids my visiting them, but I hope and trust that Providence will open the way for me. I feel to be getting tired of hearing so much Ashdodism, this half Ashdod and half Jew, I do not like; in my present situation I am reminded of the speckled bird.

But, my brother, I hope the staff on which I lean will bear me up through all the trials to which I am called to pass. I am in hopes I shall be enabled to run with patience the race set before me, ever looking unto Jesus, the author and finisher of our faith. I am well assured that in and of myself I can do nothing good. I can answer with Paul, "I know that in me, that is, in my flesh, dwelleth no good thing. I with my mind serve the law of God, but with my flesh the law of sin."

Brother Leachman, will you write to me, and let me know how you do. And my dear brother, remember me in your prayers, as a stranger in a strange land, and that I may have a prosperous journey, by the will of God, to come unto you.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your heart, and establish you in every good word and work, is the prayer of your poor brother,

THOMAS J. BEALE.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1868.

RISEN WITH CHRIST.

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.

Before we can with certainty determine that we are the people to whom this apostolic admonition is applied, it is important that we should know something experimentally of Christ, and of the power of his resurrection, and of the fellowship of his sufferings, and be conformed to his death. We presume that no one of all the saints will dispute the necessity of a saving acquaintance with the crucified and risen Christ, before any sinner is competent even to seek those things which are above, where Christ sitteth on the right hand of God. In the depravity of our polluted nature we cannot see the kingdom of God, nor receive the things of the Spirit, which can only be spiritually discerned. Two questions are here involved. First, Has Christ risen? Second, Have we risen with him?

On the first question we think there can be no doubt that allusion is made to his resurrection from the dead, and in that resurrection from under the law, to meet and cancel the demands of which, he was crucified and slain. When he was made flesh, we are told that he was made of a woman, made under the law. And being made under the law, he learned obedience, and in obedience to that law which he humbled himself to come under, he laid down his life, that is, he was put to death in the flesh, bearing *our* (all his people's) sins in his own body on the tree. This body in which he suffered was a body which was prepared for the sufferings of death, that he by the grace of God should taste death for every man; for every one whose sins were laid on him. For this mediatorial sacrifice he took not on him the nature of angels, but he took on him the seed of Abraham. Not that seed which is merely the natural progeny of Abraham; for we are told that the children of the flesh are not the children of God; but in Isaac his seed should be called. "So then, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "We, then, as Isaac was, are the children of the promise." These, then, which are Christ's, as the seed of Abraham, were under the law, involved in transgression and guilt, and required to be redeemed. These were the people of whom it was said, "He was made under the law to redeem them that were under the law, that they might receive the adoption of sons." In taking them on him he must needs take on him their sins; but this was done that he might put away their sins by the sacrifice of himself. It was for this "The Lord laid on him the iniquity of us all." And for this great and gracious end "It pleased the Lord to bruise him; he hath put him to grief," that with his stripes they might be healed. In this body then in which he was put to death, we see was embraced all those who by virtue of being Christ's are Abraham's seed, and heirs according to the promise; and the death which was inflicted on him in that body, was inflicted on him as the seed of Abraham. How could it possibly have been otherwise? For what else could he have suffered? Had he not taken that seed on him, no sin could have been found on him; only in his relation to and identity with them could the sword of justice smite him, nor could his sufferings and death have effected their redemption on any other conceivable ground. In this body "We see Jesus, who was made a little lower than the angels, for the suffering of death."—Heb. ii. 9. For this very purpose, for the nature of angels was not quite low enough to reach our case, he must needs take on him the seed of Abraham, that the grace of God to usward might abound.

In speaking of his ascension to glory, it is said, In that he ascended, what is it but that he first descended into the lowest parts of the earth? So in that he has risen from the dead, what is it, or how could it be, except he had first bowed his sacred head in death?

The resurrection of Christ with which the apostle in our text connects the children of God, as having risen with him, must be his resurrection from the dead. He says in the preceding chapter, "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 10–14. This same apostle, in writing on the same subject to the Romans, says, "How can we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Nor in that he died, he died unto sin once; but in that he liveth, he liveth unto God."—Rom. vi. 2–10.

Now, in the light of these scriptures, shall we inquire, first, Was Christ buried (or immersed) into death when he died on the cross for the redemption of his people? Second, Were all the seed of Abraham which he took him, and for whose sins he was delivered up, buried WITH him by that baptism into his death?

Both questions seem to us to be clearly met and settled in what we have copied from the apostle in the foregoing quotations. But in addition, let us accept what further light is given in the scriptures on this subject.

First. That Christ's baptism into death was accomplished by his death on the cross, is still more fully confirmed by his own application of the figure of baptism. "But I have a baptism to be baptized with, and how am I straitened till it be accomplished."—Luke xii. 50. This baptism was prospective, and could not mean his baptism in Jordan by John, for that had been accomplished at the beginning of his public ministry. It was still to come, and he was pained until its fulfillment. It must have been that baptism described by the Psalmist, when he said, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me."—Psa. xlii. 7. Also in the sign of the prophet Jonah ii. 3, "For thou hast cast me into the deep, into the midst of the seas, and the floods compassed me about; all thy billows and thy waves passed over me." The ordinance of christian baptism figuratively sets forth the death, burial and resurrection of Christ, together with the doctrine of salvation, the experience of the saints, and their final resurrection from the dead. All these strikingly impressive figures would be rendered unmeaning to us if inapplicable to the death and resurrection of our Lord and Savior Jesus Christ.

Second. Were the seed of Abraham, embracing all who are Christ's, baptized with him into this death? No person of common intelligence, we think, will understand us to inquire if we were all literally and personally put to death with Christ when he suffered on the cross. What we mean is, Were we as the seed of Abraham, which he took on him, embodied in him, so that the sins which he bore were *our* sins; the flesh in which he suffered the just penalty of our guilt was *our* flesh, or, in other words, was that *our* flesh against which the wrath of the divine law was poured out? If this question be answered negatively, how shall we understand the express declarations of the scriptures already quoted?

How, on any other ground, were we buried with him by baptism into his death? Jesus said of the sons of Zebudee, "Ye shall drink of my cup, and be baptized with the baptism that I am baptized with."—Matt. xx. 22, Mark x. 38, and Luke xii. 5. Paul says, "For I through the law am dead to the law, that I might live unto God." What! dead, Paul? When did you die to the law? "I am crucified with Christ." Paul did not mean that his earthly body was defunct; for he adds, "Nevertheless I live." But does he mean that his fleshly body is, or was at the time when he made this declaration, animated by the resurrection life and immortality of Christ? Certainly he did not; for lest he should be so understood, he says, "Yet not I, but Christ liveth in me; and the life that I now live in the flesh" (not the life of the flesh, but that *living* Christ which was in him) "I live by the faith of the Son of God, who loved me, and gave himself for me." This death with Christ for him was indispensible to his salvation, that he might live unto God; being redeemed from the body of the sins of his flesh, by the circumcision of Christ, and his relationship to the law of sin and death annulled, and he "dead to the law by the body of Christ," that he might be married to him that is risen from the dead, and partaker of his immortal resurrection life; that in this new, regenerated state he might bring forth fruit unto God. "If one died for all, then were all

dead." And henceforth it is said of all who are buried with Christ by baptism into death, that the body is dead because of sin, but the spirit is life because of righteousness.

As we cannot think any of our brethren will dispute the position of the apostle, that the saints were buried with Christ by baptism into death, we will now inquire, Were they also raised with him by baptism into life? We say *by baptism*, for that word signifies not only immersion, or burial, but resurrection, or rising again. No one will deny that Jesus arose again from the dead, on the third day; but did he leave those for whom he suffered still under the law, under the curse, and in the dominion of death? Or did he not rather destroy death, and him that had the power of death? The trump of triumph proclaims a victory over death, hell and sin, and loudly heralds forth the triumph of him who has abolished death, and hath brought immortality to light through the gospel. Hence the words of our text have meaning in them. "If ye then be risen with Christ." And those in the context, "And you being dead in your sins," &c., "hath he quickened together with him, having forgiven you all trespasses." This accords with the testimony thus stated, "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places," "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, and the fullness of him that filleth all in all." This fullness of the body of Christ, we are told, he hath quickened from a state of death in trespasses and sins. And let it be observed, this quickening is given by the apostle as exemplifying the mighty power of God in raising Jesus from the dead. There is a deep meaning in the words of 1 Peter i. 3, when read in connection with Paul's testimony in the first and second chapters of Ephesians, showing how "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us *together* with Christ, (by grace ye are saved) and *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus."

We are not disposed to dispute with brethren in regard to the application of the words *washing* and *regeneration*, as used in Matt. xix. 28, and Titus iii. 5. But certainly, whether these passages refer to it or not, baptism, to our mind, not only implies, figuratively, death, burial and resurrection to newness of life, but also a washing, cleansing and purging, by putting away the body of the sins of the flesh, by the circumcision of Christ, and also a regeneration or begetting of a new, spiritual and immortal life. If in the flesh and nature of the seed of Abraham Christ died, and that seed was buried with him by baptism into death, it was also quickened and raised up in new, resurrection life by his resurrection. Therefore, as Peter affirms, the God and Father of our Lord Jesus Christ, from whom this immortal resurrection life proceeds, hath begotten us by his resurrection. That immortality which came from God the Father, and quickened and raised up Jesus from the dead, entered the body, the church, in the resurrection of Christ, just as sin had entered the posterity of Adam by the transgression of one man. Thus the church of God were begotten, by the communication of life from God the Father to the body in which Christ had suffered death. The infallible conception of immortality in the body of flesh in which he suffered, it being the flesh of the seed of Abraham, embracing all who are Christ's, secures with unfailing certainty the spiritual birth, and manifestation of all his members into the life and liberty and perfection of the sons of God, in due time, all in their appropriate order; Christ the first fruits, as the First Born among many brethren, and afterwards them that are Christ's at his coming. The descent from God of this life and immortality to the body of Christ, is figuratively presented to John, thus: "And he shewed me a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. In the midst of the street of it, (the city) and on either side of the river, was there the tree of life," which is quickened and make fruitful by the river of life. See Rev. xxii. 1, 2. "And it shall be in that day that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea, in summer and in winter it shall be. And the Lord shall be King over all the earth, in that day shall there be one Lord, and his name One."—Zech. xiv. 8, 9. This resurrection life in Christ, begotten of the Eternal Father, in his resurrection, raises up from the curse and dominion of the law, and from the power of sin ond death, all the seed of Abraham, or in other words, all his saints under both dispensations, before and subsequently to his death and resurrection. And his resurrection life is developed alike in going towards the former and the latter or hinder sea.

Resulting from the begetting of the Father, by the resurrection of Christ, and the conception of the same in his mystical body, like leaven hidden in three measures of meal, until all is leavened, this river flows, broad and deep, excluding all gallant ships and galleys with oars, imparting immortal life, first, in the new birth, by which we receive the first fruits, and finally in the resurrection of the bodies of all the saints from natural to spiritual bodies, from corruptible to incorruptible, from mortal to immortal bodies, from terrestrial to celestial, and from the image of the earthly to the image of the heavenly Adam. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. vii. 29.

We see no cause of strife or contention on this subject. All sound Old School Baptists believe that the children of God, in the regeneration, are begotten of God the Father, quickened and born by his begetting power by the Spirit, and that our new birth seals and secures to us our final deliverance from all corruption and corruptibility, in a glorious resurrection of our bodies, in which they shall be made spiritual, pure, holy and heavenly, and capacitated for the immortal joys of God's right hand.

In a subsequent number we propose to urge on all the children of God, being the children of the Resurrection, the admonition of our text, "Seek those things which are above, where Christ sitteth on the right hand of God," &c.

Circular Letter.

DEAR BROTHER BEEBE:—As it is the desire of the members composing the church at Harmony, Graves Co., Ky., being in the Bethel Association, we hereby request that the inclosed Circular Letter be published in the "Signs of the Times," as we deem it worthy of the space it may occupy.

Your brothers in the Lord as we hope,

W. C. PULLER.
I. L. TINGLETON.

To the Messengers, Elders and Churches that compose the Bethel Association of Regular Baptists, and all that love our Lord Jesus Christ, and feel interested in the truth, is this circular, or epistle addressed.

DEAR BRETHREN AND SISTERS IN CHRIST:—In obedience to the appointment of the Association at its last session, I propose, under God, to give you my views on the subject of Predestination.

I am aware that this subject will require more space than is generally allowed to be published and attached to the minutes of an association; but I view it to be of greater importance than any other subject, at the present time, on which I feel a disposition to write. As such, I will venture to illustrate this sublime doctrine as God has given me light and understanding; and hope that the association will dispose of this Circular as it believes to be best for God's glory and the good of Zion.

Predestination means pre-appointment; fixed determination; an unalterable purpose; and it is not applied to any creature or being but God, in this sense. God is, in all his attributes, perfection. Nothing in nature, nothing in providence, nothing in the kingdoms of this world, or in the kingdom of grace, has, or ever will occur, that will be, or ever has been, either new or old, with the Almighty. He has ever been what he is now; for he is of one mind, and none can change him. "For the Lord of Hosts hath purposed; who shall disannul it?" Hence at the time purposed, he made the world and all the things therein. And all things that were made, were made by him, and for him; and without him was not any thing made that was made. And he is before all things. And he made the worlds by the word of his power, and every creature that inhabiteth them, according to his eternal purpose and pleasure, for his glory; and all will finally end in the full accomplishment of God's purpose, and for which they are and were created. God is wisdom. The wisdom of God appears in his purposes and decrees; and which are therefore called his counsels. Isa. xxv. "Thy counsels of old are faithfulness and truth." As all things are of him as the efficient cause, and through him as the wise orderer and disposer of them, so they are to him as the final cause or last end to his own glory.—Prov. xvi. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." —Rom. xi. "For of him, and through him, and to him, are all things." In the work of creation God had a purpose; and the things which are made, were not made of things which do appear; for he spake, and it was done; he commanded, and it stood fast; which was nothing more than a bringing into being out of chaos, that which eternally existed in the infinite mind or purpose of God. This earth, with the starry heavens and all that they contain, are the developments of his predestination, founded in infinite wisdom, governed and controlled by Almighty, and will all end in the full accomplishment of his purpose for whom they are and were created. For God is unchangable in his purposes and decrees. There is a purpose for every thing, and a time for that purpose. God has determined all that ever was, or shall be. All come to pass according to the counsel of his will.—Eccl. iii. "To every thing there is a season, and a time to every purpose under the heavens."

The predestination of God in the execution of his purposes or counsels, are always carried out, and cannot be frustrated. It is not in the power of men or devils to disannul them. All power in heaven and earth are in his hand. "For by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or diminions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things con-

sist."—Col. i. Whatever devices and counterworkings to the contrary which may appear to us, they are to no avail; "For the counsel of the Lord standeth forever."—Psa. xxxiii. "There are many devices in a man's heart; nevertheless, the counsel of the Lord that shall stand."—Prov. xix. The purposes of the Almighty, his counsels, his will, his power, his wisdom, and his justice, are expressions of himself, and with his love and mercy, righteousness and glory, are all inseparably connected, and harmonize in his divine perfection and infinite unchangability. Being perfect in wisdom, he declares the end from the beginning. Being almighty in power, he says his counsel shall stand, and he will do all his pleasure. His purposes are within himself.—Eph. i. "Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself; and what is in himself, is himself; and he can as soon cease to be, as to alter his mind or change his counsel; for they are eternal.—Eph. iii. "According to the eternal purpose which he purposed in Jesus Christ our Lord."

Some may say, and many do admit, and strongly contend for predestination in the kingdom of grace, and in the salvation of all the chosen of God; but when it comes to the works of nature, or the kingdoms of this world, and prescience and providence of God in the events of time, they falter, and leave this to chance or circumstances, with which, we suppose, God has nothing to do. Now we say, and feel sure that it is so, that although we are not able in our finite minds to find out the depth of the wisdom and knowledge of God, yet he has in his goodness condescended to reveal unto us a sufficiency to cause us to acknowledge that he is a sovereign, and will do all his pleasure, both in providence and grace. The immutability of the purposes of God cannot be disproved by his providences, which are many and various, unsearchable, and past finding out, and may seem to differ from, and clash with each other; for all the changes in providence, whether with respect to the world in general, or with respect to individuals in particular, are according to his unchangable will. Job was a remarkable instance of changes in providence; yet he was fully persuaded of the unchangable will of God in them. "He is of one mind, and who can turn him? And what his soul desireth, even that he doeth; for he performeth the thing that is appointed for me, and many such things are with him."—Job xxii.

We wish to be fully understood, and will further illustrate our views on Divine providence in this world; for the events are certain, for which all things are created, believing that the object which God had in view or in purpose, when he spake the world into being, will be fully consummated. Certain it is, that all the works of nature, both animate and inanimate, are governed by certain laws or regulations, which God saw fit to place over and around his works, that each and every cause, under the same circumstances, which he would suffer or cause to be, should produce an effect similar to the cause which produced it. And there is a concourse of providence which attends all men, all their actions, yea, even their words and thoughts, which are all overruled by providence to answer some end.—Prov. xvi. "A man's heart deviseth his way; but the Lord directeth his steps." Even evil actions themselves, as in the case of Joseph's brethren, who sold him into Egypt, God meant it for good, and overruled it to save many people alive. Even Satan himself, the cause of sin, and adversary of God, is bounded in the eternal purpose of God, and cannot, with all his auxillaries, go beyond the limits of his almighty power, or trustrate the Lord in any of his counsels. With God all is order, all is harmony, all is direct and certain in the fulfillment of his will, to the accomplishment of his purposes in bringing about the great end for which all things were made, even his eternal glory, whether they are brought about by his immediate agency and power, or suffered to be through an opposing influence. But man, poor, fallen and depraved man, is irreconciled for God to be God; and we, the small dust of the balances, all are unclean things, and all our righteousness as filthy rags; we all do fade as a leaf, and our iniquities like the wind have taken us away.

Having said enough on the subject of the purposes or predestination of God in the order of providence and the works of nature, to satisfy a believer in Jesus, and according to the scriptures of divine truth, we now come to speak of the predestination of God in the work of grace, the plan of salvation, and scheme of redemption.

After the Lord had made this world, and set in order all things pertaining thereto, he said, "Let us make man." This address was made by Jehovah, the Father, to the Son and Holy Spirit; the Holy Trinity in one; God, the Creator; his Son, the Mediator; and the Holy Spirit, the Applier. This is the counsel of peace ordered in all things and sure. So God made man of the dust of the earth, just such a being as he purposed to make—a complete man, and breathed into his nostrils the breath of life, and he became a living soul. Man was made in the image and likeness of his Creator; that is, he was made good, and very good; he was made upright, clear of sin, or the principle to sin. He bore in this respect the moral image of his Maker. And had it been God's purpose to have made him holy, immutable and perfect, he would have done it. But instead thereof he was made subject to vanity; not possessed of divine nature, but with human nature, in its upright state, capable of keeping the law that God gave him, until the day that he, by disobedience, violated it; and the violation was as certain as the penalty was sure. His Creator was not the cause, but the devil, or serpent, as he is called by Moses, beguiled Eve. Lust, which produced sin, was conceived, and it brought forth death, or the transgression of the law, first by our mother, and she gave to Adam, our father and federal representative, and he did eat of the forbidden fruit; so, by the disobedience of one man, and we in him, and in that he represented all the human family, sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned. God was not the cause of Adam's sinning, neither is he the author of sin, directly or indirectly. But, says the conditionalist, and the believer in the doctrine of Chance, or he that pretends to believe in conditional predestination, or the predestination and election, and final salvation of God's chosen people, and all the rest of creation to be suspended upon contingencies, I cannot see the justice of God in these things, or how he is not the author of sin. Now we propose to show how this is, and set it forth so plain, that he that runs may read.

God could, if it had been according to his will or purpose, made man in a confirmed and immutable state, above and beyond the power of seduction or temptation by the wicked one, as easy as he made him subject thereto; yea, after he made him, he could, if it had been according to his counsel, and the end for which he was created, prevented the serpent from entering into the garden; and yet he did not do it, which is a clear proof that means to bring about the end, was as clearly and as surely predestinated or determined as the end itself.

Again, how creatures so good and upright, made in the image and likeness of their Creator, came to sin, which brought death into the world, with all our woes, is a matter of solemn thought, and worthy of our most prayerful enquiry. To what could their sin and fall be owing? Not to God, he is not the author of sin, as we have said before, nor does he tempt us to it; nor to Satan, except as an instrument, enticing and deceiving, but to themselves, to their own will—it was their own act and deed. God foreknew the sin and fall of Adam, as he foreknows all things that come to pass in this world; wherefore he predetermined the fall of Adam, which never could have taken place, had he have purposed or determined otherwise. This fell under his decree, as do all things that come to pass.—Sam. iii. "Who is he that saith and it cometh to pass, when the Lord commandeth it not?" That the fall of Adam was by the determinate counsel and foreknowledge of God, is certain; because the sufferings and death of Christ, by which is the redemption of God's people form that sin, and all others, were ordained before the foundation of the world; and must have been precarious and uncertain if Adam's fall was not by a like ordination or determination.—Acts xi. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And Acts iv.—"For to do whatsoever thy hand and thy counsel determined before to be done." 1 Peter i.—"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." As Judas and the Jews sinned freely, the one in betraying, the other in putting Christ to death, so Adam sinned freely, without force or compulsion. God suffered, or permitted Adam to sin and fall, not by a bare permission, as an idle spectator, the permission was voluntary, wise, holy, powerful and efficacious, according to the unchangable counsel of his will. Adam, our federal head and representative, in the fall brought himself, with all his posterity, into a state of death, condemnation and guilt under the law, and under its curse. Jesus Christ, the second Adam, stood surety for, and represented in his federal headship, all that was given him in the everlasting covenant, which was ordered in all things and sure. And now we come to the predestination and election of God in the plan of salvation, and scheme of redemption.

The predestination of God's chosen people is according to, and equal with his knowledge. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." They by nature were no better than others whom he rejected. He chose whom he would out of, and from among all nations, kindreds, and tongues, and that too, before the world began—before time began, Wisdom had builded her house in eternal purpose, and ordered all the instruments, predestinated all the means, mingled her wine with her oil. All the objects of God's eternal love, with their names written in the Lamb's book of life, from the foundation of the world, so that no power on earth, or counter-working of nature, with all the combinations of hell, could frustrate or disannul the purpose, or frustrate the end that God had in view, even his eternal glory, and the complete, actual salvation, and eternal happiness of the spiritual Israel of God.

And we wish to rightly divide the word of truth, The law is the truth. The gospel is the truth. The law of morality and the law of ceremonies, were given of God, and consists in a covenant of works, predicted on conditions, ordained of God, for the government of his rational creatures in this life. The blessings and cursings, or penalties, are predestinated and made sure; and much of our lifetime

happiness depends on a strict obedience thereto. But the law of ceremonies, contained in ordinances and diverse offerings, are done away in Christ, and never did make the comers thereunto perfect, for they were only a shadow of good things to come. The law of morality as a rule of right, secures the comforts and blessings of this life, and in obedience thereto, saves us from the penalties annexed. For remember that the word spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward. If this was so under the ceremonial or law dispensation, how shall we escape under the gospel dispensation, if we neglect so great salvation.

We will now take up the new and everlasting covenant, and close our circular on the illustration and application of the blessings and comforts therein contained to the elect of God.

This covenant includes the whole plan of salvation and scheme of redemption. The whole Trinity were engaged in it. All the chosen of God in Christ were included in it. It is called the new, not in consequence of its age or time, for with God there is neither age nor time; but in consequence of its manifestation in time, and because of its eternal existence with the Trinity before time. Here then is the eternal purpose of God declared, that I will be unto them a God, and they shall be unto me a people, saith God Almighty. They shall no more every man teach his neighbor, saying, Know the Lord, for they shall all know me, from the least to the greatest; and I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. The Judge of the earth will do right, but in our pride and fallen nature we are often finding fault with the Almighty, and in our ignorance set as judge. David says, Be still and know that he is God. And that he does as he pleases in the heavens above, and among the armies on earth. He holds the issues of life and death, yea, the keys of death and hell. Hence he says of Pharaoh, For this purpose have I raised thee up to show my power, and that my name might be declared throughout all the earth. Pharaoh stood as a type of the devil, and the Almighty had as much use for him in his sphere and place, to bring about the end purposed or determined, as he had for Moses in being an instrument to lead Israel out of the land of bondage. His ways are not our ways; for as the heavens are higher than the earth, even so are his ways higher than our ways, and his thoughts than our thoughts. In bringing to view the purpose of God in election, the apostle illustrates it in this way: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Jacob have I loved, but Esau have I hated. Will not some say there is unrighteousness with God? Others say he is unjust, all ought to have a chance. Others say he loved Jacob a little better than he did Esau. But God says he loved Jacob and hated Esau; and I am one that professes to believe God. The apostle makes an enquiry here worthy our attention. He asks: Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Shall the thing formed say to him that formed it, Why hast thou made me thus? What if God willing to show his wrath, and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us whom he hath called, not of the Jews only, but also of the Gentiles. God's purpose, or predestination and election, as we have said before, is according to his knowledge, or equal to it.; for whom he did foreknow, and chose in Christ, them he also did predestinate to be conformed to his image; while his reprobation, or rejection of the wicked, or unbeliever in a state of sin, and unbelief is embraced in the same eternal mind. And for this cause, says the apostle to the Thessalonians, God shall send them strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth. The apostle again says to the church at Ephesus, and the faithful in Christ Jesus: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. Elect, says Peter, according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ. Sanctified, or set apart, says Jude, by God the Father, preserved in Christ Jesus, and called. God has said of the rejected, that they shall be driven away in their wickedness. They shall die in their sins, and where he is they shall not come. He says of his people, They shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.—Daniel. Jesus says, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight. Jesus says again, and that too, to that class of professors who believe in conditional salvation, Depart from me, ye workers of iniquity, for I never knew you. Again he said to the same kind of people, These shall go away into everlasting punishment; but the righteous into life everlasting.

A volume might be written on this subject, and we fear we have already swelled our cirular to too great a length. We have not taken up and answered the objections which are often waged against the doctrine of Predestination, by those who oppose it. The limits of a circular letter forbid it. This we leave for some future time.

Dear brethren and sisters of the Bethel Association, and all Old School Baptists every where, hold up your heads, for your redemption draweth nigh. How consoling is the doctrine of predestination to those who put their trust in God. It hides pride from man. Excludes the idea of chance. Exalts the grace of God. Renders salvation certain. Affords believers great consolation. Is it not a great comfort and consolation to the church of God, to firmly believe that God holds the keys of hell and death? That all things work together for good to them that love God, to them who are the called according to his purpose? That nothing can come up in the political world, or the religious world, to try the church of God, and the faith of his elect, but what is before ordained or predestinated, and that it will all work for, and result in the glory of God and the good of his people? Even the wrath of man shall praise him, and the balance he will restrain. The elements politically and religiously may gather blackness, as they are now doing, the three unclean spirits like frogs, which are the spirits of devils, are now busily engaged in gathering together Gog and Magog; God is suffering wicked men to sit at the head of affairs; truth and justice, liberty and peace, are bleeding in the streets; Zion and her watchmen are clad in mourning; the lovers of God and his cause are weeping between the porch and the altar; while the heathen have defiled the temple of God, and the temple of liberty, with strangers. The abomination of desolation is standing where once the glorious constitution and beloved ensign of our liberties floated to the breeze of freedom, and was beloved and revered by the noble descendents of our patriotic fathers; but alas! they are gone. And the daughter of Zion, the church of God, the Regular Baptists, for that, and that only, is the true church of Christ, which hears and believes the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exists.

Then we say, that the Zion of God is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. But no weapon formed aginst her can prosper; and every tongue that rises in judgment shall be condemned. Every evolution through which the church has, or shall pass, is pre-appointed and ordained of God for her good. If it is through the fire, it shall not consume her; if through the flood, it shall not drown her. Every revolution that has, or shall take place in the political world, until its final overthrow, is included in the purpose and mind of God, and the means to bring about the end determined, are as sure as the end.

So in conclusion, we rejoice in God our Savior, who will bring off his people more than conquerors, through him that loved them. I exhort my brethren in the ministry to be of good cheer. Give yourselves to the work of the ministry. Feed the flock of God over which the Holy Ghost has made you overseers. Go ye into all the world; preach the gospel to every creature. All power in heaven and earth, says Jesus, is given into my hands. Go ye therefore and teach all nations; teach them to observe all things whatsoever he has commanded. Baptize them in the name of the Father, Son, and Holy Ghost. He that believeth and is baptized shall be saved. He that believeth not shall be damned. We who believe in the doctrine of Predestination, Election, the final preservation of the saints, and the call to the work of the ministry, have more to encourage us to go and preach the preaching that God bids us, than any other class in the world. Why? says one. Because we believe in him who has all power in heaven and earth, and that the preaching of the gospel is of God, and that it is the power of God unto salvation to every one that believes, and that as many as were ordained to eternal life will believe, and that all the promises in the gospel are yea and amen, to the glory of God; and that we are laborers together with God; that the church is God's husbandry, and God's building. And that it is all sure, and that our reward is certain, as such we do not run as uncertainly; neither do we fight like arminians, as one that beats the air. And you, brethren and sisters of the laity, we exhort to love and good works. May the God of all grace be your great Head and Moderator, and permit us to meet together in an associated capacity, and set in order the things that may be wanting, for the glory of God, and mutual peace and comfort of Zion. Farewell.

W. A. BOWDEN.

The Ocenee Baptist Association, in session, 1867, to the churches of which she is composed, sends christian salutation:

DEAR BRETHREN AND SISTERS:—In this circular we wish to stir up your pure minds by way of remembrance, particularly on the subject of ministering to the temporal wants of such as labor among you in word and doctrine. This duty has been greatly neglected by many. While New School or Missionary Baptists have gone far away from the New Testament rule, by begging (or rather demanding) money and hiring preachers by the day, by the month, and even by the year, promising them fixed salaries, well understood by such hirelings before their services can be had; and that this practice may be carried out more successfully, they recommend that the deacon or deacons of each church, and the desired preacher, consult together and agree upon the price the preacher should have for the year, and a subscription be prepared by the deacons, with the name of every member of the church, with the amount the deacons think each one would be willing or ought to pay, annexed to each name; then foot up and see if the amount is made. If it comes short, increase the amount annexed to each name until it reaches the price agreed upon. After thus dictating for each member, the deacons must approach them in a very humble, brotherly manner, (not dictatorial) and ask if he or she is not willing to pay the sum annexed to his or her name. If answered in the affirmative, all is right; and when made known to the preacher, of course he agrees to serve. If, however, the members refuse to pay the amount suggested, the trade fails, and the church must look out for another whose talents are not so great, and whose services are cheaper. (See pamphlet published by order of a minister's and deacon's meeting, held at Cloud's Creek meeting house, Oglethorpe Co., in March last.) And to place apparent justification on their nefarious course, they refer to where Jesus sent out the seventy, with directions to take neither purse, nor scrip, nor shoes, and into what soever house they entered there to remain, eating and drinking such things as they gave; for the laborer is worthy of his *hire*. (Luke x. 7.) Every candid reader will readily perceive that the term *hire* referred alone to what they might use to sustain natural life while they should abide at that house. They also refer to the apostle's language, (2 Cor. xi. 8, 9.: "I robbed other churches, taking *wages* of them to do you service; and when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied." All can see that the term *wages* referred only to what others had supplied him with while he had served the Corinthians, and by no means proves that Paul had hired himself to preach to them, and yet these hirelings pervert these scriptures to answer their purposes. And while they have gone into such extremes, the Old School Baptists, many of them, have gone into another extreme, being fearful of imitating the Missionaries, or through stinginess, carelessness, or something else, in many cases have done but little, and in some cases nothing, to supply the temporal wants of their preachers and families. While some of the preachers, likely through fear of being thought like these hirelings, timidity, pride, or something else, have neglected to preach to their churches and congregations their duty on this subject, till now many of them cannot serve churches regularly without bringing their families to suffer for the necessaries of life; and yet many complain of their preacher if he fails to attend regularly. This is a shame and a reproach to the profession we have made, and ought not so to be. No man is worthy of even the name of a gospel minister who will enter secret conclave with deacons or other members, and price his services for the year, and then wait till his price, or something near it, is made sure before he will agree to serve. And no church and congregation is worthy of the services of a gospel minister who, after receiving his services, refuse or neglect to minister of their carnal things to supply his temporal wants. And when it is the case, they could not be surprised if they were left without a preacher. To the law and to the testimony for a rule by which we should be governed. 1 Cor. ix. 7–11. "Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn—doth God take care for oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and that he that thresheth in hope might be partaker of his hope. If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" Again, 14th verse, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Paul testifies that he had used none of these things for himself, neither written that it should be so done unto himself, and says, "For necessity is laid upon me; yea, wo is unto me if I preach not the gospel." 18th verse, "What is my reward, then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

In this connection we are shown conclusively the duty of churches to supply the temporal wants of their preachers; and that ministers of the gospel should make no charge for preaching, lest they abuse their power in the gospel. Though, no doubt, all God's ministers preach the gospel of necessity, and feel a wo resting upon them if they neglect it, this by no means makes it less binding upon churches and congregations to minister to them in carnal things; but if any difference, it would appear more binding. Deacons were first chosen to attend to the external or temporal affairs of the church, and should never be so careless or negligent as to fail to urge upon the church and attendant congregation to contribute liberally to the temporal wants of their preacher; and every member should feel under strong obligations to encourage and assist the deacons in the discharge of their responsible duties—not to juggle with the preacher to find out his price, and then see if it can be made up. No; this plan has been gotten up by modern hirelings, unknown to the scriptures, and to the primitive churches. But when your preacher serves you from a sense of duty, with love to God and his great cause of truth, and with love to the peace and prosperity of the church, discharging the responsible duties he owes to God and to you, after you have received his services, then do all you can to supply him and his family with such carnal things as they may need. Then you will have discharged your relative duties as pastor and church, and things move on well. But if you neglect your duty after he has done his, and by your conduct say to him and family, "Be fed and clothed if you can," he is greatly depressed, and cannot render profitable services to you; for while he is distressed how himself and family are to live, your treatment has created in him a want of confidence in you, and cruel jealousy, so that nothing goes on right; for you are by no means enjoying the answer of a good conscience, and of course feel unprepared for any duty in the church. If you go to meeting, it is a heavy drag, and you stay there in heaviness and bitterness of soul. Such as these are poor bodily services, without the spirit of devotion—an awful state of things. Truly the way of transgressors is hard.

All are pleased when their preacher shows himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. To do this he must be more employed in searching the scriptures than common members; hence a good portion of his time should be employed in reading and comparing scripture with scripture. All are pleased to see their preacher in good, decent clothing, and a convenient way of traveling; all of which he cannot supply at his own expense, and at the same time serve churches and support his family. Surely deacons will be more attentive, and brethren, sisters and friends will unite with them in attending to these too much neglected duties. It is often the case that through the earnest entreaties of brethren and churches, the preacher leaves his poor wife and children, pressed with all the cares of trying to make a living, and travels, realizing much labor and fatigue, wear and tear, to visit and preach to them, and after receiving his preaching, apparantly greatly to their comfort and edification, and when he is about to leave, to go on to the next appointment, many urge him in the most sincere manner to come and visit them again, but administer nothing to help defray his expenses and support his family. On he goes to the next appointment, and is received and suffered to go off in the same manner. And so it is, probably, at every appointment; and he returns home to his lonesome and careworn family empty-handed. In such cases could they be surprised if he never did visit them again? Surely not. This rule, however, is not without exceptions; for some of the churches, brethren, sisters and friends are found ready and willing to administer liberally; and surely such as forget, or neglect it, must need diligent deacons, or other members, to remind them of these important duties. But, say some, times have become so hard we can barely make a living for ourselves and families, and devote all our time to business. Once we had servants to work our lands, but they are torn from us, and we are left with our lands only, and they are so much worn that we are reduced to poverty, and many of us to real want. True enough; and as with the churches and congregations, even so it is with the preachers. All are thrown into the same adverse circumstances. Churches can do but little, comparatively, and preachers cannot expect much. Notice the inspired apostle's direction on the subject of ministering to the poor saints at Jerusalem, (1 Cor. viii. 13–12.) "For I mean not that other men be eased and ye be burdened, but by equality, that now at this time your abundance may be a supply to their want, and that their abundance may also be a supply for your want, that there may be equality, as it is written, He that gathered much had nothing over, and he that gathered little had no lack." Then let every one give (not as the deacons and preachers *purposeth*, but) according to their several abilities, every man according *as he purposeth* in his heart, so let him give; not grudgingly, or of necessity, for God loveth the cheerful giver. 2 Cor. ix. 7. Again, Phil. iv. 17, 18, "Not that I desire a gift; but I desire fruit that may abound to your account." Paul acknowledges the receipt of what they had sent him to supply his

wants, so that then he was full and abounding. If but little can be done, it is fruit abounding to the account of him that giveth. If nothing is given, no fruit abounds to the account of such negligent ones. Sometimes church members, fully able to minister to the temporal wants of their preacher, are never found ready, but are always complaining of being behind, through misfortune or mishap, and yet if a profitable trade were offered them, they are more ready than many others; while others, men making no public profession, as well as church members, in far more adverse circumstances, seem always ready and active, showing that they had forethought, or had purposed in their hearts, and were deeply interested in discharging the duties they owed to God, and to one another.

Dear brethren and sisters, we exhort you, for the glory of God, for the peace and prosperity of the churches, and for the relief of your ministers, that you look well and steadily to these things, and endeavor to do them. "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. x. 25. The day is fast approaching, indeed, for here have we no continuing city, but we seek one to come, where sighing and sorrow shall flee away, and we shall be ever with Jesus to behold his glory.

May the God of all grace be with us all, to guide us in the way of all truth, is our earnest desire and prayer to God, for Christ's sake.

D. W. PATMAN, Mod.

F. M. McLEROY, *Clerk.*

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the death of my beloved wife, **Martha A. Brady,** who died October 18, 1867, of cancer in the breast, after a severe illness of near two years, which she bore with much patience, and maintained a strong hope and unwavering faith in Christ to the last. She desired that we should not shed a tear when she left the world to join the saints above in the full fruition of heavenly joy, and to bask in the sunshine and smiles of her Lord forever. She leaves a bereaved husband and numerous friends and relatives to mourn our loss, but we mourn not as those who have no hope, for if we believe that Jesus died and rose again, them which sleep in Jesus will God bring with him. Although her seat is vacant at our meetings here on earth, which she liked to fill so well, she now does and forever will fill the place that the great head of the church designed for her. She was in the forty-third year of her age, and had been a member of the Old School Baptist church nearly 25 years. Yours in hope of eternal life,

SAMUEL BRADY.

REILY, Butler Co., Ohio, May 9, 1868.

ELDER BEEBE:—Please publish the death of my dear father, who died of gravel, at his residence, near Opelika, Lee Co., Alabama, March 5th 1868.

DIED—**Dea. John C. Hanson,** aged 66 years, 4 months and 20 days. He was blessed with a good constitution and good health through life until about eight years previous to his death. He suffered greatly for the last twelve months of his life, and he was often heard exclaim, Come, welcome death, come! He bore his sufferings with patience and christian fortitude. He was a member of the Primitive Baptist church for forty years, and was a diligent and prayerful reader of the scriptures, and his views of gospel truth were clear and consistent. He was often heard to express the following scriptures: "Not by works of righteousness which we have done; but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost." He was highly esteemed and beloved by his neighbors generally for his upright deportment; he is greatly missed in his family, his neighborhood and his church. He lived an honor to his profession, and passed away without a struggle, in the triumphs of our risen Savior. He leaves a wife and a large family of children to mourn their loss; but we mourn not as those that have no hope. May the Lord abundantly bless our bereaved mother and his now fatherless children, and prepare them by grace for a life in Christ, a victory in death, and a happy meeting in a better world, where parting will be known no more.

Sleep, dear father, sleep,
Where sorrow cannot disturb you;
You was only on a visit here,
And now you have gone home.

SARAH HANSON.

Opelika, Ala., May 9, 1868.

UTICA, May 13, 1868.

BROTHER BEEBE:—A few days ago I received a letter from Mrs. H. D. Boyden, youngest daughter of the late Elder David Blakeslee, of Morrisville, Madison Co., N. Y., in which was enclosed an obituary notice of her father's death, published at Kenosha, Wisconsin, and with the request that I should forward said notice to you for publication in the "Signs of the Times," and also that I should inscribe a few lines in memory of her departed father. And knowing that you require brevity in such cases, I have endeavored to comply.

LINES INSCRIBED TO THE MEMORY OF THE LATE ELD. DAVID BLAKESLEE.

Another herald of the cross has gone,
And left this anti-christian world behind;
Firm for the truth he stood; nor did he falter
When the foe appeared in sight—the cross of Christ
His theme; the trumpet gave a certain sound;
And all the loyal people heard and understood.
But now his work is done, and he's discharg'd
From service on the field of conflict, and pensioned
With inheritance, which cannot fade away;
And to the mourning widow I have a word to say:
Trust in the Lord forever, and he will be your stay;
And while you're call'd to mourn beneath affliction's rod,
He's a Father to the fatherless, and he the widow's God.

THOMAS HILL.

DIED—In Morrisville, Madison county N. Y., March 1, 1868, **David Blakeslee,** aged 76 years and 5 months, father of Mrs. H. D. Boyden, of this city.

He was one of the oldest settlers of Morrisville, and it is but a fitting tribute to his memory to say a talented, great and good man has gone to the shepherd he so faithfully served, and whose rod and staff supported him through the dark valley. "Jordan was driven back" while he passed over rejoicing with the sweet singer of Israel: The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

An affectionate and devoted husband, exemplified through fifty-six years with his aged and now stricken widow; an ever attentive, kind father, whose wise counsel will ever live in the hearts of his afflicted children; an unwavering Democrat, yet never mingling his political views when expounding the unsearchable riches of Christ. Plain, unassuming, despising vain show, endowed with a rare intellect; a clear perception of the oil of theology, inspiration seemed ever to dwell with him. An unblemished reputation, and of that sterling integrity, honesty, faithfulness and generosity, that enshrines him in the hearts of all who knew him best. Having a "thus saith the Lord" for his every act, and fearing not to declare the whole counsel of God; choosing, like Moses, to suffer affliction with the people of God than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. Although our grief is beyond control, we feel he is now relieved from pain, and singing the praise of him who has called home another of his chosen jewels, with the full assurance of those beautiful words, "Though worms destroy this body, yet in my flesh shall I see God." His garments are white; he has fought the good fight, and, more than all, kept the faith. Like a sheaf of wheat fully ripe, he is gathered into the garner of the Lord. He has entered into that rest prepared for him before the foundation of the world, with the welcome of "well done thou good and faithful servant, enter thou into the joy of thy Lord."

MONIES RECEIVED FOR "THE EDITORIAL."

A. Hull, N. Y., 2, Thos. Cole, Ohio, 2 30, Mrs. George Lancaster, Ky., 5, Eld. G. W. Webb, Ala., 2 30, Nathan Brunnsey, Ill., 2 30, Wm. Bickey, Ill., 2 30, C. A. Jackson, Ill., 2 30.—Total, $18 50.

Subscription Receipts.

Virginia.—Geo A Dodd 2, Eld H Thompson 2,	$1 00
Alabama.—J C Hanson 1, Eld G W Webb 2 70,	3 70
North Carolina.—Hon Asa Biggs	2 00
Ohio:—John Siple 1, Thos Cole 2 70,	3 70
Illinois:—P Stout 2, D G Watson 2,	4 00
Missouri.—Robert T Powell	2 00
Kentucky:—Mrs Geo Lancaster	2 00
Total	$ 21 40

Associational Notices.

DELAWARE RIVER.—Will be held with the First Hopewell Church, on Wednesday before the first Sunday in June, 1868.

As the time for our Delaware River Association is drawing nigh, I wish to inform our brethren and friends who expect to come by public conveyance, how to reach us. Those coming by way of Philadelphia will take the 3 30, p. m., train, June 2, 1868, at Walnut Street wharf, and those coming through New York will take the 4, p. m., train, at the foot of Courtland St., on Tuesday, June 2, 1868. Take tickets for Rocky Hill, both from Philadelphia and New York. You will change cars at Monmouth Junction, take the cars on the Rocky Hill Road to Rocky Hill, where you will be met by friends with conveyances to take you to Hopewell. We hope to see many of our brethren and friends with us at the time of the association. Rocky Hill is about seven miles from Hopewell. We have named the evening train on Tuesday, as the morning train on Wednesday will not arrive in time to get to the meeting, at 10 o'clock, a. m., June 3, 1868. Brethren, come and see us.

In behalf of the friends,

P. HARTWELL.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

NOTICE.—To those who contemplate attending the Warwick Association. Those who come by way of New York City should take the Port Jervis Express, from the foot of Chambers St., on Tuesday afternoon, at 4 1-2 o'clock, and they will be met at Howell's Depot by brethren and friends with conveyances to places of entertainment. Howell's station is about two miles from the place of meeting.

Those coming from the West by the Erie Railway, should come by the Cincinnati Express on Tuesday. They will arrive at Otisville at about noon, and will find teams in waiting to convey them to lodgings, and to the meeting.

There are no trains on Wednesday by which they can arrive in time for the commencement of the meeting. Should any be unable to take the Port Jervis Express on Tuesday, their next opportunity will be on the Mail Train, at 10 o'clock, a. m., on Wednesday, which will land them at Howell's at about 1 o'clock. p. m. There is a night express train from the West, due every morning at Port Jervis at about 3 o'clock, a. m., where passengers may, by changing cars at Port Jervis, take the morning Port Jervis Express to Otisville or Howell's in good time.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

BROTHER BEEBE:—Please give notice that the Old School Baptist Conference of North Western N. Y., will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday, June 21, at ten o'clock, a. m.; being one day later than it was appointed. The arrangement was made to that effect, on account of our Conference following so closely to that of the Chemung Association.

Those coming by public conveyance, will stop at Blood's Station, on the Rochester & Corning Rail-road, where teams are expected to be in attendance, to convey them to the place of meeting. Done by order of the church.

HENRY C. OLNEY, Church Clerk.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

Yearly Meetings.

BROTHER BEEBE:—Please publish that there will be a yearly meeting, as usual, held with the Middletown and Halcott Church, on the first Saturday and Sunday [4th and 5th] in July, 1868. Brethren, and sisters, and Elders are requested to meet with us. Done by order of the church.

JAMES MILLER, Church Clerk.

Please publish that our Yearly Meeting willbe held at the Old School Baptist meeting-house, Ebenezer, Grundy Co., Ill., on the Saturday before the second Sunday in June, commencing at 10 o'clock, a. m., of each day. It is fourteen miles south of Morris, on the Rock Island and Chicago R. R., and eleven miles north of Dwight, on the Chicago, Alton & St. Louis R. R., at both of which places teams will meet friends on Friday, June 12th. We cordially invite any and all ministers, brethren, sisters and well-wishers to the Lord's Zion. In behalf of the church.

Yours in christian bonds,

S. BRADBEER.

Three Days Meetings.

Please publish that the churches named below expect to hold three days' meetings, as follows:

At Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June, 1868.

At Salt River, Anderson Co., Ky., commencing on Friday before the second Saturday in June, 1868.

At Goshen, Anderson Co., Ky., commencing on Friday before the third Saturday in June, 1868.

At Little Flock, Anderson Co., Ky., commencing on Friday before the fourth Saturday in June, 1868.

My son, J. A. Johnson, and brother A B. Nay, both of Indiana, with other ministering brethren, are expected to be with us with others of the ministry, who are kindly, with all other brethren and sisters, invited to attend the meetings. Your brother truly,

J. F. JOHNSON.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

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Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,	$3 00
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Russett, Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

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460 MILES WITHOUT CHANGE OF COACHES BETWEEN

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ABSTRACT OF TIME TABLE ADOPTED NOVEMBER 25, 1867.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 45 A. M. New York Day Express, (Sundays exteecpd.) Stops at Hornellsville 9. 03 a. m. (Bkft.); Susquehanna 2. 17 p. m., (Dine); Turner's 7.55 p. m. (Sup.), and arrives in New York 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

8. 00 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7. 00 A. M.

2. 20 P. M., Lightning Express, (Sundays excepted.) Stops at Hornellsville 5.25 p. m. (Sup.), and arrives in New York 7. 00 A.M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia and the South; at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington, and at New York with Morning Express Train for Boston and New England Cities.

6. 10 P. M. New York Night Express, daily. Stops at Portage 8.55 p. m. (Sup.), intersecting at Hornellsville with the 4.15 p. m. Train from Dunkirk, and arrives in New York at 12. 30 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.40 a. m. (Bkft.); Turner's 1.27 p.m., (Dine), and arrives in New York at 3.45 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, at Great Bend with Delaware, Lackawanna & Western Railroad for Scranton, Trenton and Philadelphia, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

Only one train East on Sunday, leaving Buffalo at 6.10 P. M., and reaching New York at 12 30 P. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 8. 00 A. M., Express Mail from Buffalo, and arrives in New York at 7. 00 A. M.

2. 35 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 5. 25 P. M. (supper.) intersecting with the 2. 20 P. M. from Buffalo, reaching New York 7. 00 A. M.

4. 15 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 6.40 P. M., Olean 7.25 p. m. (Sup.) Turners 9.56 a. m. (Bkft.) and arrives in New York at 12.30 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.45 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

8. 00 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 11.12 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.35 P. M., and Dunkirk 1.52 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.15 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, to Paterson Daily, and to Middletown and intermediate Stations except Sundays.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 12. 20 P. M., Buffalo 12.25 P. M., and Dunkirk 2.12 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 43 A. M., Buffalo 12. 25 P. M., Salamanca 12. 20 P. M., and Dunkirk 2. 12 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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H. RIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City.

Samuel McColl 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., JUNE 15, 1868. NO. 12.

ORIGINAL POETRY.

Written for the "Signs of the Times."

EXPERIENCE.

Come, christians, and hear me, and I will relate
Some trials and troubles that here I do meet;
Sometimes I am tempted almost to despair,
That God in his mercy will not hear my prayer.

Long time I've professed religious to be,
But can any christian be ever like me;
So cold and neglectful, so stupid and blind,
Or ever be filled with so wandering a mind?

Oft times I am filled with the cares of this world,
And after its follies I'm often employed,
Before I'm aware they do lead me astray,
And often I find that I'm out of the way.

Neglectful, and slothful, and careless I am,
And as for my duty, I do not perform;
My mind is so wandering, so mixed with sin,
My heart so polluted, my prayers are unclean.

If I am a christian, sure I am the least,
If I get to heaven, it must be by grace,
Thy grace, and thy mercy, O Lord, it must be,
That ever can save such a sinner as me.

But yet I do sometimes endeavor to pray,
And often I cannot tell what I should say;
My mind still so wandering, my heart is so hard,
It makes me ashamed when I come to the Lord.

But still I desire with christians to meet,
And join them in worship, at Jesus' feet;
Although I am poor and afflicted whilst here,
When they get to heaven, I long to be there.

Sometimes, from a sense of the goodness of God,
And from the sweet promises left in his word,
My heart is so humbled, my soul doth rejoice,
Believing in Jesus, I cannot be lost.

By faith I saw Jesus, I thought, on the cross,
A bleeding and dying for those that were lost;
O christians! remember when you did behold
A fullness in Jesus, who saved my poor soul.

W. A. BOWDEN.

CORRESPONDENCE.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."—Isaiah l. 10.

In compliance with the request of an esteemed sister, I have taken this passage of scripture for contemplation. But how shall I begin to write upon it? What can be said to make it more clear than it is as it stands? It is the voice of our Savior, addressed directly to the one unto whom his instruction and consolation belongs. None can speak understandingly of it but such as have experienced its power. When any of the characters described, those who fear the Lord and obey the voice of his servant, are walking in darkness, they are able to understand the power of this word of command, for then, and then alone, does it come to them. It is only while they are experiencing the power of the darkness, and mourning the absence of light, that they can feel the blessedness of this privilege to trust in the name of the Lord; and then they do experience it; for is it not a command from the one who said, Let there be light? and is it not addressed in prevailing power to every one whose way is hid in darkness? They may never have read or heard this passage of scripture, yet the power of the word has reached them. The power of God in his salvation is not restricted so that it can pass only through the written word to such as are able to read it, or hear it read. If so, there might be some reason for the Bible and Missionary Societies, and they would be carried on by the direction of God himself, with the devoted, unselfish zeal which characterizes his servants, but which is not found in the selfish, unscriptural schemes of men. In the written word we but see a record of the work of God in salvation. In the above text we see recorded what God speaks by his spirit to every one who is in the situation described, working in them a holy trust and confidence in him, "whom, having not seen, they love." So any exposition of this text will be but to show the tried and afflicted children of God what they have already experienced, and yet again may experience; to show them what it is that has kept them, through all their trials, and doubts, and heavy darkness, from utter despair; to thus show from the word of God a confirmation of their experience as the work of God in their hearts, so that they "through patience and comfort of the scriptures may have hope."

It is our Savior who speaks. In the fourth verse he says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." This refers to our Savior as "of God, made unto us wisdom." Somthing more: for learning refers not the innate power of judgment and discretion, but to the acquisition of knowledge; to an acquaintance with events and things, and that we should never know, however wise we might be, were they not presented to our notice, but which when known are used by wisdom for advantage. Our Savior has all knowledge. Every object, every circumstance, every event in all the realm of being, is clear to him; and no possible inquiry can be raised concerning any thing, no mystery can present itself to any intelligence, but he has fathomed it, and reaches in his knowledge infinitely beyond even our utmost questionings.

The greatest of all mysteries to men or angels, the most unanswerable of all questions that can possibly be asked by mortals, is that proposed by Job; "How should man be just with God?" How shall a vile sinner be saved, and made holy as God is holy? No wisdom nor learning of men or angels is adequate to the task of replying to this. A broken law demands the sinner's death. Justice and judgment are the habitation of God's throne, and that cannot be moved. The poor sinner wearies himself in vain under the burden of the law. It bears him down. He wearies himself in vain to escape its judgments. There is no release. He sinks in despair. God is just in his condemnation, and he could but await his doom. All the efforts of men, all the wisdom and learning of the world are vain and insignificant. His last hope has failed.

But what glorious Being is this who comes from Edom, the land of our enemies? He is glorious in his apparel, and travels in the greatness of his strength. He comes as a victorious King, with his vesture stained in the blood of his enemies. He has fought with the prince of darkness, has overcome the mystery of iniquity, has unraveled all the secrets of wisdom, and has forced from the inscrutable darkness of death an answer to the question, How shall man be just with God? Oh, through what suffering has he received this "tongue of the learned," through what terrible agony did he arrive at the solution of this unanswerable question, that he might speak a word in season to him that is weary, burdened down with sin, and helpless under the vengeance of the law; that he might say to such an one, "Come unto me and I will give you rest;" that he might say, "Son, daughter, thy sins be forgiven thee." The law must be fulfilled, and he fulfilled it, every jot and tittle. Justice must be satisfied, and he received the avenging stroke. The bars of the grave must be broken asunder, and death, with him that had the power of death, that is the devil, must be destroyed, and he shrunk not from the awful battle. He came to do the will of God. It was as a servant, not as an independent teacher and warrior, that he presented himself. "I delight to do thy will, O God, yea, thy law is within my heart." So here he says, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them who plucked off the hair; I hid not my face from shame and spitting."

"The faith of the Son of God" sustained him in all his trial. His work was before him, and he shrunk not from it. It was faith that saw through it all, and so, "For the joy that was set before him, he endured the cross, and despised the shame." This is expressed here: "For the Lord God will help me; therefore shall I not be confounded; *therefore have I set my face like a flint*, and I know that I shall not be ashamed." How could the great sufferings which our Savior must endure be more forcibly expressed, and the unwavering trust in God which bore him through them all as our head, the Captain of our salvation. "I have set my face like a flint." Though a horror of great darkness fell upon him, and all the terrors of hell arrayed themselves against him, yet by the word of God he was kept, and could not be moved.

Now all this description of him and of his work in making a way of salvation, is presented to us here, so that we may know the character and power of him who speaks the words of our text.

Who is among you. It matters not to whom the word *you* refers, whether to national Israel, to all the world, or to the people of God, for the de-

scription of the one among them, unto whom the address is made, is sufficiently explicit and comprehensive to include all who need its comfort.

That feareth the Lord. The fear of the Lord marks his children, those who are under the new covenant. "I will put my fear in their hearts."—Jer. xxxii. 40. "The fear of the Lord is the beginning of wisdom." But what is it to fear the Lord, and how may we know whether we possess that fear? "To this man will I look, even him that is poor, and of a contrite spirit, and trembleth at my word." This shows the character and disposition of those in whose hearts God has put his fear. It is not the rich, and strong, and proud man who is fearful. The word of God says we are sinful, and have no goodness; and we have found it so. Our riches of righteousness have vanished, and we are very poor. Our pride has gone with them, and we are contrite, humble, ashamed, very sorrowful. We do not pass lightly and carelessly over what God has written in his word any more, but we tremble at it, knowing it as truth. None can have known anything of the majesty, and power, and holiness and justice of God, without fearing him. Those who think they have some ability of themselves to please God, do not know him, and so do not fear him. They despise his word, instead of trembling at it.

That obeyeth the voice of his servant. His servant here referred to, is our Savior, whose character and work have just been described. "Behold my Servant whom I uphold." His voice is the voice of the Lord, and it is powerful and full of majesty. It is described in the twenty-ninth psalm. Nothing can resist the power of that voice. It is that voice that calls from death to life, as it called Lazarus; and it never calls in vain. He is life. When sinners are brought to a knowledge of him as a Savior, they are brought from death to life. This is the work of God, and not of man. His words are spirit and life. "He called unto him whom he would, *and they came unto him.*" Has his voice reached your ear? If it has, it has told you that you are a helpless and undone sinner, and you have believed it. It has told you that there is no name under heaven given among men whereby you must be saved, but the name of Jesus, who saves his people from their sins; and you have believed it. So far you have obeyed the voice of his servant. It has said, "Come unto me, and I will give you rest;" and you have found yourself, in obedience to that voice, lying low at Jesus' feet, looking humbly up to his dear face for pity and help. And his love has kindled your heart. He has said, "Take my yoke upon you." Have you obeyed the voice? It is not in your own strength that you can obey. But he has given you strength. You have stretched out your hands towards him; you have longed to be worthy to go along with his followers; and he has shown you that though you are not worthy, and it is in his name, and not in yours, that you enter into the gates of the heavenly city.

That walketh in darkness, and hath no light. Our God is a God who hideth himself, often leaving his people in darkness. The scriptures so declare him, and we find it so by experience. We have known the way of salvation, that it is through Christ, and is of grace and not of works. We have been given to trust in him, and have had some precious seasons of light, when we could *feel* the deep and abiding joy and consolation of his salvation. But now we seem left to ourselves, and cannot feel. We do not doubt the truth of God's word, but we want to experience that bright joy that we did once. We exclaim, "Where is the blessedness I felt when first I knew the Lord?" Now, while the face of our God is withdrawn, the wild beasts of the forest do creep forth. All the evil of our nature comes out to our view, and scares us. We forget that Christ is our righteousness and perfection, and we fear. There are times when all light and comfort seems to be withdrawn from our poor hearts, and the full state is expressed by this double description, "We walk in darkness," and "we have no light." How sad and pitiable our condition. But he who "set his face like a flint" when he passed through the darkness and terrors of death for us, is near with his word of strength. He did not suffer in vain. He will not lose any of those for whom he suffered. But we are only sealed while here unto the day of redemption. We only have an earnest here. He makes us his witnesses; and we shall witness to the power of his word, of his name, of faith in his name, to sustain us amidst all darkness, and every trial, so that we shall not depart from him. How we long to enjoy what we have hoped Christ obtained for us. How we long for the golden light of happiness. And we ask, "If I am a child, why am I thus? why this dull and lifeless frame?" Why should I see so much evil in my heart every day? Why find myself wandering from the way of holiness all the time? Well, since we feel so doubtful and miserable, why do we not depart from this doctrine, this truth, this Jesus the Savior of sinners, and embrace the doctrines of men? Why does not Job curse God and die? Because our God has set us as his witnesses, and while he leads us through darkness and the fire for the trial of our faith, he has strengthened us by the word of command:

"*Let him trust in the name of the Lord.*" That name is enough. If a man is taken to the palace of a mighty king, and shown his armies, and all his great power, and then is sent away with the assurance that all that power, all the majesty of the name of that king, shall be exerted for him, he would feel safe while in the dominion of that king, so far as he could rely upon his power and faithfulness. We have seen the armies of our King. They are infinite. His power displayed in bringing us up from death is enough: it is above all the power of earth, of death and of hell. We have been taken to his throne. We have seen his power in the sanctuary. We have been assured that his love is fixed upon us through Christ. He cannot change or fail, like an earthly king. His faithfulness is great unto the heavens. "But God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, wherein it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." With these assurances he has sent us forth. We are in a land of enemies, a land of darkness; but we are to trust in the name of the Lord. He has all power in heaven and earth. We cannot get outside of his dominion, neither is there any danger that he will lose sight of us any moment so that an enemy shall destroy. His name carries with it all his power and authority, and it is above every name. Though we are far out of sight of the palace, far away, as we suppose, from his armies, far from all the comforts and protection, we are not beyond his care. In a moment his deliverance from any danger can reach us, and no enemy dare for an instant stand against his name.

In our experience, the force of this text is this: that we are not to look for the blessed joys and peace of heaven while here, nor shall we fail or be discouraged because we do not enjoy them. In the world we shall have tribulation, but God will keep us, and we shall trust in him.

And stay upon our God. Now darkness is the absence of light. Whatever is pleasant and joyous is spoken of as light. All trouble is represented as darkness. It would take long to describe even a little of the darkness that shrouds the pathway of even one poor traveler. But whatever your trouble, whatever your fear, you who have heard God's word of truth, and have trusted in Christ, to you this word comes: Trust in the name of the Lord, and stay upon your God. You cannot get comfort by making a light yourself. We try that every day, but we fail, as in the next and last verse of this chapter we are told we shall. We must trust, and we shall trust and stay upon our God, whatever arminians may say about us. "Here is the patience of the saints." If there were no trouble there would be no need of patience. We cannot find deliverance till we die; but then we shall find all the promises, as we have always found them, yea, and amen, in Christ, to the glory of God by us.

SILAS H. DURAND.

REST.

COVINGTON, GA., May 15, 1868.

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you even with a sore destruction."—Micah ii. 10.

In the *Signs* for April 15, I see that "A Lone Pilgrim" and sister Eggleston request me to write again, as they experienced some comfort in reading my essay on Tribulation, in No. 4. Although I feel to thank God for the satisfaction that letter afforded them, I have learned by experience that it is not probable that they will be comforted as much by anything I shall write hereafter; and this is wisely so ordered, lest at any time we should think of any mortal more highly than we ought to think. The things of Jesus, in which the saints rejoice, can only be seen as the Comforter takes, and shows them to each saint in his or her own experience. And the fact that the ministry of any servant of God has once been profitable to us, neither warrants the anticipation that his work will always afford that satisfaction, nor that he is peculiarly gifted for our profit. Whether Paul, Apollos, or Cephas once spoke comcomfortably to us, we must never conclude that even they could do more than *speak comfortably* to the saints; while the God of all comfort alone can make us realize the enjoyment which is the peculiar joy of those who trust in him. It may tend to make us all more patient toward those who fail to see some particular points which seem clear to us, if we can bear in mind that the Lord alone by his Spirit leads his children into all truth, and being "children that will not lie," they cannot receive any idea as gospel truth until it is taught them by that Spirit. Yet the Spirit of Christ in the saints never fights against the truth; all opposition arises from old nature. But the saints may be perplexed by the efforts of the more enlightened to make others see things not yet revealed to them in their experience. Yet, while the strong ought to bear the infirmities of the weak, on the other hand the weak should exercise as much forbearance as they can command toward the strong. It is no reason for me to lose fellowship for a brother because something has been revealed to him which is as yet not revealed to me. Each esteeming others better than himself, it will be no difficult task to let brotherly love continue.

In the text quoted at the head of this article, the Spirit of Christ addresses the saints with the command, "Arise ye!" This direction is also written in their hearts by the same Spirit, and hence they are willing to obey its injunction; and indeed with the mind they do serve that law. In the first manifestation of Jesus to the condemned and sensible sinner, he rises from under the curse of the

law, to the light and liberty of the kingdom of Christ, or as Paul expresses it, to the *third heaven.* Here he sees and hears things which it is not lawful, (or possible,) for a man to utter. It is God who works in him both the will to do this and the accomplishment of it. The new creature, which is Christ in you the hope of glory, sees the holy city, New Jerusalem, the native home of all the children of God, and hears the unspeakable assurance of acceptance in the righteousness of Jesus, which assures him that he is no more under the law of sin and death; but raised to the place of a child of God and a joint-heirship with the Lord Jesus, to that inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for those who are kept by the power of God through faith unto salvation. Here, then, is the obedience to the first injunction of the text in its experimental application. And, as by the power of the resurrection of Jesus Christ, the saint has risen above the law which has been perfectly fulfilled in Jesus, who is of God made unto him righteousness and redemption, he owes no more allegiance to that law. The Son has made him free, and he is free indeed.

"And depart." Until Christ was manifested as the end of the law for righteousness, the quickened sinner hovered round the fiery mount which might only be touched at the forfeit of life, and, though terrified by the voice of the awful words there heard, was enchained to the spot with admiration of the very justice which condemned him. With an inexpressible sense of relief and joy, he hears the voice of his Lord directing him to depart from this scene of terror, and guiding him to Mount Zion. The natural mind knows nothing of this glorious dwelling place where the children of God abide under the shadow of the Almighty. The saints themselves only enter into it by faith when they believe. Poor Thomas was tossed upon a stormy sea of doubt and uncertainty till the Lord was revealed to him, when he was enabled to say, "My Lord and my God." For the evidence which settled this doubt for him, he was not allowed to depend upon the flimsy testimony of his natural senses, as he had expressly declared he would require; but when the Lord spoke to him, by faith he instantly acknowledged him. The light of revelation by faith is far above the frail testimony of sense; and so, the righteousness of Christ, by which the saints are justified before God, is far above the ceremonial justification resulting from obedience to the written law. Thus those who are justified by faith rise above the law of a carnal commandment, and depart from its works for justification, while their righteousness, which far exceeds that which is of the law, is found in none but Jesus their Head and Life.

In the daily experience of the saints in their pilgrimage through this world, the continual struggle of old nature is to bring them into subjection to the slavery of obedience to the idolatry of worshiping self. This effort is made in various ways. Sometimes in the form of temptation to yield themselves the servants of sin; but more frequently it assumes the deceitful guise of a desire to test the genuineness of their hope by bringing it to the bar of natural reason. Here, as the natural man cannot know the things of the Spirit of God, of course the decision is against the christian's faith. Then, when despair is about to overwhelm the trembling one, the Comforter enables him to arise above all the cavils and questions of the carnal mind, and departing from these low grounds of darkness and gloom, his faith beholds the face of Jesus as his Savior; the clouds and darkness of his doubts and fears are under his feet, and the mountain of the house of the Lord in which he dwells, is established in the top of the mountains; and that fiery mountain from whose summit the dreadful words of condemnation thundered forth, is buried deep under the foundation of this heavenly mountain. Standing upon this high ground he is permitted by faith to see the spiritual Jerusalem environed by the everlasting walls of salvation which God has appointed.

"For this is not your rest." The ties of earth are so strong in the carnal nature of the saint, that he is prone to forget the declaration of the Lord, that "In the world ye shall have tribulation," and like the disciples on the mount, when they find a season of enjoyment they wish to build tabernacles there, and not remembering that they have no abiding place here, they think that this surely is a resting place. The real force of this clause of the text, will be more manifest by the omission of the supplied word, "*your.*" Emphatically, *this is not rest,* whether applied to the slavery of will worship and the idolatry of self-justification, or the enjoyment of those brief seasons of ecstatic bliss which at times cause the saint to forget the world and earthly things. Surely there is nothing in the working system which could be mistaken for rest; and those intervals of relief, which are at times enjoyed by the saints, are only sufficient to afford a foretaste of that rest which remains for the people of God. Experience soon teaches each of them that these brief seasons of light and enjoyment are succeeded by long and wearisome nights of darkness. Not only are we admonished of the fact that this is not rest, however, but we are graciously informed why this is so.

"Because it is polluted, it shall destroy you even with a sore destruction." It needs no comment to show to those who have seen the exceeding sinfulness of sin, that all earthly things are polluted. Even natural reason is compelled to admit this, in view of the universal dominion of death, which only reigns by sin. But it requires the spiritual exercise of faith to enable the saint to realize that this destructive blight forbids the possibility of permanent rest. The curse by reason of sin, rests not only on all intelligent beings descended from Adam, but that his sinful race might be developed on earth, it also was cursed *for his sake.* Not that the Creator was betrayed into such an ebullition of wrath by the first transgression, as to pronounce this fearful curse on all earthly things; but *for man's sake,* that it might be adapted to his fallen condition, it was placed under the curse which was pronounced on him. Therefore, being polluted, it could afford no rest or real enjoyment to those who are sick of sin, and who love holiness. In this clause of the text again the word "*you*" supplied by the translators, rather obscures the sense of the original text. Omitting this word, and reading the verse connectedly, it is manifest that the declaration refers to the destruction of *rest,* and not of the characters addressed. This is consistent with the experience of the the saints, and does not imply a contradiction of the words of the Apostle, 2 Cor. iv. 9. The sore destruction of their rest by contact with earth, has caused the saints in all ages to mourn. The Psalmist and Job, as well as the old Patriarchs have left abundant evidence that their experience in this particular was identical with the exercises of the saints now; and often when contemplating their griefs, we are forcibly struck with the accuracy with which they express our feelings and thoughts.

Why should we, then, indulge our fears or be troubled on account of the unfriendly cares and doubts which beset us here? Let us rather heed and obey the injunction of the text, Arise, and depart from all self confidence; and, standing on the lofty tower of the imputed righteousness of our exalted Head, we may glory in him alone. This is that glorious rest predicted by Isaiah, (xi. 10,) to the enjoyment of which Paul calls those who are troubled, (2 Thess. i. 7.) Departing from all self reliance and worldly hopes, the saints find the sure mercies of David in a full and unreserved confidence in Jesus as their all-sufficient Savior. Then He is their All in all. The mutations of time cannot affect this rest, because it is above time and sustained by the truth and immutability of Jehovah. Notwithstanding they are a poor and afflicted people, who are called to know the fellowship of the sufferings of their Lord, yet when we consider what God hath wrought for them, we may well adopt the triumphant exultation with which Moses closed his benediction on this highly favored people. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies, [including old self,] shall be found liars unto thee; and thou shalt tread upon their high places."

As ever I remain the servant of all, WM. L. BEEBE.

BROTHER BEEBE:—I have been looking over and over again, the several letters that have recently been published on the subject of Regeneration and the New Birth. I cannot say as yet that I am instructed by them. Sometimes while reading, a query involuntarily rises in my mind, "What is it all about?" It is certainly desirable, if we discuss such a subject at all, that the reader should see what we are aiming at. A few years ago, we had a discussion occupying nearly the same ground as the present, and conducted by some of the same writers. I said what I had to say then; and I felt then as though the discussion on the whole had tended to confusion rather than godly edifying. The start of the present discussion appears to be in regard to the term *regeneration;* whether this term did not imply something else, and refer to something different from the new birth. Although these words or terms have pretty generally been confounded, and quite generally understood to be nearly or quite synonymous, an investigation of their different bearings, and of the distinction between them, may be proper enough, but ought to be conducted with caution; so that the writer be not suspected of denying the new birth. Some long and labored articles that we have had, seem to convey the idea that the Old School Baptists have always been in the dark on the subject of the regeneration of the sinner, and have never understood themselves. Only two or three brethren have just now got into the secret. If this is not the case, and the Old School Baptists believe that the sinner must be born again, and the doctrine of the new birth is recognized by them uniformly and universally as a fundamental bible doctrine; then what are we discussing, and what is the dispute about? If the first man was natural, a natural man, and only a natural man, even before he fell, then his posterity are all natural. By the natural birth, this natural life is received and developed. It seems to me not hard to understand, that before a natural man thus born of a natural birth can see or enter the kingdom of Christ, which is spiritual, that he must be the subject of another birth of spiritual life. If spiritual life be communicated to him who was destitute of it, and who was dead in trespasses and sins, what difficulty or impropriety in calling this a birth? Can we not speak of the man who was born into the world some years ago, as

now being born again, born of the spirit of God? What I am afraid of is, that in attempting great depth, and perhaps getting into phylosophy sometimes, we shall involve the subject in mist and confusion. I see no harm or impropriety in speaking of the change in the sinner as his being quickened or his being regenerated, instead of born again. We have been heretofore in the habit of using these terms thus interchangeably, and it is my impression that the inspired writers so use them, and that they have been so understood generally by the brethren. But if the brethren are disposed to obscure and go into nice distinctions, there may be no harm or impropriety in tracing the analogy between the two births. We then confine and use the term birth to the bringing forth into gospel liberty, and that consciousness of spiritual things and of our spiritual relationship and privileges, by which we go to the house of God and take our place in the family. The germ of spiritual life, and the capacity to be nourished upon spiritual food, has been observed by the church a long time before. We may then speak of such as having been quickened, but not yet born. The first implantation of that spiritual life we would then call generation. This incorruptible seed, like the leaven hid in three measures of meal, or like the mustard seed in the earth, sometimes remaining hidden for a long time. In making this distinction, as the natural man is the subject of natural generation and a natural birth, we necessarily speak of regeneration and the new birth, or being born again. Either of these terms will express the change, and I think either of them may be properly used. But I will offer no objections to this more nice distinction, and this peculiar application of these several terms, if brethren prefer so to use them. Still, I think we have little to gain by thus nicely limiting this application.

Instead of this mere distinction in the application of the terms in regard to time, and the particular exercise designed to be expressed, if I understand the discussion, it involves the rejection of the word regeneration from the personal, experimental work upon the sinner entirely. I will not now review what has been said about its application to Christ himself, or of the resurrection of Christ from the dead, as the life of his people, but will content myself with a brief notice of the word itself. The apostle in the one instance where the term occurs in Titus, iii. 5, is speaking of how sinners are saved, and says it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." The apostle had been contemplating the depravity of the sinner, as involved in the love of sin, and revelling with delight in his own pollution. He says, "We ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another." He evidently contemplates a personal experimental work of cleansing. "After that the kindness and love of God our Savior towards man appeared," they are cleansed from their defilement and pollution, and renewed in the spirit of their minds by the work of the spirit of God. If that work delivers men from darkness, and from the law of sin, and cleanses them from dead works and self-righteousness, why should not the apostle say, "By the washing of regeneration, and renewing of the Holy Ghost?"

The other passage, and only other one where the word occurs, is where Christ uses it in characterizing his followers, "Ye that have followed me in the regeneration," &c. It will be recollected that the Savior declared that no man should leave houses, or lands, or wife, or children, &c., for his name's sake, and the kingdom of heaven's sake, but should receive an hundred fold more in this present time, and in the world to come everlasting life. The disciples said, Lo, they had left *all* and followed him, what should they have therefore? In declaring to them their exalted destiny, and speaking of thrones of judgment, it was evidently necessary to distinguish here between true and false followers. In declaring that they shall sit upon twelve thrones, judging the twelve tribes of Israel, it certainly was fit and proper to make such distinction as should except Judas. What could have been easier, or more fit and appropriate, than when the disciples came claiming that they had followed him, to say to them, "True, you have all companied with me, but you are not all followers in heart. So many of you as have been born again, and have followed me in spirit and in reality, or *in the regeneration*, shall sit upon thrones." &c. Brother Purington (if I mistake not) says the terms regeneration and birth are derived from different roots. I will not say nay to him, although it was my impression that though the words were different, they were from the same root. But what matter whether they be the same or different in the original? They were not probably more different than we now find them. Do not both terms have a personal application literally, and do they not apply to the same person? Allowing the terms a different date or event, one preceding and the other succeeding, yet in regard to the personal application they are identical. Let either one have taken place there is a certainty about the other also. So that whether we speak of a man's generation, or of his birth, literally, we speak of that which identifies him as a man of Adam's race. We speak of things of which he is personally and experimentally the subject. In speaking of the first implantation of divine life, we want just such a term as regeneration to express it, and I think you will all understand me as applying it there.

The expression, "Begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead," has been noticed in connection with this discussion. I think the expression refers to the cutting off of all hope, that this apostle, as well as all the others, had expressed, by the crucifixion and death of Christ, and the revival of that hope when his resurrection from the dead was announced. That event did indeed beget them to a lively hope. I have no objection to the idea of embracing in that hope which his resurrection inspired, that resurrection life and immortality that his resurrection from the dead brought to light, in that he died and rose again as the forerunner and representative of his people, and came forth as the first-born from the dead, and the first fruits of them that slept.

I am willing to excuse a sensativeness about being criticised. Hence, I have not given quotations or used the names of writers. I am willing that my work shall stand upon its own merits. I suppose brethren generally will say the same of theirs. I think it important that Old School Baptists should not only maintain the doctrine of the new birth, but that they should maintain it in plain unequivocal terms. If brethren have any new light on this subject, or new views, I hope they will not be so tenacious of them, or of their manner of expressing them, as to make them the standard of orthodoxy.

A desire has been expressed that brethren would allow themselves to be heard from on this point. What led me to write was not merely to respond to this request, nor to dissent from the application that had been given to the term regeneration, but to correct, as far as I might, the impression that seemed to have obtained to some extent, that regeneration as a personal experimental work had been disputed.

Yours to serve, as ever,

E. RITTENHOUSE.

OAKFIELD, Mich., Dec. 23, 1867.

MY DEAR BROTHER DURAND:—My object in writing this letter is, chiefly, to speak more fully of the appearance of our Lord a second time on the earth, *in bodily form*. The questions you ask in regard to it are pertinent, but it still appears to me are not inhibitory of its occurrence. I am, however, upon the whole, inclined to give it up on the ground, as I believe, of a better understanding of those scriptures which I thought the most explicit in declaring it. You assisted me in the understanding of Heb. ix. 28. By saying, "I expect he will so appear to me when I die." And I now see, what I could not see before, though I tried to see it, that the connection with the verse preceding it, requires that understanding. I should do it very bunglingly, were I to attempt an elaboration of the idea, and it is not necessary, because you understand it better than I do. I am not yet possessed of the understanding to show the spiritual import of the words of the angel to the witnesses who saw Jesus ascend into heaven; but I will not cling to the words as affording proof of the *bodily descent* of our Lord, to be seen, as he was, when known in the flesh. It is more than probable God has enlightened you on the subject, and I shall look with interest to your exhibition of it.

I would like to be able to give my views on the enlargement of the gifts of the church, but I am not able. I can see nothing heretical in the idea, nor nothing at war with the spirituality of the kingdom of faith, to believe that the God of heaven will set up a kingdom *in the earth*, separate and distinct from the kingdom of faith—the new Jerusalem which John saw coming down from God out of heaven. My reflections upon Daniel ii. 44, since I last wrote you, seem to present difficulties to the commonly received views of that subject, that I am unable to remove. I will not say that God may not remove them, but they have great force with me now. I will try to present some of them, as the Lord shall enable me.

1st. Nebuchadnezzar was the representation of a human government, and it is probable, of the first one after the patriarchs. We read in Gen. x. 8, And Cush begat Nimrod; he began to be a mighty man in the earth. He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel (or Babylon) Erech and Accad, and Culneh in the land of Shinar. Then follows the founding of Nineveh and other cities, which were afterwards made subject to Babylon, the first, or head of gold represented in the image.

2nd. As the representative of a human government, Nebuchadnezzar was a *man of the world*, and not capable of receiving the things of the Spirit, nor of having any understanding of a kingdom that was spiritual—that is, one that is internal and out of sight to the natural vision.

3d. Nebuchadnezzar was told by Daniel (verse 45) the great God had made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof true.

4th. Daniel had a vision—chapter ninth, distinct from that of Nebuchadnezzar, in which is clearly set forth, not only the coming of Messiah, but that he should be cut off, but not for himself, as well as the destruction of the daily sacrifice, and the confirmation of the covenant, embracing the spiritual kingdom, understood by all that are spiritual.

These circumstances placed in

juxtaposition, would seem to forbid the idea that the kingdom which was to break in pieces and scatter all the other kingdoms, could be the gospel kingdom of our Lord. However unsuccessful I may be in proving it, I cannot but understand them to be distinct. And however short I may prove in attempting to establish the existence of all human governments in the image, I still believe them all to be there represented. These were things which, as a natural man, Nebuchadnezzar could understand; but to every thing of a spiritual nature, he was as blind as are the dead; else why did he afterwards fall upon his face and worship Daniel, and offer a sacrifice of sweet incense to him? It was because he had really no knowledge of the great God, nor of his spiritual kingdom. It does not alter the case in my mind, to say, a communication to Nebuchadnezzar was not intended for him, but for us; because Daniel himself did not seem to have perceived it in that spiritual sense, now urged, for he sought unto the Lord long afterwards, to know what should happen to his people in the latter day, and the visions which he saw, he tells us he understood. The case of Balaam seems different. He had a distinct message from the Lord, though it was a *parable* to him. He tried to evade its utterance, but the Lord made him declare, as the representative of evil doers, that Israel shall be blessed. Although he distinctly enunciated the appearance of the star out of Bethlehem, he knew nothing of its import. But Nebuchadnezzar understood his vision, as the great God showed it to him, as also his vision of the tree, whose branches spread over all the earth. These circumstances seem inhibitory of its being the gospel kingdom that was to break all the other kingdoms in pieces. But I am unable to define with distinctness, the relation of this kingdom to the gospel kingdom. Yet, that it is compatible with the preservation of the true faith in its purity, I believe, from the circumstance of the apostles having in charge the *money* laid down at their feet, when "they had all things common."

It is probable that the breaking in pieces of the other kingdoms will be a *progressive* work, and may be a long time in consummating the entire work—as when it begins, it will smite the image on its *feet*, wherever they shall prove to be standing. These you understand me to believe, represent the last formed of human governments. You cannot but perceive how God might work in destroying all the *iniquities* of base rulers, by establishing *one* government to mete out equal and exact justice everywhere. This he might do, without conferring any special gifts to any one. But, suppose he were to confer the spirit and power of Elijah upon some one, as a ruler in this kingdom, (which he might do, but I make no prediction that he will) and also confer gifts upon the saints, such as many had in the apostles' days, what would become of the oppressions under the sun? and what of the oppressions that now walk the earth in wantonness?

Now, we are told that these gifts were given as a sign to them that believed not, and why should they not be needed in the *end*, as well as in the beginning? There is now a manifest glory in the gifts of the church, but not as great as when they were more and greater. Why is it? Is it because God's arm is shortened? Not at all. He is just as able now as he ever was, and, if his honor required it, he would make them abound as abundantly as before. Now, it seems to me, that his honor will require it, in the end, as in the beginning, and will exhibit it to the *world* at some future time, as well as to the saints, though not in the same way, nor in the same proportion, nor in the same *character*. I trust I do not say this because of my lack of perception of the abundant fullness of Christ in all the heirs of salvation. They are complete in him, in life and in death, and have nothing to render to him who filleth all in all. If any condition of acceptance with him were required, if no more than to open or shut the hand, not a soul could perform it; and if any could do it, the praise would be his, and the might and dominion his; for he would do that on which all the rest depended, and would bring the sacrifice and death of our Lord into subserviency to human power. If my views of the kingdom of the gospel having in some way, a connection with the other kingdom, (to exalt, as I believe, the gospel kingdom) are harmful to the cause of truth, let every one cast them aside, and cleave to the truth of God, and not man. God is able to take care of his church and people, and he will do it. And I have not the smallest idea of helping him along. My constant prayer is that he will reign in me, and reconcile me to himself through the death of his Son. And I trust he sometimes answers it, in giving me a glorious assurance of his love in his well beloved Son. Not only so, but he enables me to receive all his providences to meward, with gratitude and praise. I have, O what a happy lot. The wretchedness of the damned was mine by inheritance, but a better inheritance hath set me free, and it is enough. I who had no right to ask that infinite favor, cannot ask to have God's providences fashioned to suit my carnal desires, without mocking him to his face. It behooves me to be content with my lot, whatever he may provide for me, in time, for he provides it all, both trials and joys. O the rich fulness of his love, and the transcendent glory of his grace.

Your brother in tranquility,

W. B. SLAWSON.

P. S.—I have failed to answer my own mind, in the above, as I am wont to do. But, if I mistake not, I have written nothing ambiguous. I sometimes think it strange that God opens my eyes to see a thing so clearly, and yet withholds from me the ability to make it known. But then again I think, perhaps it is not yet the time to have it known. I cannot help the imputation of self-complacency in supposing God has revealed a thing to me that is not open to all the saints. For, although I believe it is a revelation of the Spirit, I can assure you it does not give me any exalted views of myself. It rather becomes a subject of wonder, that God should regard my low estate, and feeble powers, in conferring upon me a thing not open to all.

W. B. S.

AMES, Ia, April 13, 1868.

ELDER BREED:—Inclosed please find a letter written by Elder J. G. Sawin to his father and mother, of Bortholomew Co., Ia. By request of my parents, and permission of brother Sawin, I forward it to you, to dispose of as your better judgment may dictate. If you deem it worthy a place in your columns, or of interest to any of the poor lambs of the fold, or of the household of faith, you are at liberty to publish it, or lay it aside.

Yours in much affliction,

ISAAC SAWIN.

LOXA, Coles Co., Ill., March 6, 1868.

DEAR PARENTS:—The following letter, as you will notice, was written on the first day of January; but company came, and the letter was laid aside, and has not been disturbed until this date, when, upon re-perusing it, I concluded to send it to you for the benefit of those for whom it was written at the time; and if there is anything particularly interesting to you, and which you feel to appreciate, you are welcome to it, only remember that God is the author of all our blessings, both temporal and spiritual. Being separated from all my dear friends and relatives with whom I used to mingle in worship, in society, and in the family circle, a feeling of loneliness crept over my mind, which prompted me to write to you all on the first day of the year.

Truly your son,

JOHN. G. SAWIN.

LOXA, Coles Co., Ill., January 1, 1868.

DEAR FATHER AND MOTHER, AND BROTHERS AND SISTERS:—This, perhaps, is the beginning of an eventful year. Of the developements, however, of the next twelve months, I do not presume to conjecture; for a knowledge of that, alone, belongs to him who reigns supreme over all things. Neither ought we to desire to pry into the misty future, when it is not our prerogative to alter or change that which might seemingly be offensive to us. This also belongs to the Governor of the universe, and his laws, decrees, counsels and statutes change not. When they have gone forth from his mouth, receiving his imperial sanction, the unalterable oath which he subscribes, and the unmistakable assurance that they will be faithfully executed, we, poor, helpless and unworthy creatures, ought to try, as much as in us lies, to acquiesce in, and resign ourselves to the dispensations of providence that so frequently befall us, and that we are subject to every moment of our lives. But, dear friends, while we may not be allowed to pry into the mysteries of an inexplicable future, to us, the past should, at least, be an imperfect index to the future; for all we have been made to endure and suffer during the past year, arising from a corrupt and discordant nature, we are still subject to, and must remain so as long as our earthly pilgrimage is prolonged. All the afflictions that flesh is heir to, we must expect to have to endure as long as we are in the flesh. Our state is an imperfect one, at best. For, "All flesh is grass, and the glory of man as the flower of the field. The grass withereth, and the flower thereof fadeth away." This is a solemn and irreversable truth; one, too, that ought to claim the attention of all the living; for it must at some time or other effect all men. All men must die, even as the grass withereth and fadeth away, likewise also we must perish. And whatever may be our prospects, our worldly honors, our sectional renown, and our "golden wealth," these must all depart with us, as doth the flower of the grass. But while we are called to contemplate this important truth, and realize the certainty of the fate that awaits us, there is still another brighter truth, that illuminates the firmament of hope, exhibiting to the dear children of God richer honors and more durable blessings and promises, in contrast with the many distressing calamities that befall us here. That truth is, that The word of the Lord endureth forever. No uncertainty about this, for the Lord hath spoken it. Therefore, dear friends, let us think of this promise, and try with thankful hearts to look to that unerring Word, who has brought all triumphantly through the vicisitudes of an eventful year, for that degree of grace, strength and wisdom, that will enable us to ascribe to him a proper degree of praise and thanksgiving, for what he has done, and is still doing for us. And while it may not be our happy privilege to meet all of us at least in social reunion around the family altar, as has been our exquisite pleasure to do in the past year, may we at least anticipate, and hope, and pray for a joyous meeting in that happy, happy land, where parting sorrows shall never intrude themselves upon us, as in this life, but in the tender embrace of our dear Redeemer, sing of Jesus, that blessed Word, that only sufficient Savior, and that only majestic Deliverer, undisturbed by unbelief, unawed by the prince of darkness, and disengaged from every evil and tempta-

tion, and sorrow and pain, and fully capacitated to receive an inheritance, boundless, free, rich and imperishable, wherein dwelleth righteousness, peace and eternal quiet. We might inquire of ourselves, Have we this hope? Do we anticipate this great and glorious change, and with patience wait for it? I hope we are truly journeying, not in that way that seemeth right unto man, the end whereof is death, but in the high way of holiness, the Way of life everlasting. Christ is the Way—he is the only Way; and in his presence is fullness of joy, and at his right hand are blessings forever more. Never was one saved, or came to the haven of rest, by, through, or over any other way. No man cometh to the Father but by Christ. No fear then need come upon us when we are in this Way; for to be in this Way, is to be in Christ, "who of God is made unto us wisdom." &c. And he has promised to deliver the oppressed, lead the weary, comfort the distressed, heal the sick, feed the hungry, and greatly enrich the needy and destitute. Wherefore, comfort one another with a faithful remembrance of these blessed promises, and may he whose potent arm has so graciously sustained you and me during the past year, still be our Preserver and Benefactor, and bring us on our way with rejoicing, is my prayer for Jesus' sake.

Yours in the bonds of affliction, yet not entirely without hope,

JOHN G. SAWIN.

SHELBYVILLE, Tenn., Feb. 25, 1868.

DEAR BROTHER:—I send you the enclosed communication, signed C., which I hope you will publish, and that it may afford comfort to many of the dear children of God. I have read many soul-reviving editorials since I have been a subscriber to your excellent paper. Your reply to "A Stranger" is a most precious piece. Words that I think are well spoken. The writer of the communication herewith sent united with the Old School Baptists on the third Sunday in the present month. Yours truly,

J. E. FROST.

MY DEAREST FATHER AND MOTHER:—My school duties being ended for the day, and a few minutes remaining before the time to retire, I will devote them in writing to those whom I love above all that pertains to this material world. Yet I feel kindly disposed towards all mankind, having as I trust received the peace of God, and his pure and heavenly love shed abroad in my heart. In the spring of 1863, when I seemed to be suffering physically, (but was afterwards convinced that it was mentally,) I was brought to a knowledge of my sinful state, of the depravity of my nature, and my inability to accomplish anything of myself. I felt and realized that I was the most wretched and miserable and sinful being on the earth. It seemed that every one hated me, and there was no kind hand to intercede. My many sins loomed up before me; all my wicked ways and deeds rose to my view like one vast and rugged heap, over which I could not pass. I was lost, truly lost! and in the anguish of my spirit, and my mind burdened with the weight of my guilty conscience, I cried out, "Lord, Lord, what shall I do to be saved?" I prayed unceasingly, and in the last moment, sinking deeper and still deeper into the lowest pit of destruction and utter darkness, as my natural eyes were closing, perhaps for the last time in this world, the eyes of my soul, (or spirit,) began to see. A flood of light was poured into my heart, and in such living streams that my whole being was animated. My burden of guilt and sense of condemnation were gone, and my captivated soul was set at liberty. I loved christians. I loved everybody, and I loved and praised the Lord my God with all my soul. O, could I ever sin again? O no, I thought. Peace and happiness shall be henceforth my lot in this world, and no more trouble; but I was mistaken. I was up stairs in the front room. I walked to the window and looked out. I thought I had never seen nature display so many charms. Everything seemed clothed in living green and was radient with splendor, and I could but exclaim, "All thy works shall praise thee, O, Lord!" I then walked to the bureau, and discovering my bible, I opened it and read, as I had never read before. Every line seemed new, and manifestly so to me; and thus I realized that I was a new born creature. I longed to throw my arm around my dear parents, and all of the dear ones, and tell them how much I loved them, and what great and glorious things the great Lord had done for poor unworthy me. I desired, O how much, to visit the house of God, and dwell forever with his chosen ones. But why I did not, I cannot tell. Something prevented, and I wept bitter tears that I did not then take up my cross and follow my dear Redeemer. But time passed, and withal my happy moments, and far from my previous expectations, I sinned again and again. But again I would weep and grieve that I could not live free from sin; and thus I would often go to the throne of grace and ask the Lord to forgive me. Often I would doubt whether I was a christian; for it seemed so hard for me to avoid sinning. At such times I would try to get my old burden back upon me; not that I loved it, but because I feared that I was not yet released from it. But I could do nothing but repent and beg the Lord, that if I was deceived, he would undeceive me; and then a soothing feeling of satisfaction would again steal over me.

O father, O mother and sisters, you who have an interest in Christ, tell me, O tell me, has it ever been thus with you? Is there another such a being on earth as me? Am I worthy to touch the hem of the garments of one of God's children? O, how I long to talk with some one.

But here I am, trying to write, and no doubt it is near, if not after midnight, and I have to arise at the dawn of morning, and go in and discharge my school duties. And I have a chapter to read in my bible, and ask my heavenly Father to watch over me, and to take care of the dear ones at home, also my darling little sister which is with me, and is now sleeping sweetly while I write. She is in perfect health, and a noble student; God grant she may continue so, and that all her labors may redound to the glory and honor of his name. I ask his special care of the little ones at home, as they are not too young to die, nor are they too young to need an interest in our blessed Savior. * * *

To all the dear ones at home I would send some cheering message, but as yet my heart is too full to write. I have not words adequate to express my feelings. Already this simple and imperfect scroll is blotched with tears, and I fear it will seem so imperfect that it will not meet your approbation. It is only intended for the kind ones at home, and only can answer it. I have a great desire to do my duty. I wish you to give such advice as you, in your judgment, feel to give. I hope you will write soon, so, Good night. My love to all, and may the Supreme Ruler be over you all, is the prayer of your loving daughter,

C.

DUBUQUE, Iowa, April 10, 1868.

DEAR BROTHER BEEBE:—Through divine mercy I am still alive, and I try to feel thankful to the giver of every good and perfect gift for the enjoyment of health and strength. I have thought of writing something for publication in the "Signs of the Times," and have been much solicited to do so, but I feel too sensibly my weakness and inability at present to undertake it, knowing, as I do, that it would be your duty to lay it by, and publish other matter that would be interesting and useful to the household of faith, who feed only on the pure word of life; for nothing else can do them any good. I feel so sensibly that this is truth, but am deprived of any opportunity to hear the truth as it is in Jesus preached. And yet, in this place, every Sunday, from twenty-five to thirty discourses are uttered and pass for sermons, but fail to give glory to God. Their preaching is of the strength and capability of the carnal man, who is dead in trespasses and sins, who is not subject to the law of God, neither indeed can be; for having no spiritual life, they can only act in their natural capacity. But still they persist in contradicting the Holy Ghost, and declare in almost so many words, that the Ethiopian can change his skin, and the leopard his spots.

The train of followers of anti-christ may howl, and do their utmost, and contend with each other, but there are but two parties, Christ and anti-christ, the latter being of the earth earthy; but the former of the New Jerusalem, which is above, is free, and is the mother of all who are, as Isaac was, the children of promise. Thanks be to God, he knoweth them that are his; for he has sealed them unto eternal life. It does my poor old heart good to reflect on the loving kindness and tender mercy of our heavenly Father, who has loved his people with an everlasting love, and draws them with loving kindness. Yes, he hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. He has given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. He is a God of power, whose counsel shall stand, and he will do all his pleasure without consulting his creatures or asking for their consent to be saved.

"He loved them of old, and he loveth them still,
Before the creation he gave them, by will,
A portion worth more than the Indies of gold,
Which cannot be mortgaged, nor wasted nor sold."

Eternal life and love is their inheritance. O what a theme is the love of God; it laid the foundation of the christian's hope in the ancients of eternity, before the world came from chaos, before man was formed. The glory of God was manifest when the morning stars sang together and the sons of God shouted for joy.

A babe is born in Bethlehem of Judea. The government shall be upon his shoulder. His kingdom is an Everlasting Kingdom. He shall save his people from their sins; for he is the everlasting God.

Truly, dear brother, the christian has comfort in contemplating the love of our God, for he is not like any other god. It consoles the broken hearted, buoys up the sinking, and binds up desponding souls, and gives them to rejoice in the efficacy of his great love. May every member of his family enjoy the full measure of his love, is my constant prayer, for his name's sake.

E. BAINBRIDGE.

N. B.—Please change my address from Dubuque, Iowa, to Snow Hill, St. Charles Co., Mo. E. B.

APPOINTMENTS.

With permission of divine providence, the Editor of this paper will spend the second Sunday of July and the Saturday preceding with the Kingwood church, N. J., attend their Church Meeting on Saturday, preach and break bread to the church on Sunday; preach at 4 o'clock, p. m., same day, at Frenchtown; Monday night following at the house of brother Thomas Banes, 948 New Market St., Philadelphia; Tuesday at Welsh Tract, Del.; Wednesday night at Baltimore, Md.; Friday at the Fishing Creek church, Eastern Shore, Md.; third Sunday and Saturday preceding attend Yearly Meeting at Jones' Mills, and Monday night at Salisbury, Md.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1868.

THE HIGH VOCATION.

(*Continued from page 127.*)

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4.

Having dwelt somewhat elaborately on the resurrection of our divine Redeemer from the dead, and of that immortality which he brought to light for all his members when he abolished death, and when he, having spoiled principalities and powers, made a shew of them openly, triumphing over them in it. Rising from the dead he ascended up on high, bearing to the realms of glory the life and immortality of all his members, having obtained eternal redemption for them, is sat down on the right hand of God, angels and principalities being made subject to him. Fully accepted in the courts of glory in his mediatorial work, he forever lives as the Resurrection and Life of his people, all of whom, having part in his resurrection, in him have reached their heavenly places, are presented in him, are in him accepted of the Father, as under the law the whole harvest was accepted in the acceptance of the first fruits, or first ripened sheaf, so his people are in him presented without spot or blemish, and their resurrection, their life and immortality within the veil is hid with him in God, and so perfectly identified with him that when he shall appear they shall also appear with him in glory. We will in this article attempt to urge upon the consideration of the saints the admonitions of our text as based upon these divine assurances. "Seek those things which are above, where Christ sitteth on the right hand of God." In perusing this subject there are several inquiries suggested requiring to be answered, and among them, First, The place or seat which is occupied by our risen and exalted Prince and Savior, on the right hand of God. Secondly, The things which are with him, and after which we are to seek, and how they may be distinguished from the things which are on the earth. Thirdly, Why we should seek the things which are above, and why we should not seek the things which are on the earth. Fourth, How, or in what manner we are instructed to seek the things which are above, by setting our affection on things above, and by repudiating the things which are on the earth, and by mortifying our members which are upon the earth.

First. That our Lord Jesus Christ ascended up into the heaven of eternal glory, where all the glorified saints and holy angels dwell, and where all his children shall ultimately find the consummation of their happiness, the sacred scriptures do not allow us to doubt; but still the seat which he now occupies at the right hand of God the Father, is the seat of his Mediatorial glory. That seat is upon the throne of his spiritual kingdom. The inspiration of the Holy Ghost has testified through the apostle that God has "raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 20-23. It is as the Mediatorial Head of the church that he is thus "Exalted to be a Prince and a Savior, to give repentance unto Israel, and the remission of sins."—Acts v. 31. In his eternal Godhead he could not be exalted to any higher glory than that which he eternally possessed. But in his mediatorial relation to his church he had bowed his heavens and come down, had descended to the lowest parts of the earth, was made flesh, made of a woman, made under the law, had humbled himself, though he were a Son, yet learned he obedience, and became obedient unto death, even the death on the cross, had slumbered in the grave, but now being raised from the dead by the glory of the Father, by the immortality of his own indwelling and eternal God-head, he is made both Lord and Christ. He is as the risen and exalted Savior inaugurated in his throne as King of saints and Priest unto the Most High God, and wears his imperial crown, and sways his sovereign and irresistible sceptre over all principality and power, having all power in heaven and in earth, extending over all flesh, that he may give eternal life unto as many as his Father has given him. God has given us the record of his Son. In that most sacred record we find it written that "the heathen raged, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed," &c. "Yet," saith God, "have I set my King upon his holy hill of Zion, and hath given him the heathen for his inheritance, and the uttermost parts of the earth for his possession, and he shall break them with a rod of iron, and dash them in pieces like a potter's vessel." (Read the second psalm.) In his exaltation he ascends up where he was before, to the glory which he had with his Father before the world was made, and is made higher than the heavens. Unto him, as the Son, the Father has said, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Nor is this all. God hath said to him in the same connection, "Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest, and, as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. i. 8-12. But still in all this amazing exaltation, grandeur and supreme glory, he does not leave the precincts of his kingdom; all this indescribable glory is the glory of his kingdom, and the fullness of his mediatorial power. His kingdom being spiritual comprehends all his spiritual subjects in heaven and in earth, as he is from everlasting to everlasting and his throne is forever and ever. Those who are redeemed from the earth and quickened by his spirit, are brought from the East, and from the West, and from the North and from the South, and sit down in this kingdom with Abraham, Isaac and Jacob. Our natural birth develops in us no capacity to see this spiritual kingdom; no human excellence can fit us to enter it: for "except a man be born again he cannot see it." "Flesh and blood cannot inherit it."—John iii. 3; 1 Cor. xv. 50. Those who are gathered into it do not leave it when they die. The Savior did not leave it when he ascended up to where he was before. The apostles are still in his kingdom, and still occupy their thrones of judgment. Their flesh may slumber in their graves, but no place can be vacated in the kingdom where the risen and exalted Jesus presides in the throne of his everlasting kingdom. Death shall depose all earthly kings and time sweep all their thrones and powers away. The elements of nature must be dissolved, and even the natural heavens shall depart. But to the Son of God, and to him only is it said, "Thy throne, O God, is forever and ever."

In this spiritual kingdom are the *heavenly places*, or the *many mansions*, to which our exalted Savior has raised his people, and in which he makes them sit, in him. All whom he has redeemed and raised up have in their earthly relations occupied earthly places, legal places, places of pollution, sin, condemnation, wrath and death; but in him who is our Resurrection and our Life, we are raised up from under the law, from guilt, from wrath, from death and from the grave, and with him we now occupy the place of his feet, which he has made glorious, the place where his honor dwelleth; these, in distinction from our places in the flesh and under the law, are truly heavenly places in Christ Jesus. All the vicisitude of the children of God, in being changed from glory to glory by the Spirit, all our spiritual emotions, enlargements and abasements, in the spiritual life, are heavenly places. In the closet, or in the banqueting house, in songs of praise, in the fellowship of the saints, in communion with God, and in all the order and ordinances of the gospel we find and fill our heavenly places in Christ Jesus now; and when we shall quit this militant state we hope to sit in heavenly places of more unmingled and uninterrupted bliss, and to be perfectly released from all the trials, sorrows, tribulations, doubts and fears to which we are now subject. But what pen shall describe the heavenly places of our final triumphant state, when leaving the streams which now make glad the city of our God, we shall bask in the fullness of immortal joys at the Fountain Head above? It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him. Then shall we reach the mark of the prize of our high calling in Christ Jesus our Lord to which we now are pressing forward.

This heavenly kingdom where God has set his King, is on the right hand of God. David in spirit saw the Queen, the bride, the Lamb's wife, brought to the King, all glorious within, with clothing of wrought gold, and shining in raiment of fine needle work, and standing at the right hand of the divine majesty, in gold of Ophir.—Psa. xlv. 7-13, 14. The seat of Christ on the right hand of God, shows that all the perfections of eternal deity approve the Mediatorial work and government of our heavenly King, and where he is there shall his children be.

Secondly. We are to speak of the things which are above, and after which we are exhorted to seek. What things are they? First of all in the order laid down, our Lord has instructed his disciples to seek the kingdom itself, and God's righteousness, and leave it for God, who knoweth all our need, to supply all of earthly comforts that in his wisdom we require. We have shown that the kingdom of God and his righteousness are above, and where Christ sitteth on the right hand of God. The imperative command to seek it first, shows that with his saints it is to have the precedence of every thing else. Worldly cares, necessities, and wants for the body, as to what we shall eat, or drink, or wherewith we shall be clothed, can never be of sufficient importance to justify a disciple of Jesus Christ in neglecting the kingdom and government of our blessed Lord and Master; therefore our obedience to Christ should always be first and paramount. As soon as we are born of the Spirit, this charge is upon us. Until we are born of the Spirit, we are destitute of the necessary capacity to seek the kingdom of God; because it is spir-

itual, and totally invisible to all who are not born again. "Verily, verily," saith Jesus, "except a man be born again, he cannot see the kingdom of God." "Marvel not that I said unto thee, Ye must be born again." The kingdom is spiritual, and all the things which are above in the heavenly places, are spiritual, and the scriptures positively testify that none of the faculties, senses, and avenues of intelligence to the natural understanding of man, can possibly know the things of the Spirit. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God." The things of the Spirit can only be known by revelation of the Spirit. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 9, 14. But as soon as a man is born again, "That which is born of the Spirit is spirit," and all such children shall be taught of God; and God, who has hidden these things from the wise and prudent of mankind, has revealed them unto babes. As soon then as we are born of the Spirit, we are first of all things commanded to seek the kingdom of God and his righteousness. As the new born babe requires the care, nurture and affection of its mother, so all who are born of the Spirit require the protection, watch care and maternal offices of that Jerusalem which is above, which is the mother of us all. The direction is not to seek some kingdom, or some church, or some religious establishment organized by men, but the kingdom of God. There is no time to spare; not a moment can we delay without disobedience, and disloyalty to our King. The place to serve him is in his kingdom, and that kingdom is his church. He says, "If ye love me, keep my commandments." As soon as his love is shed abroad in our hearts, we have the reliable evidence that we are born again, and that it is time to fly to the arms of that Jerusalem which is the mother of all those who, as Isaac was, are the children of promise. But beware of her whose house is the way to hell, going down to the chambers of death; for "Now she is without, now in the streets, and lieth in wait at every corner."—Prov. viii 12, 27. The kingdom of God differs widely from all other kingdoms, as God's righteousness differs from filthy rags. When you find the kingdom of God, you will also find his righteousness. His kingdom is where he reigns, where he rules, where his laws, ordinances, doctrine, and order prevails, and no where else. Find his kingdom, and you will find there your best friends and kindred, and there God your Savior reigns. You are not to seek his kingdom and your own righteousness, for they will not agree. Some of the children have feared to take the yoke of Jesus, and obey their Savior's commands, because they are not satisfied with their own righteousness. Poor erring child, that is not the kind you are directed to seek. Could you find as much of your own righteousness as the old pharisees boasted of, it would do you no good.

"Nothing in your hand you bring
Simply to his cross you cling."

Nothing short of God's own righteousness can justify us in his sight; and the more you accumulate of your own to prepare you for his kingdom, the worse will you be off. Cast from you all the filthy rags of your own righteousness, and if you be risen with Jesus, seek his kingdom and his righteousness, and strive to enter in, and to abide within her gates; for Jesus has said, Many shall seek to enter in and shall not be able. But, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. The things which are above, and which all who are risen with Christ should seek for, embrace all spiritual things, the bread of life, the waters of salvation, the light and liberty of the gospel, the fellowship of the saints, the laws, ordinances, and institutions of the house of God, the doctrine, discipline, walk and deportment enjoined upon the saints; these are all spiritual, and all pertain to the kingdom of heaven which is above, where Christ sitteth on the right hand of God. Finally all spiritual blessings in heavenly places in Christ Jesus, are above. And "Every good and perfect gift cometh down from the Father of Lights, with whom there is no variableness, nor shadow of turning." Abundant encouragement is given to the children of the resurrection, to seek those things; for in rising with him, they are partakers of those characteristic marks which belong to and distinguish the heirs of promise from all others, as the blessed of the Lord. They are poor in spirit to whom the kingdom of heaven is given, for it is their Father's good pleasure to give it to them. They are mourners whom God has promised to comfort. They are the meek who shall inherit the earth. They hunger and thirst after righteousness, and they shall be filled. They are merciful, and they shall obtain mercy. They are peace-makers, and shall be called the children of God. They are persecuted and reviled for righteousneousness sake, but great is their reward in heaven To the people thus described by our Lord, he gave the gracious assurance, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened."—Matt. v. 3, and vii. 7. The things which are above are essential to our comfort, and to God's declarative glory; they are worthy of our highest aspirations; so that to seek them, is a duty as well as a privilege, to all who are risen with Christ. But those who are not risen with him, are still among the dead, and have neither the desire, knowledge, life nor ability to seek; therefore, to them no such command or encouragement is given.

Thirdly. Why should we seek those things which are above? Some of the reasons given are these: "For ye are dead, and your life is hid with Christ in God." In what sense are we dead? We have not yet laid off the body of our flesh, for we are still subject to the strife and enmity of our fleshly passions, lusts, affections, and the evil desires of our old carnal and depraved nature, and still find a law in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our flesh. If we were delivered from this, and our mortality were already swallowed up of life, we should no longer require to be admonished to mortify our members which are upon the earth, or to crucify the old man with his affections and lusts. When freed from the body of this death, we shall require no exhortations to seek the things which are above.

Still those who are risen with Christ are dead in the sense of what the apostle is dwelling in the context. Crucified with Christ. "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism wherein also ye are risen with him," &c. "Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are subject to ordinances, which all are to perish with the using."—Col. ii. 11, 12, 20, 22. Elsewhere the same apostle testified that the saints are dead to the law by the body of Christ, and married, and now under law to him that is risen from the dead; and now as risen with him, we are not to dig up Moses, the dead husband, whom God has buried, nor touch, nor taste, nor handle those ordinances which belonged in their time, to a worldly sanctuary, as carnal ordinances, which all were to perish with the using. Dead, henceforth and forever to the law, and risen with Christ to a higher and more exalted state, we are above the rudiments of the world, and are to count ourselves dead indeed unto sin, but alive unto righteousness. By the circumcision of Christ the flesh is cut off, and we who are of the circumcision, are to worship God in the spirit, (not in carnal ordinances) rejoice in Christ Jesus, (not in Moses, or the law of carnal commandments represented by him) and have no confidence in the flesh. "Ye are dead," possessing no quickened principle, faculty, or element of our fleshly nature by which it is possible for us to serve God acceptably; for the body is dead because of sin, and is put off by the circumcision of Christ. Without this circumcision we cannot arise with Christ into his spiritual kingdom; for with our flesh we always serve the law of sin; and "This I say, brethren, that flesh and blood cannot inherit the kingdom of God." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the spirit of Christ dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 8–11. Our flesh has not risen with Christ, it is still flesh, carnal nature, corrupt and mortal, and in it there can nothing good be found; but if in spirit we are risen with Christ, having the Spirit of him that raised up Jesus, as the quickening, resurrection life and spirit of God, then have we the assurance that our mortal bodies shall by that indwelling resurrection spirit, be raised up from the dead, a spiritual, incorruptible, and immortal body, changed and fashioned like his glorious body. Have we not, on this division of our subject, presented sufficient reasons why we that are dead unto sin, should not continue in sin, or we that are dead to the law should not attempt to serve God in the oldness of the letter, or on any legal workmongrel principles, or why we who are risen with Christ to a higher, holier state, should seek those things which are above? It may seem gratuitous and uncalled for, to show or attempt to give any farther reason why we should obey the admonitions of the word; it is enough to know that it is enjoined by the authority of our King.

Fourthly. We close this extended article with a few remarks, in which we call the attention of the saints to the manner of seeking, as marked out by the apostle. Both affirmatively and negatively, we are instructed as to the course enjoined. Affirmatively, "Set your affections on things above." On the very things which we are commanded to seek; things pertaining to the kingdom and exaltation of Christ, the things of the Spirit, in the enjoyment of which our carnal or fleshly nature cannot participate; cherish an affectionate regard for them; count them your peculiar treasure, more to desired than choice gold. Bind them to your heart; let not the remembrance of them slip from your mind, or be displaced by the cares, trials, reproaches, crosses or persecutions which may intercept your pathway. Like Moses,

choose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin; and esteem the reproach of Christ greater riches than the treasures of Egypt. In setting our affections on Christ, and the things of his kingdom, he has said: "If ye love me, keep my commandments." And we are to love one another with a pure heart fervently, love his courts, the assemblies of his saints, his house of prayer. Preferring Jerusalem above our chief joys. Preferring the society of our kindred in Christ, to that of earthly society. Esteem our place in the church of God as more honorable, more sacred, more pleasant, and of infinitely greater worth than thrones of power or records of earthly fame. And with the psalmist, reducing and condensing all our desire to one, let that one thing be that we may dwell in the house of the Lord forever, enquiring in his holy temple.

"Not on things of the earth." If we love the world, the love of the Father is not in us. True, we have a nature which is of the world, which has not risen with Christ, and which loves the world, and would allure, captivate and draw us away from God, and from the contemplation of those heavenly things which are above. But these are the vile affections of the flesh; and the love of the Father is not in our flesh. The carnal (fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed can be. Hence the christian is admonished to put off the old man, crucify, mortify, and resist all the carnal propensities of our fleshly nature, deny ourselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. The things of this life which are needful, we should receive from the hand of God with thanksgiving, and use them in his fear, as not abusing them, knowing that their fashion passeth away. But we may not make idols of them, by bestowing our affections on them, so as to neglect our high and holy vocation, or sell any of our birthright privileges in the house of God for their tempting pottage.

How is it with us, brethren? Are we walking according to this divine rule? Are our affections withdrawn, as they should be, from the world and its vanities? Do we never neglect our spiritual privileges to secure some earthly object? Let us heed the admonition of the word, "Forsake our vain delights, and bid the world farewell." Renounce it with its alluring charms and vanities, and see that our affections rest on things which are above.

How desirable the state suggested by our subject. Our affections withdrawn from the earth, our conversation in heaven, swerved by no worldly attraction or allurement, from the pathway of holiness, and saying in our hearts,

"Our joys are all packed up and gone,
Our eager souls would follow them
To our eternal home."

REMARKS ON THE LETTER OF BROTHER E. RITTENHOUSE.

Our personal acquaintance for many years with this beloved brother, affords us assurance that he writes from the purest motives, and expresses the honest convictions of his mind; and his views are entitled to our careful consideration. If any thing has been said or written on the subject of Regeneration and the New Birth, that would lead any to even suspect that we dispute, or lightly esteem the commonly received views of the saints of all ages, on the subject of an experimental work of the Quickening Spirit of God, in what is called the New Birth, or being born again of an incorruptible seed, by the word of God, which liveth and abideth forever; brother Rittenhouse has our sincere thanks for seasonable caution; for to our mind there is no doctrine more clearly taught in the bible, or exemplified in the experience of the children of God, than that of the personal and experimental regeneration, and spiritual birth of all the children of God. With us, as with him, this doctrine is vital and fundamental, and second in importance to no other matter of revelation. As to the precise sense in which the word Regeneration was used by our Savior, or by the apostle, in the only two passages where it occurs in the bible, we will not contend for our own views, in opposition to those entertained by others. But whatever may have been the sense in which they were used, we have and do believe that all the immortality which God has given to his church, to be personally and experimentally developed in the ages to come, both in their being born again, and in the final resurrection of their bodies, was given to them in and through Christ as their spiritual Head, and was communicated to the church, as the body of Christ, through him, when God raised him from the dead, and then, and there a nation was born in a day. And when the members of his body are personally and experimentally quickened and born again, and made to believe, it is by the power of the resurrection of Christ; or as Paul has said, "Which believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Eph. i. 19. Hence the spirit by which we are born again and which spirit dwells in the saints, is the Spirit of him that raised up Jesus from the dead, and by which our mortal bodies shall in like manner be quickened and raised from the dead at the last day. Rom. viii. 11.

Although the discussion of the subject has failed to edify our brother, many dear brethren have assured us that they have been edified and refreshed, and, if not deceived, our own mind has been enlightened also. As to the cause, nature, necessity, and personal experimental development of regeneration, no essential change has taken place with us, that we are aware of; but we confess we have discovered new beauties in the contemplation of the views of our brethren, who have had greater light than ourself, and have in the discussion presented their views in a clearer manner than we could.

With no design or disparagement of the views of brother Rittenhouse, on 1 Peter i. 3, we cannot perceive any application of the idea of generation, begetting, or birth, to the relief experienced by the saints from depression, from a knowledge of the fact that their crucified Lord was risen from the dead, as if implanted, generated, or begat no new relationship either to God or to the inheritance of glory; whereas Peter affirms not only that they were begotten again by the resurrection of Christ from the dead, to a lively hope, but also to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for the heirs. And in the same chapter he says, that those who are so begotten, are also "Born again," to that very incorruptible inheritance, to which they were begotten by the resurrection, by, or, "of incorruptible seed, by the word of God, which liveth and abideth forever." Whenever the sensible presence of our Lord is hidden from our faith, by any intervening cloud, we are in heaviness, and manifold temptations; and when the cloud is removed, our joys revive; but no new relationship is developed. When in our flesh Jesus bowed himself in death, he fully represented us in death, as slain by the law. Had he failed to arise, no living or lively hope of immortality could ever have beamed on those for whom he died; but when he was begotten, and born from the dead, the vitality of that birth, and resurrection life which quickened and brought up his crucified body from death, and from under the law, and curse which he sustained for us, was given to us in his resurrection. In what other way has he abolished death, and brought life and immortality to light? In what other way are we risen with him? In what other way has God quickened us together with Christ, and raised us up together, and made us sit together in the heavenly places in Christ Jesus?

Circular Letter.

The Delaware Baptist Association, convened with the Welsh Tract church, to the several churches here represented:

DEAR BRETHREN IN THE GOSPEL.

In the early ages of the church an apostle judged it to be needful that he should write unto the brethren and exhort them that they should earnestly contend for the faith once delivered to the saints. There may not be the same occasion now to write as then; or, at least there may not appear to be. The churches do not suffer the same kind of persecution as they did formerly; and the means of intercourse and communication of brethren and churches with each other, is now comparatively easy and convenient. Besides, we have not an apostle's commission to teach and to admonish with authority, only so far as we use the instructions and admonitions they have left us. There were errors then to combat of a gross and formidable character. These embraced both temporal wickedness and spiritual, and involved both the doctrine and practice of the church. These errors were in some instances clothed with power, and seated in the high places of the earth. In modern times, the errors and false systems which appeared in the primitive church in the gross, and confronted the truth in a condensed form, and in the aggregate, have through the lapse of many centuries undergone many modifications and subdivisions. The number of their name would at this day be quite difficult to compute. Error has been spun out into the finest threadwork of subtleties and intricacies, and the most ingenious and perplexing sophistries have been resorted to, in order to bewilder the honest inquirer and ensnare the unwary.

Truth has always been plain, and the way of truth open and straight. Error, although directly opposed to truth, resorts to deception and guile, masking itself that its true character do not appear. Its ways are moveable, or changeable, and crooked. That truth that it opposes and despises, it attempts to counterfeit. Its own deformity it seeks to hide under an outside show of the gloss and polish of worldly wisdom. In view of these things, although circular and other letters have been written and published by hundreds and to the amount of volumes, yet we think there still is and will continue to be needs be that we should write unto you often, and exhort you concerning them that seduce you, that ye may abide in him, and that when he shall appear you may have confidence, and not be ashamed before him at his coming. The faith of the gospel which we are required to keep in view and for which we are exhorted to contend, is the essence and substance of the religion of our Lord Jesus Christ.

It is this that characterizes the christian. It is not merely the life, or the works, or the enjoyments of the believer that identifies him; but that vital principle from which his life, enjoyments, &c., proceed. His life and works come forth as the result and fruit of faith. His justification in the sight of God, and recognition by the scriptures are on this ground. This faith is said to be the gift of God, and of the operation of God. It is therefore a holy and godlike principle finding its element and enjoyment in the things and ways of God. As it emanates from him the exhibition of its spiritual and heavenly origin and character tends to glorify him.

This faith is brought to view as *living*, *active* and *fruitful*, and stands contrasted with a counterpart or

counterfeit religion, which is also called faith. This latter is called *dead faith.* We may understand then, that, destitute of the life of the Spirit, the fruits of the Spirit are never produced by it. With all its show and pretensions, it never has developed a single bud, or flower, nor even a leaf in the divine life.

The blessedness of feeding upon Christ, the joys of a sealed pardon, the peace resulting to the heart in believing, the rest from labor, when Christ is revealed, are fruits which this dead faith do not produce. In the worship of God it can have no sympathy. One may speak the words of praise which have been inspired in the heart of another, and he may take into his mouth and utter with his lips the expressions of prayer and supplication in which some penitent soul had poured out its distress at the mercy seat, but it will be but a *dead tree* still. Things without life may give sound. We may make artificial trees and flowers that have some resemblance to living ones, but there will be neither odor, perfume nor fruit. The only value or beauty they possess consists in the *deception*, their supposed resemblance to living ones. These fruits may be placed upon wires and fastened to them, or a dead tree may be filled with leaves and flowers, or even a living tree, as the pine or the bramble, may be loaded with fruit, while there is no sympathy between such trees and their fruit, and while it is not in the nature of the trees to produce such fruit. The believing soul exercises itself and finds its element in divine things. The supplications at the throne of grace, the declarations and songs of praise in the courts of Zion, are the exercises of the heart, are the outburstings of the experience. "By these things men live, and in all these things is the life of my spirit," was the testimony of one of old, and unless there is a life in the things of the spirit, all else is at best but deception and delusion. That life which is the light of men was declared to be in Christ. Christ therefore communicated to them is life, spiritual and eternal life. Apart from this life, if a show of religion be maintained, there will be much call for *means* and *efforts.* And the progress will be just in proportion to the amount of means and efforts at command. Though the rise and growth of this dead form of faith be rapid and grand, it will nevertheless be always found to correspond exactly with the amount of means employed, and its spread and increase just in proportion to the zeal and diligence with which its advocates keep it in motion. Without motive power locomotion would pretty soon cease. With those who live the life of faith, there is a growth of spiritual desires and aspirings under the droppings of the sanctuary. Not so with the others, for there are no such desires and aspirings there to grow.

The faint germs of love, of trust and hope in the believer's heart are nourished and revived, when Christ in his gospel "comes down like rain upon the mown grass, and as showers water the earth." But with regard to the subjects of this dead faith, so far as any reviving or fruitfulness is concerned, the dews of Hermon and the heavenly dew that descended upon the mountains of Zion, where the Lord commanded the blessing, will distill in vain. Those acts and exercises of the believer that show his faith are called *fruits*, while the productions of the flesh are called *works*, showing that the principle upon which grow the fruits of the Spirit is wanting in the unbeliever. As faith is called life, to speak of *dead faith* is simply to assert the non-existence of it. Faith does not die, and there is no existing *dead faith*.

But a few years ago and this country was revolutionized in religious matters. It was probably not so much a more clear discovery of the truth and order of the gospel, as the flooding of the country with a deluge of error, that led to this. What the fathers suffered and sacrificed for the sake of the faith of the gospel the rising generation may never know. The value of truth, gospel liberty and gospel fellowship in the churches, as well as the danger and mischief of innovations, are things learned by bitter and painful experience, and are known to the fathers, as they are not, and may never be, by their children.

The revolutionary struggle has long been over, and we enjoy the blessings of peace. Truth has suffered nothing from the conflict. It even shines with increased lustre. But those fathers in the gospel are fast going the way of all the earth. Comparatively few remain. We begin to inquire with the prophet: "The fathers, Where are they? and the prophets, do they live for ever?" The Psalmist responds to this, "Instead of the fathers shall be the children." While we rejoice that the Lord has not left himself without witness, yet we should remember the responsibility that rests upon us. In addressing the churches of this association we now address the children rather than the fathers. These younger members have the same errors and temptations to meet with out the support of the same amount of experience. They will be more ignorant of the enemy's devices, and consequently more easily ensnared by him. It becomes the older to warn and admonish with much long-suffering, and the younger to heed counsel as resulting from the lessons of the past, and adhere unswervingly to the old paths. As we increase in number and popularity our doors will need to be more carefully guarded. While we guard on the one hand against the admission of innovations upon our order, or of the world into our communion, we would do well on the other hand to watch over ourselves and each other, that we be not led into some of the errors of the wicked; that in this respect there be neither any breaking in nor going out.

Of late years most of our churches enjoy preaching less frequently than once a week. The appearance of things, indicate that in future the privilege of hearing the gospel preached may be enjoyed still less frequently than now. In this respect we are perhaps only approaching the apostolic order of things. But almost imperceptibly and before we are aware we are neglecting the assembling of ourselves together only at preaching appointments. This ought not so to be. The primitive churches might have met *more* frequently, but probably never *less* frequently than once a week. Is it not time to take the subject into consideration whether or no we should not meet occasionally for worship and for mutual edification apart from preaching appointments. In so doing we might find that there were gifts among us to profit and comfort, and that there was indeed fellowship of the spirit, consolation in Christ, comfort of love, &c., in such meetings. In thus speaking often one to another we should do well. We should not only fulfill the law of Christ, but show forth his praise, and show ourselves to be neither barren nor unfruitful, but abounding in the word and work of the Lord. Hoping that these few sentences, by way of instruction and exhortation, will not be altogether lost upon you and in vain, we bid you farewell. And when Christ who is your life shall appear, may ye also appear with him in glory.

THOS. BARTON, Mod.

E. RITTENHOUSE, Clerk.

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Mrs Maria Platner, N Y, 2 30, Mary M Birch, Ky., 2 30, Alfred Reed, N C, 3 50, Elizabeth Brock, Mo., 2 30, Mrs E Chowen, Min., 2 30, Justice Worcester Iowa, 2 30, E B Moore, Ill., 2 30, Miss H Krewson, Md., Mrs R Ensor, Md., 3, Geo Harryman, Md., 3, Jas Blizzard, Md., 3, Wm Watters, 2, Miss Josephene Bellew, Pa., 3, Hannah S Boyce Del., 2, Mrs E Lyttle, Pa., 3, John R Rees, Del., 6, Andrew Thompson N. Y., 2, James Martin, Va., 2 30, Benj T Spindle, Ohio, 3 50, Eddy Ketchum, Ill., 2 30, Wm Hance Ohio, 2 30, L W Thompson, Ill., 2 30, S B Luckett, Ia., 2 30, D W Simmons, Ga., 2 30, Levi S Bloomfield, Ill., 3 50, Henry C Miller, Ohio, 2 30, Andrew McInturff, Mo., 2 30, W E Stathers, Va., 2 30, Riley Nowles, Ind., 2 30, E C Trussell, Va., 2 30, E T Cooper, Pa, 5. Total $87 60.

Marriages.

May 21, by Eld. E. Rittenhouse, at the residence of the bride's father, near Bethel, Newcastle Co., Del., Mr. JAMES L. RICE and Miss MARY L., daughter of Mr. Wesleigh Roberson, all of Delaware.

May 13, 1868, by Eld. J. A. Johnson, Mr. JOSEPH S. WILLIAMSON, of Tuscola, Douglas Co., Ill., to Miss REBECCA W. ICE, of Henry Co., Indiana.

May 14, 1868, by the same, Mr. REUBEN HARR, to Miss NANCY JOHNSON, both of Henry Co., Indiana.

Obituary Notices.

BROTHER BEEBE:—It now becomes my painful duty to send to you for publication the death of my dear husband, **Enos Osburn,** who departed this life on the 16th of March, 1868, in the 72nd year of his age. His disease was lung fever, from which he suffered only four days, then bade adieu to things earthly, to join that blood-washed throng on high, to sing praises forever and ever. He was born in Loudon Co., Va., where he resided thirty-two years, then removed to Clark County and lived there six years. During this time it pleased God to dispel the darkness, and the true light rushed into our souls. We felt it our duty to offer ourselves to the Buckmarsh Church, and were received; and on the 11th day of May, 1833, my sister, Lucy Castleman, my husband and myself went down into the liquid grave, in Old Shanadoah, at Castleman's Ferry, and obeyed the precept of the Lord. In 1835 we emigrated to Illinois, and joined the Richland Church, in the Sangamon Association where we have lived ever since in peace. My husband was a firm believer in the Predestinarian doctrine, he never wavered to the day of his death. He leaves a family of

nine children and myself to mourn his loss; also numerous friends and relatives. But we do not mourn as those who have no hope, for we believe that our loss is his eternal gain.

SARAH OSBURN.

Petersburg, May 16, 1868.

BROTHER BEEBE:—It being the request of the deceased, and also of his bereaved widow, will you please publish in the "Signs of the Times" the death of **Orrin Babcock**, of Thompson, Susquehanna Co., Pa. He died April 6, 1868, at the house of his son-in-law, after a short illness of consumption, as supposed, aged 68 years, 3 months and 2 days. He thought he experienced religion in the seventeenth year of his age, and joined the Close Baptists, and remained with them a few years and became dissatisfied with their principles and practice; and after he became acquainted with the doctrine of the Old School Baptists, would have identified himself with them if there had been a church of that order near, although he felt himself unworthy. We think he died in the triumphs of faith. His last words were,

"O if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor fear the terrors as she passed."

Again,

"Jesus can make a dying bed
Feel soft as downy pillows are."

He then exclaimed, "I have no fears, Happy! happy! happy!" and soon expired without a struggle.

He has left an aged companion, one son, three daughters, and more distant relatives, to mourn their loss. And may the Lord sustain them under this bereaving stroke of providence, is the prayer of one of the most unworthy.

ARNOLD BOLCH.

Thompson, Pa., May 3, 1868.

DIED—In Berwick, Maine, May 10, 1868, sister **Affa Hill**, wife of brother Wm. Hill, aged 54 years, 8 months and 15 days. Her disease was consumption, which caused her to suffer much; but she endured it all patiently; and in her last sickness, at times longed for the time to come that she might go home. She has been a member of the North Berwick Church about eighteen years. Her remains were taken to Sanford (their former residence) for interment, at which time a very large number of people assembled for the occasion, and a discourse was preached from Isaiah li. 6. She has left a husband, four children, with other relatives and friends to mourn, but not without hope.

WM. QUINT.

ALSO,

Since I wrote the above, another one of our members has been called home. Sister **Mary Weymouth**, of North Berwick, Maine, died May 16, 1868, aged 58 years, 9 months and 12 days.

Sister Weymouth's health has been impaired for years, and that, with other surroundings in life, has prevented her from attending the regular meetings of the church; but she was well grounded in the doctrine of grace. Her life and conversation corresponded with her profession. She has been a member of the church about forty years. She has left a sorrowing husband, (Mr. John Weymouth) and four children, with others to mourn.

WM. QUINT.

North Berwick, Maine, May 1868.

BROTHER BEEBE:—Please publish the death of my lamented husband, **Thomas Middlebrook**, who died of paralysis, November 5, 1867, in the 54th year of his age. He was born in Jones County, Georgia, and remained there until 1855, when he moved to Tallapoosa County, Alabama. He was enabled through grace to claim an humble hope in Christ, in 1843, but did not make a public profession until 1857, when he united with the Old Order of Baptists at Canaan Church, and was baptized by Elder James G. Edon. His first wife was baptized at the same time. She died in 1860, and in 1862 he and I were married. In 1865 he was struck with Paralysis, and continued to grow worse in body and mind until his death. He was truly a good man in every relation of life; meek, humble and retired in his manner, and warmly devoted to the cause of Christ. Salvation through the merits of Jesus Christ, by grace, and grace alone, was a theme that fired his soul with holy zeal, and upon which he fed and delighted to converse, as long as he was capable of speach. He leaves a wife and five children, three daughters, by his first wife, and two sons by his last, with many friends, relatives, and brethren in the faith to mourn the loss.

Dear brethren and sisters, I ask an interest in your prayers.

MARY MIDDLEBROOKS.

Loachapoka, Ala., May 22, 1868.

DEAR BROTHER BEEBE:—Friend after friend, and relative after relative are called from us, as admonishing us that the time of our departure is fast approaching; of which I am admonished, by the departure of my beloved brother, **James Caines**, who departed this life on the 24th day of February, 1868, at his residence in Boone County, Kentucky. His complaint was pneumonia and pleurisy. He had been in feeble health for some months prior to his last attack, which terminated in his death on the eighth day after he was taken ill. He was born on the 9th day of October, 1798, being at the time of his death 69 years, 4 months and 15 days old. He joined what was called the Regular Baptists, in the year 1818, and continued a worthy member in that church, acting as clerk for that church for several years. In 1840 he became dissatisfied—the missionary spirit had got into the church, and he could not conscientiously go into the many notions and actions practiced by that order of Baptists. He, and another brother in the flesh, and myself, and a few other brethren and sisters, who also became dissatisfied with the many isms of the day, obtained leave to withdraw their membership, and was constituted into a church, called Predestinarian Baptist. He donated about three and a half acres of land out of his own tract, to the new church, and aided them to build a comfortable house of worship, called Mt. Pleasant. He remained in said church until his death. He was an orderly member, always filling his seat when his health would permit. He acted as clerk for the church the greater part of the time, and was filling that office at the time of his death. He was a reader of the "Signs of the Times," and acted as agent in procuring subscribers for the same several years. He has left a wife, three sons, four daughters, several grand-children, two brothers, two sisters, the church, and many relatives and friends to mourn their loss, but not as they who have no hope. Although the seat he so long occupied with the brethren and sisters is now vacant, we trust God will comfort those who are left behind.

Brother, thou art gone to rest,
Thy toils and cares are o'er,
And sorrow, pain and suffering,
Shall ne'er distress thee more.

Brother Benjamin Lampton and Elder R. Kirtley preached on the occasion, the next day after his death, at his late residence, the former from Luke ii. 29, and the latter from Col. iii. 14, to a large and attentive audience, very much to their satisfaction.

Yours in christian love,

RICHARD GAINES.

Near Burlington, Ky., May 10, 1868.

DIED—On Sunday morning, May 10, 1868, at his residence in Martin Co., N. C., of disease of the heart, my beloved brother, **Samuel Rogers**, aged 73 years, 1 month and 7 days; leaving his widow, sister Rogers, and two adopted daughters, together with a large number of brethren and friends, to mourn his loss, but consoled by the confident assurance that their loss is his gain. Brother Rogers has been an orderly and consistent Old School Baptist about thirty years. He first joined the church at Scapperrorg, Tyrull County, and afterwards took a letter of dismission therefrom, and joined the church at Slewarkey, Martin Co., on March 9, 1850, where he held his membership at the time of his death. He was twice married, and had by each wife one child; but both children died in infancy. He has raised several orphan children. He was very much afflicted the last year or more, and his health has gradually declined. In his last afflictions he was confined to his bed eight weeks and three days, but bore them with great patience and resignation. He spoke often of his dissolution, and expressed perfect confidence in being happy after death, and to depart and be with Jesus, which is far better, and seemed only to regret leaving his wife and daughters behind; but he consoled himself with the reflection that the Lord would provide for them, and he urged them to put their trust in him. He was a regular attendant at the church meetings, besides meeting a great deal with the sister churches; and it seemed to be his chief delight to be in the company of his brethren, and have them with him. At the time of his death many of his brethren were present. He has been one of our most valued and esteemed members, and the church at Slewarkey will sadly feel her loss. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Associational Notices.

The Lebanon Old School Baptist Association will convene with the Harmony Church Grant County, Indiana, on Friday before the third Saturday in August, 1868.

Brother Beebe and brother Durand are requested to be with us, together with as many of our brethren in the ministry as can come.

Should you, brother Beebe, or brother Durand, or both of you come, please write me in time, and I will make arrangements to meet you at Munice, on the Belfontain Rail Road. Yours in Christ,

J. A. JOHNSON.

WARWICK.—Will be held with the New Vernon Church, beginning at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1868.

NOTICE.—To those who contemplate attending the Warwick Association. Those who come by way of New York City should take the Port Jervis Express, from the foot of Chambers St., on Tuesday afternoon, at 4 1-2 o'clock, and they will be met at Howell's Depot by brethren and friends with conveyances to places of entertainment. Howell's station is about two miles from the place of meeting.

Those coming from the West by the Erie Railway, should come by the Cincinnati Express on Tuesday. They will arrive at Otisville at about noon, and will find teams in waiting to convey them to lodgings, and to the meeting.

There are no trains on Wednesday by which they can arrive in time for the commencement of the meeting. Should any be unable to take the Port Jervis Express on Tuesday, their next opportunity will be on the Mail Train, at 10 o'clock, a. m., on Wednesday, which will land them at Howell's at about 1 o'clock. p. m. There is a night express train from the West, due every morning at Port Jervis at about 3 o'clock, a. m., where passengers may, by changing cars at Port Jervis, take the morning Port Jervis Express to Otisville or Howell's in good time.

CHEMUNG.—Will be held with the Pleasant Valley Church, (about two miles from Horse Heads, Chemung Co., N. Y.; which latter place is on the Northern Central Railroad, and about six miles north of Elmira, at which place the Northern Central intersects the Erie Railway) beginning at 10 o'clock, a. m., on Wednesday after the second Sunday in June.

Each of the above named meetings to continue three days.

BROTHER BEEBE:—Please give notice that the Old School Baptist Conference of North Western N. Y., will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday, June 21, at ten o'clock, a. m.; being one day later than it was appointed. The arrangement was made to that effect, on account of our Conference following so closely to that of the Chemung Association.

Those coming by public conveyance, will stop at Blood's Station, on the Rochester & Corning Rail-road, where teams are expected to be in attendance, to convey them to the place of meeting. Done by order of the church.

HENRY C. OLNEY, Church Clerk.

BROTHER BEEBE:—Please say through the "Signs of the Times" that brethren and friends coming to the Old School Baptist Conference of Western New York, by way of Canandaigua Lake, will inquire for Harvey Weld, in the village of Naples, where they will be entertained and conveyed to the place of meeting.

A. WELD.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly, viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now, come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

Yearly Meetings.

BROTHER BEEBE:—Please publish that there will be a yearly meeting, as usual, held with the Middletown and Halcott Church, on the first Saturday and Sunday [4th and 5th] in July, 1868. Brethren, and sisters, and Elders are requested to meet with us. Done by order of the church.

JAMES MILLER, Church Clerk.

Please publish that our Yearly Meeting will be held at the Old School Baptist meeting-house, Ebenezer, Grundy Co., Ill., on the Saturday before the second Sunday in June, commencing at 10 o'clock, a. m., of each day. It is fourteen miles south of Morris, on the Rock Island and Chicago R. R., and eleven miles north of Dwight, on the Chicago, Alton & St. Louis R. R., at both of which places teams will meet friends on Friday, June 12th. We cordially invite any and all ministers, brethren, sisters and well-wishers to the Lord's Zion. In behalf of the church.

Yours in christian bonds,

S. BRADBEER.

BROTHER BEEBE:—Please publish that by permission of providence, a yearly meeting will be held with the Broome (formerly Middleburgh) Church, on the third Saturday and Sunday in July, 1868, to commence at ten o'clok each day, at the meeting-house near James Borthwick's.

We earnestly desire our brethren from sister churches to meet with us, especially the ministering brethren. Brother Beebe, we shall be glad to have you meet with us, if convenient.

In behalf of the church,

JAMES BORTHWICK, Church Clerk.

Three Days Meetings.

Please publish that the churches named below expect to hold three days' meetings, as follows:

At Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June, 1868.

At Salt River, Anderson Co., Ky., commencing on Friday before the second Saturday in June, 1868.

At Goshen, Anderson Co., Ky., commencing on Friday before the third Saturday in June, 1868.

At Little Flock, Anderson Co., Ky., commencing on Friday before the fourth Saturday in June, 1868.

My son, J. A. Johnson, and brother A. B. Nay, both of Indiana, with other ministering brethren, are expected to be with us with others of the ministry, who are kindly, with all other brethren and sisters, invited to attend the meetings. Your brother truly,

J. F. JOHNSON.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

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The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each	$3 00
Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each	1 12
Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.), Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7. 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FEREY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

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A strict compliance with the above rules, will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

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MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles, and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Samuel McCall 1June68

SELECTED POETRY.

CANST THOU, BY SEARCHING, FIND OUT GOD?

Tell me, dear Jesus, why such matchless grace,
In golden streams of mercy, flows apace?
Why have I found such favor in thy sight?
Why brought from darkness to thy marvelous light?

In me no meritorious cause was found;
A sinner born, from head to foot unsound.
And as the tree, with such an evil root,
Was evil, so of consequence the fruit.

And since I've been into the living Vine
Engrafted by the Husbandman divine,
If fruit has ever on the scion grown,
The praise is thine, and not one jot my own.

Cease, then, my soul, within creation's bound
To seek the source of such a depth profound;
Nature herself, with all she has conceived,
Can boast of nothing she has not received.

A cause producing infinite effects
Must needs be infinite in all respects;
And nought so glorious as redemption stands,
Of all the wonders of Jehovah's hands.

Mercy and truth, uncompromised, agree;
Jehovah's glorified, the sinner's free.
This baffles thought, that the incarnate God
Should purchase sinners with his precious blood!

Thou infinite Jehovah,—Father, Son,
And Holy Ghost, the Three, and yet but One,
In thy eternal mind the cause began,
And grace reveals the full effects to man.

But ere we leave this tenement of clay,
And Jesus says, "My fair one, come away,"
We taste the sweetness of those streams which flow
To comfort Zion's mourners here below.

And if one drop, by God the Spirit pour'd
Into my soul so much delight afford,
How great, how inexhaustible, and free
The fountain of all blessedness must be!

Well may our puny mind astonish'd gaze,
Absorb'd in adoration, love, and praise;
And well may angels, with immortal eye,
Desire into such wondrous things to pry.

Angels and saints, while countless ages roll,
Shall with their utmost powers that grace extol;
Yet, while they sing, and never, never cease,
Their debt increases, and will still increase.

Here, then, content thyself, my wondering soul;
Let this suffice thee, Christ hath made thee whole.
May all thy energies for ever be
Employ'd for him who gave himself for thee.

CORRESPONDENCE.

JACKSONVILLE, Ill., May 17, 1868.

DEAR BRETHREN AND SISTERS IN THE LORD:—It is with a feeling sense of my own weakness that I make this one more attempt to address you. Many of you are in such remote parts of the continent that I have but one hope of speaking to you, and that is through the "Signs of the Times;" and then it is only by permission that I can thus pour out my thoughts, as all that is published in the "Signs" is first subjected to the able scrutiny of brother Beebe, who is in a degree responsible for the doctrine proclaimed. Sincerely praying that brother Beebe will pardon any faults he has or may discover in my productions, and if this is not unworthy, give it a place in the columns of the "Signs," I proceed to discourse upon the subjects which I have been free to discuss in the West—Illinois, Missouri and Kansas.

First in importance to me is the oneness of Christ and his people. On this fundamental principle I am aware that there has been, and is yet a sad and injurious misunderstanding among those who are united together and to Christ, by ties of heavenly love, originating in the divine Head, and Father of our Lord Jesus Christ, before the world was. I know by sore experience the sad results from precipitate action in misapprehension of the glorious doctrine as promulgated by honest, able and meek servants, who labor under the full conviction of the truth that Christ and his bride are one in the covenant compact of redemption; and in process of time the oneness is manifest in the bringing to light the identity of Christ in us, which begets a hope of glory. I in my experience could not rest until I saw Christ the chiefest among ten thousands, and the one altogether lovely. Some have asked, Is this union with the outbroken, hard-hearted sinner? And were we not all by nature children of wrath even as others? And does not Paul say, "Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me?"—Rom. xvi. 7. No union, of course not. "The children of the flesh, these are not the children of God." Hence the necessity of adoption. Also here we discover that flesh and blood cannot inherit the kingdom of God. Flesh and blood constitutes the children of the flesh, which are not the children of God; consequently they have no inheritance until they are adopted, which will be the consummation of the final resurrection of all the departed saints who are now in Paradise awaiting the glorious day of Jesus Christ, who shall come and gather together in one all things in Christ, both which are in heaven, (the souls of the saints) and which are on the earth, (those that remain to be caught up into the air and changed) and which are under the earth, (the bodies that have returned to the dust from which they were taken). The union does not exist between Christ and his church in flesh and blood, until flesh and blood is brought into the union by the children of God partaking of flesh and blood, and Christ himself taking part of the same. When there was no flesh and blood, nor any other created substance, we find that "his delights were with the sons of men." Then if the relation existed before the world was, it does not follow that it is a union in the flesh. Not at all; but in the Spirit, or in that sense in which they existed before the children partook of flesh and blood. Then leaving flesh and blood as things that man came in contact with in his birth of the flesh, or rather that which he obtained by the conception which developed itself in the natural birth, let us go back to his first estate and there claim that there is a oneness between the Everlasting Father and a Child born, a Son given; yes, say all they are one and the same. What! the beginning the same as the ending? Alpha and Omega the same? One the first letter, and the other the very last letter in the alphabet! How mysterious! Yet the Redeemer says it is true. Then why can we not see and acknowledge that Christ is first, Christ is last, Christ is all in all. Christ is first, (the Everlasting Father) Christ is last, ("The least of these which believe on me,") Christ is all in all. (the fullness of the Godhead bodily.) Finding man in his first estate must necessarily be born of flesh in order to feast upon food and science of an earthly character. He is no more man after he is born of flesh, than before. Did not God create man in his own image, male and female created he them, and called their name Adam in the day they were created? I ask for your candid consideration, Is he not man now? Yet the flesh and blood body is not fashioned. No, it lies dormant in the clay which was afterwards formed in shape and inhabited by man; and is called by Paul, "Our earthly house of this tabernacle." If I understand properly the meaning of Paul's language, he means that whilst tabernacling, we the children abide in a fleshly house, awaiting our passport to realms above. Now I ask, Was the man changed in his natural birth? Not at all. True, his condition is changed—he is placed in subjection to vanity, and his course of conduct is governed by the influences and powers which surround him. Then his being a man in the full sense of the word, both male and female, before he took flesh and blood, does not imply that he is two distinct and separate men after he is born of the flesh. No, in no wise. Neither does the fact of his prior existence constitute a separate individual in the spiritual birth; but as in the first birth he is subjected to vanity, and receives an earthly house, the same man now in spiritually being born receives an earnest of his inheritance, or a safe tower, a shield, a covert from the storm, a hiding place from the wind, a rock of refuge, a wall of fire round about him, &c. True, the flesh and its vital powers are called the old man, the outward man, which perisheth day by day; and the new possession is called the new man, which is created in Christ Jesus unto true holiness. Not ignoring these grand truths, I design to follow closely the man that is first born of the flesh and afterwards born of the Spirit. What does it effect? What is produced? I do not here apologize by saying, "I write this brief article at the earnest request of many brethren and sisters." No, but with respect to my esteemed brother, I do beg to say, that in my short acquaintance I find there is not ten per cent of the preaching brethren among the Regular Baptists, yes, and I might say the whole of the brethren, who will not acknowledge such views as is portrayed by brother Vanmeter's communication on regeneration; and in justice to the brethren I will state that with the exception of brother Vanmeter, I have found no objection to the views on the point. I do not even object to what brother Vanmeter preaches, so much as I desire to have him more plainly define himself. I have been reminded of broth-

er Dudley's anecdote of a horse scareing at a shock of fodder; when at last he had to come to it, he had to be taken away, lest he should founder on the nubbings which had been overlooked by the husbandman that was feeding in the fields. I hope the brethren and sisters will not scare at the heart cheering and soul comforting doctrine of the oneness of Christ and his people, and the truth that to be born is not to be created, but merely a development of what exists before; and that we do not receive the inheritance, but simply an earnest of that inheritance; neither are we adopted, but receive the spirit of adoption, whereby we cry, Abba, Father. Father, because of the new birth, the new man being the divine nature of God implanted within, or Christ formed in you the hope of glory. We are the legitimate children by spiritual lineage, being born not of blood, nor of the will of man, but of God; and the new man can inherit, but the old man cannot. Hence the second Father. Father once by regeneration. Father twice, or in a two-fold sense, by regeneration and adoption. Hence, that which cannot by the laws of justice, does by the mediation of Christ, and the oneness of Christ and his people, and their oneness with flesh and blood, adopt and vouchsafe to an inheritance that which had no relation to the Father prior to the partaking of flesh and blood.

Those who were in Christ before Paul, certainly were in him in a manifest sense, being renewed in the spirit of their mind before he was; but in a legal or spiritual sense, we were all in him; yes, chosen in him before the world was.

What does the new birth effect? It effects our old man, in that it takes him from the natural sphere, and makes him the dwelling place of the Spirit of God, and produces a deadly conflict in the man. His battles must all be fought within this earthen house. Now, brethren and sisters, let us take a retrospective view of our past experience, and ask why were we so careless of our salvation as to put it off from time to time before we received a conflicting spirit in our breast? Ah, Christ said, "I am not come to send peace on earth, but a sword." And well do we all remember when first we learned that the word of God was quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of our heart. The reason of our carelessness was our ignorance, because of the death that reigned over our mortal bodies. Until now we thought salvation was attainable by good works. But the sword has now come: and witness its office work. We try to pray. We go to silent unfrequented places, and there at stated times, in compliance with secret vows, bow down and offer a form of prayer. The sword strikes, and we receive a fatal blow. For man shall live by every word that proceedeth out of the mouth of God. We hear him say he seeketh such, and such only, as do worship him in spirit and in truth. Then the flesh compromises, and whispers, Go now drop your forms, and pray in language of your own utterance, and quit swearing, bid adieu to former wicked associates, and live moral and deal honestly. But the sword strikes again; By the deeds of the law no flesh shall be justified in his sight. This blow fells the flesh. And behold now the strong man armed with all his legal requirements bound by the stronger and put out. Here is the effect; and it produces enmity and variance; brother flesh (by adoption) fighting against brother spirit; and a warfare is produced which ends only when we quit this earthly house as conquerors, to join the redeemed above.

What does it effect? It effects a radical change in the use of all the faculties of the old man, though he may be continually bringing up and devising evil, error and falsehood. Yet despite his efforts, we see to our joy the stronger predominating, suggesting good, proposing missions of peace for the body to engage in. And behold, now he subdues; yes, mortifies the deeds of the body and lives. The tongue that was once employed in telling idle stories, and chanting vain and foolish songs, is now used to speak of the goodness of God and sing praises to his matchless name. The hands that once supplied meat to be sacrificed to idols, now administers to the poor. The brain that once conceived evil communications, now meditates upon the law of the Lord. The heart which was desperately wicked, is now believing unto righteousness. The body that once luxurated in sin and folly, is now buried with Christ in baptism, and we arise to walk in newness of life. O happy mortals are we! All the earth is changed, and loveliness pours forth from the skies, and we are free from sin. Did not all of us believe this? Yes, most assuredly. But the sword, the mighty sword! it raises again. Another blow is struck, we feel its ponderous weight, it falls heavily upon us. Were it not for the grace of God we would certainly die under its piercing blows. We are not so radically changed in the natural man. No, for at some unexpected moment we learned that when we would do good evil was present. Yes, I learned that before I saw the Lord. But I thought I would receive a safeguard in obeying the precepts. But alas! the sweet fruits of a holy life are eaten only when the enemy is driven and held at bay by watchful prayer. What is effected? Why, the cause of God is sustained, his gospel is preached, the hungry are fed, the lambs grow, and the sheep thrive. What is produced? Love, joy, peace, long-suffering, gentleness, brotherly kindness, yes, sweet fellowship, communion, and holy confidence in each other, as the children of the heavenly Father. But amid all this, the two distinct natures, one pure and holy, the other selfish, sinful and unholy in all its parts, are manifestly at open war. And who is to conquer? The contest may be long and fearful, and the wounds painful and piercing; but through the grace of God we will conquer though we die; and in death we gain the victory through our Lord Jesus Christ.

Now, dear brethren and sisters, let us put on the whole armor of God, not men, and trust not in an arm of flesh, but trust alone in God, and fight the good fight of faith. We would all do well to read and consider brother T. P. Dudley's communication in the ninth number of the present volume of the "Signs," and the circular address of the Sandy Creek Association of Regular Predestinarian Baptists, printed in volume twenty-five, number twenty; and thus let our light so shine, that others may see our good works, and glorify our Father which is in heaven. Now, brethren and sisters, let us all unite in prayer, and pray God to send us a heavenly rain, that we may be refreshed and revived, and made to grow in grace and in the knowledge of our Lord Jesus Christ. I know not how it is with you, but I am as one hedged up, so that I cannot do even the things that I would. I feel that I am a delinquent in all my duties, and have no reasonable excuse for my delinquency. Pray for me that I may yet be enabled to run and not weary, walk and faint not. We have some little encouragement here to hope on. Zion seems to be cold, but is reviving slowly. Since Christmas I have witnessed five baptized, and several refreshing seasons among the old soldiers. I feel that the Lord will shortly visit us with an outpouring of his grace, till many poor vessels will flood with love's emotions, and their hearts leap with joy. Antichrist seems to prevail. He is making rapid strides to disciple the world, and indeed it seems that if their work would stand a slight test, they would soon accomplish the task; but alas for them! their work crumbles and falls too fast. They are very industrious indeed, else they would not advance as much as they seem to. But when we stop and view the theory closely, we find that they have not christianized the world at all. Their success is not owing to the fact that men and women are becoming Christ-like, but it is owing to the fact that their religion is conforming to the conceptions of unregenerated man. Yet we have them no less to fear on that account; for if they could legally, they would set us aside, and martyr the whole Baptist denomination. But thanks to God, he is our tower, the righteous run in and are safe. Let us not so much as trust our own carnal minds, but be sure to have the mind of Christ; and with that let us meditate the laws of the Lord day and night continually, and learn from the scriptures, by the aid of the Spirit, what our duty is, and perform it. If we are commanded to meet often together, let us obey, and not excuse ourselves at all, unless providentially hindered. If we are commanded to pray for and with each other, let us obey, and not say, I cannot pray. God made thy mouth, and it is the spirit of Christ that teaches you that others are better than thyself. If we are commanded to visit the sick, the widow and orphan, let us be sure we go and visit them, not eat them up. If we are commanded not to muzzle the ox, let us loose him and let him go, for the laborer is worthy of his hire.

May God bless you, bless his truth, and save sinners, is the prayer of your unworthy brother in hope,

W. W. POLK.

June 13, 1868.

DEAR BROTHER BEEBE:—In the 7th number, current volume of the "Signs," I find a request from brother O. B. Hickerson for my views on 1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

I cannot affect to have no views upon this subject; nor do I feel any disposition to conceal such as I have. Yet I feel so sensibly my weakness as a writer, that I am reluctant to occupy space in our excellent paper, the "Signs," to the exclusion of the production of more able and interesting writers.

This is one of the few texts of scripture that is eagerly seized upon by the whole arminian tribe, as furnishing support for their anti-christian doctrine, and as a complete overthrow of the doctrine of election, and salvation by grace. But what support they can find in this for their theory of a conditional salvation, it is difficult to conceive. There is not a single point in the whole subject they do not deny and utterly reject. First, they deny that any body, much less that all, *died* or *die* in Adam. Contending rather that man is occupying a probationary state—that he possesses a germ of life, somewhere hidden in the recesses of his nature, and that he is not now dead, nor need he die at all; and that if he does die, it is wholly in and of himself, and not by reason of any relationship he bears to Adam. Second, they deny that all or any are made alive in Christ, not only for the reason that they have not died in Adam, but that it only requires such fanning and appliances as are administered through Sabbath Schools, protracted meetings, and

such like, to fan them into life eternal. They represent that all may live, or none may, according as they use these appliances, while the text asserts in the most positive language that in Christ *shall all* be made alive.

The Universalists, with equally as triumphant an air, and with far more consistency, rushes to the same passage to support their theory, and overthrow the doctrine of election. I have said, "with far more consistency," because if it can be shown that the apostle in saying, "As in Adam all die," was speaking in relation to the whole posterity of Adam, then it would be clear and indisputable that the whole posterity of Adam should be made alive in Christ; for the word all in the same case refers to and includes the same.

Taking the words as they stand, without any reference at all to the subject matter, or to whom the writer was addressing himself, who could declare with any certainty what was intended to be embraced in the word *all?* One may say, All *men*, certainly. But where is the evidence? Certainly not in connection with the "*all.*" And if another should contend that it means all beasts or cattle, he would have just as good authority for saying so, as far as the text furnishes any authority at all, as the other would have for saying it means all mankind.

These remarks will show us the necessity for looking elsewhere than in the text itself for the antecedent to this little troublesome word "all," and for the proper noun to which it refers. In doing this, where shall we look? It will not do to assume or concede the fact that all men (that is, all the posterity of Adam) do die in him, and that consequently all the the same posterity are made alive in Christ. Unless it can be shown that the apostle was speaking of and to the whole posterity of Adam, it cannot be shown that the life and death are analogous. Whatever the word "all" does refer to, whether men or things, it includes the same in both cases, and the descriptive word "as," and comparative words "even so," shows that the object of the writer was to present an analogy of *manner* rather than of numbers. If he had been addressing himself to a single individual, or had spoken of a single individual, he would have said, "As in Adam you die, or he dies, so in Christ shall you, or he, be made alive." Then it would not necessarily follow that this would be true of any one else. Or if true of others in reference to dying, it need not necessarily be true in reference to living; for some men die, but are not made alive at all, either in Christ or out of him. Every epistle in the New Testament is addressed either to a certain description of character or to an individual. Sometimes to particular churches of saints, including those of like precious faith, every where. The epistle in which our text is found is very comprehensive in its address, but not sufficiently so to take in the family of man. It is unto the church at Corinth; but not to them simply as members of the church. There might have been nominal professors and graceless hypocrites there; but these are not included. It is only to such among them as "are sanctified in Christ Jesus, and called to be saints, together with all that in every place call upon the name of Jesus Christ our Lord, both theirs and our." Here we have an antecedent. The whole epistle is addressed to christians, or the elect of God, treats of them, and no others. It is true that all *men* die; but it is not true that in like manner all *men* are made alive in Christ. The apostle does not say so here, or any where else. It is true, for the apostle asserts it, and all past history confirms the assertion, that christians die also. They shall however be made alive; and the question is, how? The apostle answers, "In Christ." But how in Christ? The answer is, "As in Adam they die, even so in Christ shall they be made alive." Not some of them, but all—every one. In order to ascertain how they are made alive in Christ, it is necessary to enquire and ascertain if we can how they die in Adam. And in order to do this, it will be necessary to enquire into the constituent elements of the christian. If it be true, as some maintain, that they are sanctified wholly, body and soul, we cannot conceive how or why they should die at all, seeing that death is the wages of sin. Every saint however is conscious of carrying about continually a body of sin and death. This body of death is Adamic in its nature, and is Adam. The possession of the spirit of Christ, which is imparted in the new birth, does not change, or in any respect alter the nature of this Adam man. He is still sinful and corrupt, and still under the sentence, "Dust thou art, and unto dust thou shalt return." If we are the creatures of God at all, our creation was embraced in that of Adam; for God finished his work in six days, and has never created any thing since. Just as necessarily as the branches of a tree will all die, as the consequence of the dying of the root; or as the streams will dry up in consequence of the exhaustion of the fountain, so will and do all the saints die, because they have a nature that is bone of Adam's bone, and flesh of his flesh. "The children of the flesh are not the children of God." Nor can they be made so by any system of education, or any improvements that may be put upon it; but in consequence of, and by being born again. This new birth is said to be "not of the flesh, nor of the will of the flesh, nor of the will of man, nor of blood, but of God." A new and distinct spirit or life is communicated, which is both called the spirit of Christ and said to be Christ. "If any man have not the spirit of Christ he is none of his." "Know ye not that Christ is in you, except ye be reprobates?" And "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Thus we see that the christian is a compound of two whole and distinct natures. The spirit of Adam and the spirit of Christ. The life of Adam and the life of Christ. The one containing all the elements of death, and the other all the elements of life, and life eternal. Now when they die, they die in Adam, or it is Adam that dies. As it is written of Christ, that "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." And that in dying, "he was put to death in the flesh, but quickened by the Spirit." So it is in Adam, or in the flesh that they all die; and in like manner, in Christ are they all made alive. If therefore it is only in consequence of their union and identity with Adam that they die, so it is in consequence of their union and identity with Christ, who is their life, that they are all made alive. This necessarily involves the doctrine of two distinct headships, and consequently of two distinct generations. The one natural, and the other spiritual. Christ was manifested in both at the same time, and in the same person; and so are all his children. They know with certainty that they will and do die, and they know also that in dying, they die in Adam. This often affords food for gloomy thought, which can only be dispelled by the equally positive assurance that, Even so in Christ shall all be made alive. Here then is food and comfort for the christian mind, that disarms death of all its terrors, and opens the door to celestial bliss. Jesus died and rose again from the dead; even so them also which sleep in Jesus will God bring with him. He is emphatically the Resurrection and the Life. He was the first to rise from the dead, and thus became the first fruits of them that slept.

Christ the first fruits, and afterwards they that are Christ's at his coming, is the order in which the apostle has declared this to be accomplished. As the only difference between the first fruit and the latter fruit is as to the time of ripening, so it is in this. When the saints are raised from the dead, it will not be in that old Adamic body of sin in which they here groan and die; but in the likeness of the risen and glorified body of Christ the first fruits. As it is written, This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

These are my views, and I submit them to be tried by the word of God. Yours in love,

R. C. LEACHMAN.

P. S.—I will attend to the request of sister Johnson of Kentucky, at some convenient opportunity.

R. C. L.

DAVISVILLE, Pa., May 15, 1868.

ELDER BEEBE:—Dear brother, for some time past my mind has been much exercised to write for the "Signs of the Times." Often when reading the letters of the dear brethren and sisters who are scattered up and down in the world, they seem very precious to me, and I have felt a desire to respond to them. They express precisely what I feel, and I hope we are all taught in the same school. I have been thinking much of late on the christian warfare; the spirit warring against the flesh, and the flesh against the spirit. The scriptures inform us that in this world we shall have tribulation; but in Christ we shall have peace. "Be of good cheer," says Jesus, "I have overcome the world." This is very cheering to the children of God; and I often enquire, Am I one of that happy number?

"If I am, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never known his name."

One thing however I do know, if I am one of God's children, it is not through any thing I have done to merit it; it is through the goodness and grace alone of the merciful and sin-pardoning God. By him alone I have been brought to see and feel my entire dependence upon the blessed Savior. I do not write, thinking that I can communicate any thing that will compare with the communications of my dear brethren and sisters; but I rather feel it to be a duty and a privilege to tell of some of the way in which I have been led since I became identified with the church of Christ. As this is my first attempt, I hope you will bear with me in my broken way, and I will try to tell you of some of my joys and sorrows, since I united with the Southampton Church, which was about twenty years ago. In that time I have experienced many trials. But of Israel it is written, "In all their afflictions he was afflicted," and God has graciously promised that he will never leave nor forsake his children. This promise is exceedingly sweet to the christian. I have had many trials, and have drank deeply of the cup of affliction; yet I have been made to rejoice in the God of my salvation, and have often felt to say, "The Lord is my Shepherd, I shall not want. He leadeth me into green pastures, beside the still waters." How beautiful is the expression, "*The still waters.*" No turmoil or confusion; all is calm. May we all pray for that Christ-like spirit, which is mild and lovely; forgiving

one another in love, and bearing one another's burdens, that we may so fulfill the law of Christ. If I know my own heart, I do feel to forgive in love, all the dear saints, for I love them beyond description. I love their company, and delight to meet them when and wherever I can. About three years ago I lost my dear husband by death, and was left with six children, to mourn our loss; but our dear Savior has promised to be the widow's God, and a father to the fatherless; and I feel now to put my trust in him. He is too wise to err, and too good to be unkind. Why then should we not trust in him at all times, since he has brought us thus far? I feel to say, "Though he slay me, yet will I trust in him." Our dear brother, Eld. Wm. J. Purington, is now our pastor. I have felt as though we are not worthy of such an one. I hold him in high esteem for the work's sake, and I hope the Lord will make him very useful among us. If I know what the gospel is, he preaches it, greatly to the comfort and edification of the saints. I pray that he may long be spared to go in and out before us, and break the bread of life to us.

I did not think of writing so much, but when I talk or write on the subject of religion, I don't know when to stop. I almost forget that I am here in the wilderness of sin and sorrow. I can make no pen tell of my joys and sorrows.

"'Tis seldom I can ever see
Myself as I would wish to be;
I am so vile, so prone to sin,
I fear that I'm not born again."

The scriptures declare that we must be born again, or we cannot see the kingdom of God. Our dear brother G. Conklin has gone to rest with his blessed Savior. The dear old soldier of the cross, we shall greatly miss him. He was very kind to us in our destitute condition. He was often with us, to preach the unsearchable riches of Christ. We sympathize with his dear family in their bereavement. In the past year, three of his dear children have followed their Lord in baptism. May they cast all their care on him who is the father of the fatherless, and the widow's God. May the Lord supply the church of which he was pastor with one after his own heart. With assurance of sincere love to all the children of God, I desire to remain, in the fellowship of the gospel of Christ, your sister,

P. F. HART.

WILLIAMSTON, N. C., June 29, 1868.

DEAR BROTHER BEEBE:—I can scarcely refrain from informing you and numerous friends in the vicinity of the Baltimore, Delaware, Delaware River and Warwick Associations, that I, and those who journeyed with me, had a very favorable time on our way homeward, after parting with the brethren and friends in Middletown. On our return we tarried in New Yory City three days, and in Norfolk one day and a half. At the latter place we left sister Louisa Biggs, and at Franklin Depot, Va., parted with sisters King and Martha Biggs, who proceeded to their homes in Tarboro. Brother Biggs, I and wife reached home this morning.

This has been, I think, the most agreeable associational trip I have ever taken. The weather was favorable for the most part, the friends were kind and the season long. Four weeks of meeting and preaching, amid the society of genuine Old School Baptists, in the States of Maryland, Delaware, New Jersey and New York, was quite refreshing for half a dozen down trodden and impoverished Carolinians.

There was no preaching in Philadelphia when we were there. I was quite unwell at that time, having taken cold at the Delaware association; but brother Crawford received us with open arms, and his dear family spared no pains in order to our comfort, pleasure and repose for two days.

We were present at the delivery of more than fifty discourses by our brethren in the ministry, all breathing the same spirit, and all harmonizing in doctrine. Although the ministers came together from ten different states, yet they brought no discordant notes with them. They had been taught in the same school, and preached the same Christ and him crucified. From the number of them in attendance at these four associations, the number of brethren, friends and attentive listeners gathered on these occasions, one might reasonably suppose it would be a long while yet, before that poor and much to be pitied Pharisee would be called on to preach the funeral sermon over the last Old School Baptist in the world.

There were, as you are aware, about twenty ministers in attendance, all told; but something short of that number at each association, some dropping off, and others dropping in, as the meetings progressed.

I should have been glad could we have proceeded to the Chemung Association; but duty warned us home from the Warwick. I expect you had another refreshing season at the Chemung this week.

We were so cordially entertained, both in city and in country, during our absence, that our heart ought to beat in gratitude to God, who is the author of all our blessings, and with love to our brethren and sisters, and their families, who did so much for our accomodation. We shall certainly remember them with emotions of delight, so long as reason sits enthroned within, and implore the blessing of our heavenly Father to abide with them forever.

Yours in the best of bonds,

C. B. HASSELL.

ABINGDON, Ill., May 20, 1868.

DEAR BROTHER BEEBE:—Permit me to express to you a few thoughts in reference to the twentieth chapter of the book of Revelations, commencing with the first verse.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpant, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

Now from what John states, some have supposed that Christ would come and reign personally on earth one thousand years, and sin would cease. But let us look a little at the subject. What is this being which is bound, which is called by those various names, dragon, serpent, devil and Satan? meaning, as I understand, the spirit of wickedness, which killed Abel and all the prophets, as well as Jesus and his apostles, and the servants of God in all ages. John calls this power among men by those various names; it grew into such a great power, he is called the Great Red Dragon. After his force had closed among the Jews, he enters the heathen world, by the power and authority of pagan Rome; and we are told that he was seen with seven heads and ten horns. History states that therr were ten successive persecutions under this form. Then times changed; the pagans are converted to christianity, and this beast now seats himself in the papal chair. Here he is enabled to perform his work of persecution and death, in the most horrid manner that wicked men could invent. But in process of time this power of anti-christ wanes, and Protestantism is popular in some respects, and we find this very very same spirit rises, and is enabled to perform his work of persecution and death, under the form of a beast like a lamb. Now at the end of this persecution, the great red dragon is chained for one thousand years, so he is not permitted to kill the saints of God for that length of time. Whether this time is according to our numbering of years, I do not pretend to say. And after this time of peace on earth, when it shall end, then Satan is to be loosed for a little season, to gather Gog and Magog together. This is their great and mighty attempt to destroy the children of God; yes, their last persecution; for God now destroys them; for the great drama of time is closed, and the judgment of God is set. It will be observed that in the binding of this power, John says, He shall deceive the *nations* no more—not individuals. And he also saw thrones, which signifies governments; and judgment was given unto them.; all of which goes to show the powers of the earth are so controled that those wicked laws to persecute, are to cease for the thousand years above stated. So all that was meant by binding Satan for the time stated, is to stop the havoc of wicked persecution.

I know I have put forth views different from what are generally held; but they are such as I have, and I give them for what they are worth, and hope they will be received, as far as they comport with truth.

And now in reference to the souls which John saw. He does not say they lived and reigned with Christ on this earth. I do not believe that they do personally. It may be all he meant was, that those were respected and honored as the saints and martyrs of Jesus, by those who dwell on the earth, by the nations of the world, in such a degree that they are said to live and reign with Christ for the thousand years of peace on earth; or it may mean in a future state; I leave this as I find it.

Brother Beebe, I have written this in time of business, while I have been interrupted in my store from time to time; and if you will please look over it, and correct mistakes in langnage or gramatical style, I will be much obliged to you. Hoping that the mercy of God may rest on Zion's children, every where, I remain as ever, yours,

B. BRADBURY.

BELOVED BROTHER IN THE LORD!—With your permission, I will address a few words to those who are of the household of faith. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Dear brethren and sisters, I see by the "Signs of the Times" that there are some of you scattered through Missouri, and some are without the privilege of hearing the gospel preached. The nearest church to us is eighteen miles distant, and my age and health will not permit me to go so far. There is not a Baptist near me that I have ever got acquainted with, and yet I feel at times to say, "My lines have fallen to me in pleasant places, and I have a goodly heritage. My Father's children, Why should I rejoice when you rejoice, and weep when you weep, if I have no claim on you as my kinsmen, as children of the same family? A perverted gospel, of which there is plenty here, I cannot and will not hear; but your writings in the "Signs" is all the preaching I have. I was pleased with brother Durand's remarks on the Jews return to their own land. I have long entertained the same views. The scriptures abundantly prove to me that the

Baptists are the church of Christ. Of him their suffering head, they are the body, and through great tribulation they enter the kingdom. Dark and mysterious as it is sometimes, yet I can adopt the language of the poet:

"But, O my soul, if truth so bright
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day."

To them that look for him shall he appear the second time, without sin unto salvation. "This is the name whereby he shall be called, The Lord our Righteousness; and this is the name wherewith SHE shall be called, The Lord our Righteousness." Bless the Lord, O my soul, and all that is within me bless his holy name.

I am now sixty-eight years of age. Few and evil have the days of the years of my life been. My writings cannot be as edifying as are the writings of the sisters, or it would not be such a task. Write often, brethren and sisters. "Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." "Let the inhabitants of the rock sing; let them shout from the top of the mountains. In this day of darkness may the great head of the church, which is the ground and pillar of the truth, enable her to "Stand still and see the salvation of the Lord; and the pillar of fire brighten her way, and the pillar of cloud be darkness to her enemies." Your sister in the bonds and afflictions of the gospel,

HANNAH SHIELDS.

RENSSELAER, Ia., Dec. 26, 1867.

DEAR BROTHER:—If I am worthy to call you so; I have been a member of the Blue Grass Church for twenty-six years last May. I thought when I joined the church, as I got older the better I would get. But I have been disappointed; the older I get, the more imperfections I see in myself. I am now in my fiftieth year since last September. I have had many trials and temptations; would be led to almost give up in despair; but yet I have been kept until the present moment, safe from all harm. How thankful I should be for the many blessings I receive from my heavenly Father's hand; but above all, for giving me a little hope, that is worth more than all this world. O, how vain do all things look to me here below. I take so much comfort in reading your paper. The brethren that write for it, often tell my feelings better than I could tell them myself. I hope we may all be able to take your enlarged paper, while you continue to publish it. I am afraid you cannot read my poor writing, I feel so nervous this morning.

From an unworthy sister,

C. COCKERILL.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1868.

BAPTIST STATE SUNDAY SCHOOL CONVENTION.

Some one has sent us a slip taken, as we presume, from the Richmond, Va., *Herald*, containing the following abridged account of some of their doings, viz:

"INTRODUCTORY ADDRESS BY R. H. BAGBY, D. D.

The Virginia Baptist State Sunday School Convention met last evening, in the Second Baptist Church.

Long before the hour appointed for the meeting, the church was crowded to suffocation.

The altar was neatly decorated with evergreens; in the centre of an arch formed by Magnolia leaves, was a shield designed by Mr. W. Montague, painter, with the motto, "Feed my lambs." On the shield was painted an open bible.

The exercises of the evening were opened with a beautiful hymn, by the children of the Sunday Schools of the Second and Grace Church.

After which Mr. C. H. Ryland moved that the Rev. Dr. Burrows be appointed temporary chairman, and Rev. J. Hardy Hendren of Norfolk, secretary *pro. tem.* This motion was unanimously carried.

On taking the chair, Mr. Burrows, in the name of the Sunday Schools of Richmond, welcomed to the city the representatives of the Baptist Sunday Schools of the state of Virginia. He said that they were glad that there were so many present, and he was pleased to see such a spirit of unanimity throughout the state. They were cordially welcomed to this city, and to the deliberations which were about to commence. At the conclusion of Dr. Burrow's remarks, Rev. Mr. Cornelius Tyree offered a most fervent prayer.

The Chair then announced that the Convention was ready to proceed to the election of permanent officers as the first business in order.

Mr. Ellyson suggested that previous to the permanent organization, Dr. Bagbee be requested to deliver the introductory address.

The suggestion was adopted by the Convention, and the Reverend Doctor was introduced by the Chair, and proceeded to deliver the address, of which we make the following brief synopsis:

He said, 'I need hardly say that I am not at all responsible for the position I now occupy. It has been assigned me by others who have a right to control, and I accept, with diffidence and with pleasure.'

The subject of the address has already been announced—'The relation of the Sunday School to the Church.' He thought it was well in the introduction of a Sunday School Convention, to enquire what authority the word of God furnished for such an institution.' 'Since no mention is made of Sunday Schools in the scriptures, what right have we to claim for them divine authority, or to expect upon them the blessing of heaven?' He said that in making it the duty of the church to convert the world, Christ had authorized and required the use of all agencies intelligent piety can adopt or invent for the accomplishment of this great end. Among these, the speaker said, the Sunday School stood pre-eminent. 'Sunday Schools, though not even mentioned in the scriptures, are nevertheless scriptural.' He said there was no good excuse for the church that had not a Sunday School. If there were no children, the members of the church themselves should meet, and together study the word of God. He was also in favor that every church should hold monthly Sunday School prayer meetings."

REMARKS.—In the earlier days of our editorial career, when the separation between the children of the bond woman and the children of the promise was progressing, in obedience to the command of God, Gal. iv. 30, & Gen. xxi. 10–12, we were frequently brought into collision with the new order of professed Baptists, on the subject of Sunday Schools, as well as other unscriptural innovations upon the faith and order of the Primitive Baptists; but since the separation has been consummated, and the lines of demarkation fully known, we have paid but little attention to their idolatrous progression in iniquity. Nor do we now propose to renew the discussion with them. They are joined to their idols, and we will let them alone. As the Baptist church of Christ, we are no longer responsible for their abominations. The names which they assume are the number of the name of the apocalyptic beast; it is the number of a man, and by no means signifying the "remnant (which is) according to the election of Grace."—Rom. xi. 5. *Baptist*, as a name, in its scriptural signification, has in all former ages from the days of John the Baptist, been used to identify the church of Christ, composed of his baptized followers, in distinction from all the sects and denominations of anti-christ. But when that sacred name has been desecrated by thieves who have entered, not by the door, into the sheepfold of Christ, but have climbed up some other way, and have come but to steal and to kill, and to destroy, their object in assuming a name which they hate, is obviously to take away their reproach. Isa. iv. 1. Yet lest that name should subject them to the persecutions and obloquy which the church of Christ has to endure, they have adopted also the number of the name of the beast, which, being interpreted reads thus: "The Baptist State Sunday School Convention." The first expressing what they profess to be ecclesiastically, as religionists; the next is to show what they are politically, and in the adulterous connection of church and State; and the other name, Sunday School, for which institution, in this very extract they confess they have no bible authority, they show that their reliance for success is not in God, but in a humanly devised institution; a strange conglomeration of religion, politics and worldly institutions.

Their description of their altar shows very clearly that it is consecrated to an "unknown god." Altogether unlike to any altar described in the scriptures, or approved as an altar to the God of the bible. Not like the altar of rough stones on which God forbid the Hebrews to apply any human tool or embelishment. This idol shrine is decorated, and made more attractive to unquickened children and adults, than the altars of brick which the carnal Israelites built to provoke the God of heaven. Isa. lxv. 3. "Decorated with evergreens," comparing well with the offering of Cain, of the productions of the dust of the earth, yet attractive to the eyes of the uncircumcised. "In the centre an arch of Magnolia leaves," produced from the earth groaning under the curse of God. However appropriate for an idol temple, it is insulting and defiant to the God of heaven. The painting too, just look at at. A shield, a passage of scripture, detached from its connection, and perverted, like a pearl cast among swine, or as a jewel of gold in a swine's snout. And a painted bible. How expressive! How much protection can the painted picture of a shield afford, when the earth and skies shall be removed, and the elements of nature melt with fervent heat? The picture of a bible, a show of piety, a form of godliness; but the picture of a book in which the "Reverend Doctor" can find no authority for Sunday Schools. Just such a bible as we suppose best suited to their purpose. A shade without the substance. The words of Christ to Peter are adopted as a *motto*, and so perverted as to make them seem to be applied to a vast assemblage of unconverted, or unquickened children, gathered by the attraction of Magnolia leaves, evergreens, fine paintings and heathen altars, and persuaded to trust their final and everlasting salvation to gods which their fathers did not know, to gods which have come newly up.

Our object in noticing this extract was more particularly to review the reasoning of the "Reverend Doctor," on whose head is written names of blasphemy, by assuming a title which is the name of the supreme God alone. "Holy and Reverend is his name."

The doctor admits that in the outset it is proper to show the relation of the Sunday School to the church. This however he has failed to do; but left us to infer that it is as the relation of Ishmael to Sarah. But he says, "Since there is no mention made of Sunday Schools in the scriptures, what right have we to claim for them divine authority, or to expect for them the blessing of heaven?" He said, that in making it the duty of the church to convert the world, Christ had authorized and required the use of all agencies intelligent piety can adopt or invent for the accomplishment of this great end. This inference would have some force if the Doctor could show from the scriptures where, when, or in what instructions, ordinances or commands, Christ has made it the duty of the church to convert the world. We challenge him, or any other being in earth or heaven, to prove that such a duty has ever been imposed on the church. Had such a duty been laid upon the church, with no specific instructions as to the *modus operandi*, we would then agree that the church might feel at liberty to

tax her own ingenuity, and resort to such measures and agencies as she deemed most likely to effect the object, whether Sunday Schools, Bible Classes, infant sprinkling, thumb-screws, racks, fine or sword. But no such duty is enjoined; nor is it possible for the church, or even for angels, to convert, savingly, a single soul of all the race of Adam. There is no name or power under heaven given among men whereby we must be saved, but the name of Christ. His name is Jesus, for he shall save his people from their sins. It must certainly require the logic of a learned Doctor of Divinity, to show that Sunday Schools, though not even mentioned in the scriptures, are nevertheless scriptural. Who would not build Colleges and Theological Seminaris, to produce such profound logicians? A learned Presbyterian in this county once argued in the same way. "True," said he, "the bible says nothing about infant sprinkling; but what does this silence say? Ah, it does not say we shall not sprinkle them."

WINTERSET, Iowa, May 10, 1868.

BELOVED BROTHER BEEBE:—After so long a time I take the opportunity to address you a few lines. I am still upon the shores of time, an unchanging Old School Baptist, because I believe them spiritually right in the doctrine of God our Savior, and the only professing people on the face of the earth that implicitly take the word of God as the rule of faith and practice. Since first I commenced taking the "Signs of the Times," most of the brethren in the ministry then have received their discharge, and have gone home to reap in the harvest-field of perfect love, the trophies of victorious grace, and have left me and a few of my old beloved brethren to battle on in this present evil world, with the man of sin, the fighting of flesh, and opposition of science, falsely so called. Never was anti-christ more potent, never more arroused earth and hell, to develop their characteristics than now. The fullness of his development will soon be attained, and then shall the end come, when the Lord shall destroy him with the brightness of his coming and the glory of his appearing. It is ours to wait with patience, and trust alone in God. I greet our beloved brethren of the South, who have suffered and are suffering so direfully. I too have suffered, God knows how much. My poor heart is made glad and joyful to hear from them through the "Signs," and learn that they stand fast in the Lord. This is not our home; here we have no abiding city. Earth is not our inheritance, nor human governments our prop. Whoso leans upon it, leans upon a broken staff that will pass away like the chaff from the summer threshing-floor. But hope, saving hope, never faileth. The storm with its last fitful gust shall have passed away, and it abides still.

The communication on Rev. xi. which I sent you for publication, has never appeared in the "Signs." Well, it was your privilege to print, or not, as you thought best: but what objection you could have to sending it back, I cannot tell. I also sent you another piece for publication, viz: I was appointed by the Western Association of Iowa, last year, to write a corresponding letter to the California Association, which I did. It was accepted, and I was requested to send it to brother Beebe for publication, which I did, but it has not appeared. The communication on Revelations has been so long ago that I am not particularly anxious now whether you send it to me or not.

I am sorry to have got so far in arrears for your paper, but, brother Beebe, I could not help it. I was broken up by thieves, robbers and murderers in Missouri, and have been disappointed since in collecting money due me two years ago. I feel thankful to you, brother Beebe, for your patience in waiting. I hope to do better for the future. The "Signs" I love to peruse. For thirty years they have been a family visitor, and I would feel worse to lose them, than Macah did when they stole his gods. I enclose four dollars, which you will please credit on the label on my paper. Yours in gospel bonds,

ELMORE C. TERRY.

REPLY.—If brother Terry could spend a few weeks with us in our *sanctum*, count the number of letters constantly pouring in, many of them while we are absent, note the hasty manner in which we are compelled to examine and dispose of them, he would not be surprised that some possessing merit are overlooked and forgotten by us. Sometimes our correspondents request us to return their manuscripts, if we fail to publish them, or if we disapprove of them. Those who wish us to return their manuscript, should so instruct us when they send them, as the accumulation of papers in our office would make it a very difficult task to overhaul barrels of old letters to find such as they wish us to return. It would be much easier for them to reserve a duplicate when they send the original.

We wish it to be distinctly understood, that we cannot and do not hold ourselves obligated to return such letters as are sent us. Nor is it possible for us to write a review of such as we do not publish, pointing out what may seem to us objectionable in them. Many letters are from necessity laid aside, to which we have no particular objection. From the whole mass of communications placed in our hands, we deem it our duty and privilege to select such as in our judgment will give the greatest amount of edification and satisfaction to our readers. When we have plenty of space to spare, we have published the circulars and corresponding letters of associations, who do not publish them in their Minutes; and almost invariably insert in our columns the circulars and corresponding letters of such associations as have their Minutes printed at our office, before distributing the type; and these occupy about as much space in the "Signs" as we can spare for that purpose.

We recognize brother Terry as one of our oldest patrons, and an able writer, and would feel grieved to give him occasion to think we would neglect him from any lack on our part to appreciate him as a brother, a minister, a patron, or an able and talented writer; for we do esteem him in love for his work's sake, and deeply sympathize with him and others in the serious losses they have sustained by the devastating war which has so terribly distracted and distressed our country.

THE OLD SCHOOL BAPTISTS' COMPLETE COMPENDIUM.

We have recently received letters of enquiry from brethren in various parts, asking information concerning a work said to bear the above title, published in Portland, Maine.

A circular has been sent to many of our Old School Baptist brethren, setting forth that this is "An Invaluable book, and every Old School Baptist should have it."

As we have no knowledge of either the book or its publishers, we are inclined to think the whole thing is a "Yankee Trick." We know of but two or three persons in the city of Portland, that we recognize as Old School Baptists, neither of whom are publishers. From the fact that the author of the circular has not sent us a copy of his work to examine, nor of his circular, but has sent them broad cast to such of our subscribers as have given their names and address through the "Signs," we presume it was not intended to give notice of the imposition, until too late to prevent the hoax. The recommendation of the work by the "Methodist Evangelist," and the so called "Christian Observer," is strong presumptive evidence that the work is not designed for the approval of our order of Old School or Primitive Baptists.

NOTICE.

BROTHER G. BEEBE:—I wish to inform the brethren and sisters of Nebraska, that there is a Regular Predestinarian Baptist Church of Jesus Christ, called Nemaha, in Johnson County, holding regular meetings on the second Sunday in each month, and Saturday preceding, in a school-house near Strong's Mills, five miles south east of Tecumseh, under the care of Noah Showalter, who lives fifteen miles south west of Nebraska City, on Weeping Water.

We invite all our brethren that can, to visit us; and if there is any other church in Nebraska, we would be glad to know it. We know of none nearer us than Liberty Church, Iowa, which is forty-eight miles to it. We would invite any of our ministering brethren who wish to move west, to come to Nebraska, and especially to Johnson County, as it is healthy, and we wish to have a preacher settle in our midst; for the harvest is truly great, but laborers are few.

Yours in the fellowship of the truth as it is in Christ Jesus our Lord,

JOSHUA DICKERSON.

TECUMSEH, Nebr. May 16, 1868.

Circular Letter.

The Baltimore Old School Baptist Association, in session with the Ebenezer Baptist Church, in the city of Baltimore, Md., May 1868, to the churches composing the same, send assurance of continued love and fellowship.

DEAR BRETHREN:—Presuming that you will expect from us, as on former occasions, a circular letter, to be addressed to you in our minutes, we will do the best we can to meet your expectation. Among the many admonitions left on record in the New Testament for the benefit of the children of God, we should not overlook that of the apostle, in Eph. iv. 1—3, to walk worthy of our high and holy vocation, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. A vocation is a calling or employment, and in the sense of our text it means our calling by the grace of God from death to life, from darkness to light, and from condemnation and wrath, to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world, though lust. Called to be saints, disciples and followers of our divine Leader, let us give all dilligence, to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity; for these should be in us and abound. To walk or to deport ourselves worthy of such a calling, we should deny ourselves of all ungodliness and worldly lust, and live soberly, righteously and godly in the present world. To walk as becometh godliness, we must learn meekness of him who was meek and lowly, and walk in all lowliness and meekness, restraining every ambitious and vain aspiration of the flesh, and each should esteem others better than ourselves. The vocation or business of all who are called of God, is to be followers of God as dear children, not conforming to the fashions of the world, but to be con-

stantly endeavoring to conform to all the laws and precepts of our divine Lord and Master. Such a walk as will comport with the high calling of the saints, will require great humility and lowliness, and the suppression of the lofty imaginations which are so prone to rise from our fleshly nature. Long-suffering and forbearance are enjoined on all who are called with this holy calling; and as long as we continue in the flesh, we shall find abundant occasion to cherish these gentle fruits of the Spirit. We need the forbearance and long-suffering of our God, and of our brethren; for we can hardly have patience with our own waywardness. Petulence and impatience with what we deem the frailties of our brethren, are calculated to produce and increase discord, division and disorder. Even our forbearance of one another, if it be not on our part in meekness and lowliness, will not come up to the requisition. It is to be in love. In love we are commanded to forgive one another, even as God for Christ's sake has forgiven us. Blessed example! What can so much demand our obesrvance.

"He saw us ruined in the fall,
Yet loved us notwithstanding all."

And now he calls us to be followers of him, and as his dear children to walk in conformity to his examples. Edeavoring to keep the unity of the Spirit in the bond of peace. The foundation as well as the bond of christian union, is the indwelling of the Spirit of our God. "If any man have not the spirit of Christ he is none of his." Whatever else we may have of wealth, talent, popularity or works, if that meek, lowly, gentle, long suffering and forgiving spirit which was in Christ be not in us, we are disowned, and rejected, and therefore, we are none of his. But as many as are led by the Spirit of God, they are the sons of God. None can possibly have the spirit of Christ unless they are born of it. It cannot be attained by any effort of the flesh, or fleshly powers of man; for all that is born of the flesh is flesh; reform, restrain, or modify it as best we can, and it is still flesh, and will certainly war against the Spirit. But that, and all of that, and only that which is born of the Spirit is spirit; and the fruits of that spirit which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, can or will produce fruits unto holiness, such as lowliness, meekness, long-suffering, love, joy, peace, gentleness, goodness and faith. In the absence of these fruits, no efforts to keep the unity of the spirit can be successful.

By the "unity of the spirit," the apostle means more than can be expressed by the words, concord, harmony, or agreement. The word *unity* means identity, oneness, as a unit. Whereas a multitude may be in agreement, but individuality is lost in unity. Thus the apostle defines his meaning: "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, and one baptism. One God and Father of all, who is above all, and through all, and in you all." The whole church are but the one body of Christ, over which Christ presides; and the one church is his body, and the fullness of him; that is the fullness of his body. As the body has many members, and these members being many are one body, so also is Christ. The vitality of the one body of Christ is one spirit; it is the Spirit of the Lord God which is upon him, as the Head, and which from him the Head descends, as did the holy oil on the head of Aaron, and anoints the whole body, as the dew of Hermon descended upon the mountains of Zion, where God commanded the blessing of life forevermore. But one life animates the one body, and that makes the body as a spiritual body, a unit; and as faith is a fruit of the spirit, so the faith of God's elect is also a unity of faith, leading to and resulting in a unity in the knowledge of the Son of God. And by the one baptism are all the members of Christ baptized into this one body. And this is called the unity of the Spirit. But seeing that this is the Spirit of Christ, which none can know or possess until born of it, why does the apostle speak of the saints endeavoring to keep it in the bond of peace? Because all the members of the spiritual or mystical body of Christ, while here in the flesh, find all the powers of their fleshly nature in deadly hostility to this unity of the Spirit. The fleshly nature and disposition of even the saints are legion; there is no unity; we are selfish, depraved and malicious in all our earthly propensities and faculties; we find that our flesh and blood cannot inherit the kingdom of God, any more than corruption can inherit incorruption. And as all the saints are called to deny themselves, to crucify the old man with his affection and lusts, they very soon learn that in their flesh there dwells no good thing, that inasmuch as their flesh warreth against their spirit, their utmost endeavors, by watching and praying, by struggling to keep their body under are required to mortify the deeds of the flesh, and cherish the principles of holiness, that they may realize the peaceful enjoyment of unity and spiritual identity. Yielding to our carnal propensities and passions, we would bite and devour one another; but in walking in meekness and lowliness, with long-suffering and forbearance, as the apostle in this connection directs, we strengthen the bond of peace, in which we realize the unity, or *oneity* of the spirit.

Endeavoring to keep the unity is endeavoring to be all of one mind—all striving for the same things, all led by the one spirit, revering the one God and Father, contending for the one faith and the one baptism, and all from but the one motive. Reserving to ourselves nothing, calling nothing that we possess our own, but laying all down at the apostles' feet, we have all in common. Being not our own, having been bought with a price, our holy vocation is to glorify God in our bodies and in our spirits, which are his. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

WM. J. PURINGTON, Mod.
JAMES BLIZZARD, Clerk.

The Delaware River Old School Baptst Association, to the churches of the same, sendeth greeting.

The scriptures contain a continuous history of the people of God from the first sacrifice of Abel, by which he obtained witness that he was righteous, God testifying of his gift; and he being dead, yet now speaketh. Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, and all the ancient worthies died in faith, they all having received a good report through faith, received not the promises, God having provided some better things for us, that they without us should not be made perfect. The law and the prophets were until John. John came to make ready a people prepared of the Lord. The better thing reserved for us was the gospel day, and the setting up of the gospel church, the kingdom of Christ, the tabernacle that should not be taken down. The order, ordinances, and all that pertained to that kingdom, were given by our Savior to his apostles while he was with them, and were to be observed by them, and by his command enjoined on all the members of his kingdom throughout all time. They were distinguished frow the Jews, and from all the nations of the world, as followers of the meek and lowly Jesus. In the fullness of time the Son of God came, and blotted out the hand-writing of ordinances, and brought in everlasting righteousness, fulfilled the law, and performed all that pertained to that legal dispensation under which the fathers were in bondage shut up until the time appointed of the Father. In ushuring in the better thing reserved for us, Jesus is heard in prophecy, crying, "Lo I come: in the volume of the book it is written of me to do thy will, O God." The prophet had announced, "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace." It was also written, "A King shall reign in righteousness, and princes shall rule in judgment." This King was manifested as the babe of Bethlehem, when born of the virgin Mary. At th ag of twelve years he was found in the temple disputing with the doctors of the law. At his baptism in Jordan, and in all the mighty acts of his life, his death upon the cross, and his resurrection from the dead, and manifestation to his disciples, and his ascension up on high, fully demonstrated that he was the Messiah that was to come. When he presented himself to John for baptism, he said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then he suffered him, having received the witness that he was the Son of God. The Spirit of God descended like a dove upon him: and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased.

The New Testament contains a faithful record of the mighty acts and teachings of our Lord while on the earth, and the acts of his apostles, (princes to rule in judgment) whom he seated on the twelve thrones, to judge the twelve tribes of Israel. The order and doctrine of the primitime church was by them established according to the rule and pattern given to them in the setting up of that kingdom that should never be taken down. The same King still reigns in righteousness, and his princes still rule in judgment. Let us examine the religious organizations of our times. Are they in harmony with the pattern given? Are they walking in all his commandments? When Jesus went into the temple he said, "Is it not written, My house shall be called of all nations a house of prayer? but ye have made it a den of thieves." Again he said, "Ye have not his word abiding in you; for him whom he hath sent, ye believed not. Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." But they saw not the testimony. As mankind are the same in all ages, it is possible for professors of this nineteenth century to make the house of God a den of thieves, and fail to see the testimony of Christ in the scriptures, which exhibits him as the only and unconditional Savior of his people. Some who profess to be the church of Christ, promise to bring up their children in the nurture and admonition of the Lord; sprinkle water on them and call that baptism, and at a certain age admit them to membership, without any evidence of a new birth: but our Lord has said, "Except a man be born again, he cannot see the kingdom of God." Such professors preach not the gospel of Christ, but a system of works, which they profess to make meet for the kingdom of heaven. They exhort their converts to abstain from outbraking sins, or what they regard as such, and seek to have their names written in the book of life of the Lamb. They hold Fairs, and almost if not quite Theatrical entertainments, for the profes-

sed object of building up churches, paying salaries, and converting the heathen. With fair speaches and eloquent words without knowledge, they darken counsel, and lead captive the simple. Teaching for doctrines the commandments of men, compassing sea and land to make proselytes, and then boast of their numbers, of their wealth and learning; translating the scriptures to suit their own theories, and claiming to be the successors of the apostles, and claiming a right to improve upon the scriptures, and the plain pattern given by our Savior to his church, in that kingdom which shall not give place to any other. The order, laws and ordinances of Christ's kingdom shall remain in full force until the last vessel of mercy shall be gathered in and made partaker of the saving grace of God. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." In none of these perversions of the scriptures can we find the temple of the Lord, or that kingdom that shall never be taken down, nor any testimony of Christ as the only Savior of sinners; therefore we do not recognize in them the church of Christ.

But let us now look to ourselves. Are we walking in all the commandments of the Lord, blamelessly? John, the harbinger of Christ, came not to prepare a people for the Son of God, but to make ready a people prepared of the Lord. He came not preaching to convert the world and save sinners. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Our Savior said unto Peter, "Lovest thou me?" Peter answered, "Yea, Lord, thou knowest that I love thee." And Jesus said to him, Feed my sheep. Feed my lambs. Here we have the work of the misistry, to feed the flock of God, and to save them that believe from falling into error, by a faithful delineation of the christian's character, experience, faith and practice, according to the divine record, and by bringing constantly to their view God's method and plan of salvation by grace, showing them the beauty of the Lord's house, its faith and order, with all its emblematic ordinances; thus stirring up their pure minds by way of remembrance. If our ministers, given to us by the grace of God, are faithful in proclaiming the truth as it is in Jesus, with all long-suffering and forbearance, in warning, rebuking, exhorting, comforting and edifying the children of God, according to the measure of faith given them, should we not enquire, Are we, as churches, and as church members, walking blamelessly? Are we living in the enjoyment of all the gifts of the church, as established by the apostles? Are not some of those gifts so covered up as to be lost to the church? Where are those who should wait on exhortation, teaching, prayer and praise? Do we manifest any spirit of covetousness, forgetting that he whom God has located among us, to go in and out before us, requires food and raiment? Do we not know that they who minister about holy things live of the things of the temple; and they who wait at the altar are partakers with the altar; even so hath the Lord ordained, that they who preach the gospel shall live of the gospel? Are we neglecting the poor, the sick and the afflicted? As we have freely received, so we should freely give. Do we neglect assembling with the church in her meetings for business, for prayer, or the public ministry of the word? Do we demean ourselves in a formal and distant manner towards our pastors, seldom speak to him of our trials, our sorrows, our joys and our comforts? Do we forget that they have to drink of every cup of sorrow of which the church drinks; and do we withhold from them the cups of joy? If so, may we not be asked, How dwelleth the Love of God in us? The Apostle John said, "I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment of the Father." Then can the minister realize that he has not labored in vain. When the servant of the Lord through weariness could no longer hold up his hands towards heaven, one on either side stayed up his hands, that the armies of Israel might prevail. Let us not withhold our support, nor neglect to stay the hands of him whose hands through weariness hang down. Do we refuse to speak a word in the name of the Lord, of his dealings with us, in bringing us out of darkness into light, and from the power and dominion of sin to the wisdom of the just? Do we stand without, and grieve the Spirit whereby we are sealed unto the day of redemption? We should bear each other's burdens, and so fulfill the law of Christ. When each is found in his lot and place, and we seek first the kingdom of God and his righteousness, believing that all things needful shall be added unto us, then may we behold the church in the beauty and glory of that kingdom that shall never give place to another. Jerusalem is a quiet habitation, the inhabitants thereof enjoy that rest that remains for the people of God, having ceased from their own legal works, as God did from his, and we realize that it is not by might, nor by power, but by the spirit of the Lord, that dead sinners are quickened and made alive, and made to hear the voice of the Son of God and live. Then it is that we can say, "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."

Brethren, may it be our heart's desire and prayer to God for Israel, that Israel may be saved and blessed, and that virtue, truth and purity of character that has ever distinguished the people of God, and manifested all around, that the religion of Jesus Christ restrains the evil propensities and passions of the human heart, making men better citizens, better parents, and better children, turning them from hatred to love, from vengeance to charity, exhibiting the fruits of the Spirit in our daily walk and conversation. Let our light so shine, that we may truly appear as a city that is set upon a hill, and that cannot be hidden, that others seeing our good works may glorify our Father in in heaven.

P. HARTWELL, Mod.
WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, convened with the church at New Vernon, June 10, 11 and 12, 1868, to the churches composing the same, send christian salutation:

BELOVED BRETHREN:—Amid the dire confusion and turmoil which agitate the nations of the earth, while signs are seen in the heavens above, and in the earth and seas which portend the approaching dissolution of all terrestrial things, while wars and rumors of wars and earthquakes are reported in divers places, and while the numerous branches of anti-christ are zealously striving to outvie each other in bold exploits of opposition to the truth of God, a little company, a mere remnant according to the election of grace, are still preserved from the general whirlpool of religious delusion, to show forth the power and grace of him who has called us from darkness into his marvelous light. This little company we recognize as standing upon Mount Sion, with the Lamb, and bearing the seal of God, with harps and songs in which none can join, which none can learn or know save those who are redeemed from the earth, and whose conversation is in heaven. As the abominations of anti-christ increase in number and in magnitude, the open gates of hell emit the smoke of the bottomless pit, and obscure from human sight both the church and the people of the living God, the contrast is more clearly presented to the vision of those who are born of the Spirit and taught of God, between the bride of Christ and the harlot of Babylon.

As the hand and providence of God are the more clearly traced in the deliverance and preservation of his chosen people, when trials press them, and storms of persecution gather over and thicken all around them; and as the inimitable beauties of the rainbow are more clearly traced when painted on the stormy cloud, so it is the pleasure of our God to display his church as the lilly among the thorns, and as the apple tree among the trees of the wood. The frail bush which Moses saw never so clearly demonstrated the presence of the God of the patriarchs as when involved in flame, or his preserving power as when amidst the burning fire, by its security from the devouring element, so the peculiar beauties of the church of God are more strikingly conspicuous delineated by contrast with the hosts of her opposers. When did the Hebrew children so clearly prove the presence of their God as when they walked at large, unshackled and unharmed in the midst of the seven fold violence of the burning furnace? Religious profession in silver slippers cannot bear comparison with those sacred feet which shone like burnished brass, as though burning in a furnace.—Rev. ii. 14. Those were the feet of the body over which the risen and exalted Son of God presides; their beauty attracted the prophetic eye, and filled with rapture the inspired prophet when he saw them upon the mountains, bringing good tidings of good, and declaring to Zion, Thy God reigneth. Shod with the preparation of the gospel of peace, how incomparably different they appear, from the feet and toes of the huge image which were a mixture of iron and clay, and destined to final and everlasting ruin.

There have been times since the organization of the church in her gospel order, when her sons and daughters have had to resist unto blood, striving against sin; and the time may not now be very remote, when the blood of the faithful may again flow in torrents; but we are compelled to doubt that the world has ever witnessed a time of greater darkness than that which now broods over all the so-called Protestant churches of the world. Wicked men and seducers have been constantly waxing worse and worse for more than eighteen hundred years, deceiving and being deceived. A special and express warning has come down from the throne of God, and "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron."—1 Tim. iv. 1–3. This great apostacy has been witnessed in the Baptist churches, in our country and in Europe, during the last half century, and still more recently in the bounds of the churches of this Association; many in whom we once had confidence, who once professed our faith, have drank in the spirit of apostacy, have been seduced, have embraced doctrines of devils, and have gone out from us, and joined the allied forces of the aliens, in slandering and persecuting those whom once they professed to love, for holding fast to the doctrine of God our Savior, which once they

themselves professed to believe and love. These are truly some of the fearful signs of the times.

Not only in the apostacy of some who once professed the faith, and have now departed from it, do we see fulfilled the words of prophecy, but "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof." "For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts, ever learning, but never able to come to the knowledge of the truth."—2 Tim. iii. 1–7. Can any enlightened child of God read these faithful warnings and heed them not? Can any heed them and fail to see them being fulfilled? Forms of godliness are popular with those who disfigure their faces, make long prayers in conspicuous places, with loud professions of piety, benevolence and heated zeal for humanly devised religious enterprises; but the power of the blood of Christ to cleanse from all guilt, and of the righteousness of Christ to justify, and of the work of the Spirit to quicken, enlighten and infallibly conduct to eternal glory, is by them derided, while their faith in free will and human agency in the salvation of sinners, is boldly asserted and zealously contended for by them. None on earth can equal *this sort* (as Paul calls them) in projects for learning religion. Infant schools, Bible Classes, Sunday Schools and Theological Seminaries are spread broadcast throughout the whole country. Tracts are scattered far and near; teachers are heaped up, having itching ears; aye, and itching palms too, for they are "lovers of their own selves;" but how futile are all their researches, since God has decreed that, No man by searching shall find him out. "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27.

There seems to be an assortment of the workers of iniquity, and of the diversified variety, one sort, whose characteristic propensity is to *creep* or insinuate themselves into houses, and captivate and lead off into error silly women. This peculiar trait has been remarkably developed during a few years past in the vicinity of the churches of this Association, and many silly ones have been their victims. Other marks, fastened on this sort of latter-day deceivers, are equally prominent. They are *heady*, they seem to imagine they know more than seven men who can render a reason; and that anything they do not know cannot be worth knowing. With boasted loyalty to earthly powers, they are traitors to that King who reigns in Zion, and insubordinate to the laws by which his church is governed. False accusers, in the utterance of what they have themselves without any just grounds fabricated. Fierce in their declamations, and despisers of them who adhere strictly to the faith and order, laws and institutions of the church of God.

From all the sorts described above by the apostle, they who fear God and tremble at his word are commanded to withdraw themselves; to have no fellowship with their unfruitful works of darkness. To *mark* them that cause divisions and offences contrary to the doctrine which we have received, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the simple."—Rom. xvi. 17, 18. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."—2 Thess. iii. 6.

Dear brethren, these last days are now upon us. The signs which we are commanded to regard as indicating this peculiar time and state of things are visible, and the marks by which we are to know those whom we are commanded to withdraw from, are too clear and prominent to be mistaken by those who carefully read the word and conform to it as their rule in all things. Wolves are prowling about in sheep's clothing; disorganizers are defiantly trampling under foot the laws of Christ and the authority with which he has invested his church for the execution of his laws. Men who claim to be ministers of Christ, and who have in former times been welcomed as such, some of whom are now sustained by parties and factions which they have drawn away after them, with others who have never been recognized by any orderly Old School Baptist churches or associations in our country, are doing their utmost to divide, disorganize and scatter the flock. Let us give them place by subjection; No, not for an hour; but, as we love the order of the kingdom of our Redeemer, as we revere our heavenly King, as we regard his laws and institutions, and desire the peace of Jerusalem, let us obey the apostolic command, to *mark* and *avoid* them.

Furthermore, as we have witnessed the apostacy of those whom we once esteemed better, more firm, and less liable to depart from the faith than ourselves, let us not be high-minded, but fear; and if conscious that through abounding grace, we now stand, let us take heed lest we also fall. Let us, as we are commanded by our Lord, watch and pray, lest we fall into temptation. But let us not be discouraged because we live in an evil day, and are surrounded by a wicked and adulterous generation, nor because iniquity abounds and the love of many waxes cold. But let us see in all our surroundings the fulfillment of the scriptures, and the louder the storm may rage in all the elements around us, the more vigilently watch our compass and our chart; and while the plague of Egyptian darkness enshrouds the children of disobedience, rejoice in God and give glory to his name, that the light of his word shines with immortal radiance in the Hebrew dwellings of his dear saints; and confiding in the peaceful sign of our blood besprinkled dwelling, rest assured that no angel of wrath shall enter to destroy us.

In witnessing the fulfillment of the predictions and warnings given by the Savior and his apostles, by which we are instructed to look for the overthrow of anti-christ and the triumph of the saints, we feel warranted to believe that the time is short; and certainly with some of us our days of conflict with the world, the flesh and Satan will soon close, and as we see the signs fulfilled, we may lift up our heads and rejoice, for our redemption (deliverance) draweth nigh. By fiery trials God is now purging and making up his jewels, and he will shortly take them up out of all their tribulations to their peaceful inheritance above.

Since our last anniversary many of our dear companions in tribulation have ceased to weep, have entered their blissful abode in glory, and among them two faithful soldiers of the cross, who have fought the good fight, have finished their course, and departed to be with Jesus. Elders D. L. Harding and G. Conklin will be seen with us in the flesh no more; but even death has failed to dissolve the sacred bond that holds us still in sweet communion. Let us still hold fast the profession of our faith without wavering, for the time of our departure from the conflicts of this mortal state is at hand. May our feet still abide within the gates of Jerusalem, and like Moses, may we esteem the reproach of Christ greater riches than the treasures in Egypt, and choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It becomes us to be watchful and vigilant, for our adversary goeth about seeking our injury. Be patient in tribulation and fervent in prayer, looking unto Jesus, the author and finisher of our faith, for he is to come, and he will come, and he will not tarry. "Even so," let us respond, "Come, Lord Jesus, Come quickly, Amen."

GILBERT BEEBE, Mod.
S. H. DURAND, Clerk.

Corresponding Letter.

The Baltimore Old School Baptist Association, in session with the Ebenezer O. S. Baptist church, in Baltimore City, Maryland, May 20th, 21st and 22d, to the Associations with whom she corresponds, sends love in the Lord:

DEARLY BELOVED BRETHREN:—Through the abounding mercy of our heavenly Father, we have been permitted to meet again in an associational capacity, and we trust that the blessings of our God have been made manifest to us. Notwithstanding we are a feeble band comparitively speaking, it was the pleasure of our heavenly Father to enable a goodly number of faithful ministers, of the New Testament, to meet with us; and their preaching was pointed, clear and decisive, causing us to *rejoice* that the heralds of our Redeemer are made bold and fearless in defending the truth, and contending for the faith once delivered to the saints.

Our meeting has been harmonious, so far as we know, and has been well attended by an apparently listening and attentive congregation; and we feel to trust that while we listened to the "melting strains" of gospel truth that we fed upon the hidden manna, and that we were revived in the spirit of our minds.

Our next association has been appointed to be held with the church at Black Rock, Baltimore Co., Maryland, commencing on Wednesday before the fourth Sunday in May, 1869, at 10 o'clock, a. m., when and where we hope to meet you with your messengers and minutes.

WM. J. PURINGTON, Mod.
JAMES BLIZZARD, Clerk.

The Delaware O. S. Baptist Association, convened with the church at Welsh Tract, New Castle Co., Delaware, May 27th, 28th and 29th, 1868, to the Associations, Corresponding Meetings and Conferences with which we correspond, send love in the Lord:

BELOVED BRETHREN:—Once more it has been our delightful and happy privilege to meet in love, peace and harmony, to record the goodness of the Lord, to speak of the glory of Christ's Kingdom, and to talk of his power, faithfulness and truth. He is good, a stronghold in the day of trouble, and he knoweth all them that trust in him. He has been good to us, in time past, in sustaining, strengthening and comforting us. He is good now, when the daughters of mystical Babylon, with their various systems of conditional salvation, with their immense train of human traditions, commandments and inventions of men, seem to be consolidated against the little flock unto whom it is our Father's good pleasure to give the Kingdom; but these characters mentioned know not

what they do. For these eighteen centuries their efforts have been vain and futile, both in Palestine and among the Gentiles; yea, even in this Western world. God has reserved to himself (yes, to himself,) a complete and perfect number who will not bow to the abominations which they have set up. Hence he has chosen us to salvation, through sanctification of the spirit and belief of the truth. He has put his fear in our hearts, that we shall not depart from him. Therefore, we will not fear what man can do unto us. For God is our refuge and strength, a present help in time of trouble.

Our wisdom is to seek
Our strength in God alone,
Even an angel would be weak
Who trusted in his own.

We desire to be thankful to the great Head of the church for your messengers, who came to us richly laden with gospel treasure, the tendency of which testimony was to feed the lambs and sheep of Christ which he has purchased with his own blood. They showed that spring from which salvation flows a river, the streams whereof maketh glad the city of our God, from the manifestation of it in time to the fountain head in eternity. O, what a delightful theme this is—salvation by God's free, sovereign and unmerited grace alone; salvation vouchsafed unto us rebellious, sinful worms of the dust. Your messengers have come here from various sections of our common country, but as Jehovah Jesus, is not like the gods, the new gods, confined to limits set by their worshipers, who know not God and obey not the gospel of our Lord Jesus Christ, he teaches all his children the same heavenly truths, —one Lord, one faith, one baptism.

We earnestly desire a continuance of correspondence with you. May we all be enabled to love one another with a pure heart fervently, to seek the welfare of Zion, and abstain from every appearance of evil.

Our next Association (the Lord willing) will be held with our sister church at Rock Springs, Lancaster Co., Pa., commencing on Wednesday before the last Sunday in May, 1869.

THOS. BARTON, Mod.
E. RITTENHOUSE, Clerk.

The Delaware River Old School Baptist Association, to the associations, churches &c., with whom we correspond, Greeting:

DEAR BRETHREN:—Another anniversary meeting of our Association gives us an opportunity of openly renewing our expressions of love and fellowship for you; and we have been reminded again of our obligations towards you, by your kind and brotherly manifestations of love and regard for us. Your letters show conclusively that we are actuated by the same spirit, if we are what we profess to be, viz: followers of the meek and lowly Lamb of God; and we are admonished by an inspired apostle, to be followers of God as dear children, and to walk, not in strife and contention, but in love. If, therefore, we possess the mind of Christ, and are led by one spirit, we shall as certainly walk by the same rule as that we possess the same spirit. May the Lord enable us, therefore, to walk worthy the high vocation with which we profess to be called, and each esteeming others better than ourselves.

Our meeting has been pleasant, and we hope profitable. Our dear brethren in the ministry have certainly come to us in faithfulness and much assurance, declaring fearlessly the blessed gospel; and the coming of your messengers and minutes to us have been refreshing, cheering and comforting. We earnestly desire the continuance of your correspondence by messengers and minutes, and we will endeavor, as far as in us lies, to reciprocate.

Our next association will be held, if the Lord will, with the church at Kingwood, Hunterdon Co., N. J., commencing at ten o'clock a. m., on Wednesday before the first Sunday in June, 1869, when and where we hope to see and hear from you again.

P. HARTWELL, Mod.
WM. J. PURINGTON, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

R T Welsh, Ill., 2 30, John Brickey, Ill., 2 30, E Smith, Ind., 2 30, L Stewart, Pa., 2 30, E Y Berry, Mo., 2 30, E B Scott, New Mexico, 2 30, 1 Cole, N. J., 2 30, Jas T Cox, N. J., 2 30, Nathan Branton, Pa., 2, Lydia Holding, Pa., 2, Jas Comfort, Pa., 3, E Vermilya, Pa., 2, S A Rumsey Pa., 2, Aaron Winans, N. Y., 2, Eld. Jos Beeman, Pa., 5, J S McNish, N. Y., 2, Wm Ayers, N. Y., 2, S Elliott, N. Y., 2, H B Elliott, N. Y., 3, Jackson Brown, N. Y., 2, Eld. A St John, N. Y., 2, Mary Miller, Pa., 2 30, Thos J Aud, Ill., 2 30, Eld C B Hassell, N. C., 4, Mrs L A Dawson, New Mexico, 5, Stephen Scott, N. J., 2 30, John H Hoyt, N. Y. 2 30, Elizabeth Horton, N. Y., 3, Pres. John A Williams, Ky., 3 50, Eld P Hartwell, N. J., 2, E N Holly, N. Y., 2, S N Wright, N. Y., 3, O Patterson, N. Y., 4, D R Conley, N. Y., 5, N M Bush 2, Mrs M Bowen 3.—Total, $95 10.

Subscription Receipts.

New York:—Eld I Hewitt 6, Mrs P Kendall 2, Eld C Merritt 4, Mrs D Lockwood 2, E Burer 2, Wm Springsteen 2, Mary A Cudney 2, Lemuel P Winchel 7, John H Hoyt 2, Wm A Sayer 7, J J Forshay 2, Joseph Conklin 2, Miner Benedict 2, John E Conklin 2, S Wheeler 2, L Knickerbocker 2, Mrs Emma Hallock 4, Henry Bell, 2, D L McNish 2, Joel Bassett 2, John Lane 2, M J Jaquish 2, J Elmandorf 3, Mrs S Bennett 2, J De Wolt 3, H B Elliott 2, Fanny Cary 2, E Smith 2, L Moore 2, John Slawson 2, Henry Ayers 2, S Robinson 2, Wm Ayers 2, Charles Page 5, Hannah Rorick 2, E Rogers 2, Mrs A Best 2, S Bannister 2, Z Signor 2, Mrs C A Graves 2, Mrs Sarah Baker 2, Mrs M Carrick 2, S N Wright 2, Mrs E Carpenter 1, Henry Cotton 2, Silas Cotton 2, Mrs N D Rector 2, O Patterson 2, P Breyton 2, D R Conley 2, N M Bush 2, H G Clark 2, D Vail 2, M F Penney 2, Gabriel Williams 2, David Mullock 2, Mrs H Spring 2, Alex Gray 2, James Miller 2, Mrs L McGowan 2, Miss Betsey Holbert 2, Geo Fryer 2.....$146 00

Maine.—D C Randall..... 2 00

New Jersey:—L T Blackwell 2, J B Shepherd 8, John Blackwell 2, Sarah Pyatt 2, Jas H Hill 4, O Kugler 4, A J Dalrymple 1, A U VanNoy 5, A V Chamberlain 2, Dea Chas Drake 2, Asa Titus 3, Mrs S Fisher 2, Geo M Holcomb 4, Sarah Ann Cusens 2, Mahala Hill 2, James Roberson 2, Miss E Boggs 2, Eld P Hartwell 13, Stephen Scott 2 70, M W Elston 2..... 66 70

Pennsylvania:—Gen J S Morrison 2, J G Albertson 2, Eld Wm J Purington 7, John C Fenton 2, Monroe Willard 2, M Swipe 2, J M Willard 6, Mrs Y Gates 2, Mrs A Shadduck 2, E Vermilya 1, Lydia Holding 2, James Cudworth 2, E Sherman 4, L H Elliot 2, J W Elliot 2, S W Rockwell 2, Nicholas Potter 3, John Watkins 2, Peter Whittaker 2, Eld J Beaman 2, Martha Haswell 2 Mary E Knapp 2, E Webber 2, S A Rumsey 2, Mrs B Jennings 2..... 61 00

Delaware:—Susan Towressey 2, Eld Thos Barton 2..... 4 00

Maryland.—Eleanor Bounds 2, Alex McIntosh 2..... 4 00

Virginia.—Thos M Poulson 6, Maria Curtis 2, Jas Robey 2, Eld B E Caudill 1, M C Barker 5..... 16 00

North Carolina.—T W Wells 12 50, Mrs N J Bynon 2..... 14 50

Georgia:—Eld Wm L Beebe 3 00

Louisiana:—Clarisa Waples..... 2 00

Texas:—B McMellon..... 2 00

Mississippi:—W A Dexerport 10, J H Weeks 8..... 18 00

New Mexico:—Mrs L A Dawson 3, Elizabeth B Scott 1..... 4 00

Tennessee:—Sarah J O'Neal 2, Eld J E Frost 4, John A Durham 2..... 8 00

Kentucky:—M C Hughes 3, Eld T P Dudley 10, Maria Hoshall 2, A T Winsted 2, Ellis Kelley 6, Malinda Haskins 1, Mrs Mary Wood 2, J F White 4, Mrs P Burnett 2, Alex Clayton 2, John Hultsclaw 2, M Daniel 2..... 38 00

Ohio:—B F Spindle 1 50, Albert Parker 2, W J V Chaffin 1, A Parker 1 12, D S Roberson 2, Mary McKee 2, Eld L Seitz 4, A S Sorter 1, Miss C L Shultz 1 13..... 15 75

Indiana.—R R Scott 2, H W Baddeker 3, Tho Ballard 1, C Johnson 2, Mary Tyner 3, J H Guthrie 1, Tho Racer 1, Elsberry Smith 2, D B Litchfield 5..... 20 00

Illinois:—I M Stansill 2, Eddy Ketchum 2 70, Tho Aud 2, H Brooks 2, P L Campbell 4, M Thomas 2, A Welsh 4, S R Patton 2 25, W Spitler 2, T Walter 2, L W Hodkins 2, E Cool 75c, Wm Adkisson 2, J W Hermon 2..... 31 60

Missouri.—R A Pateo 1, M Epperson 2, C H Mills 1, Henry J Adams 10, H B Peacock 2, J W Carter 2..... 18 00

Iowa.—Susan M Allen..... 2 00

Kansas:—A H Mahurin..... 1 00

Wisconsin:—Mrs H D Boyden..... 50

Michigan:—Henry Perky..... 2 00

Oregon.—Eld M Loveridge..... 5 00

Ontario.—John Black 4, Archie Murray 2, A Kerr 7..... 13 00

Total..... $486 05

Marriages.

June 16—At the residence of the bride's father, Mr. J. C. Harding, by Eld. G. Beebe, MR. BENTON JENKINS, and MISS CELINDA J. HARDING, all of Middletown. No Cards.

June 3—At the parsonage, Hopewell, N. J., by Eld. P. Hartwell, MR. ISAAC V. VAN CLEVE, of Montgomery, and MISS MARTHA W. QUICK, of East Amwell, N. J.

June 18—At the residence of the bride's father, by Eld. P. Hartwell, Mr. CHARLES H. SMITH, and Miss JANE E. HAIT, daughter of Wm. Hait, all of Patchogue, Long Island, N. Y.

Nov. 19—In Bath, by Eld. J. A. Badger, Mr. CHAS. M. PREBLE, of Bowdoinham, Me., and Miss SUSAN B. CURTIS, of Bath, Me.

In Brunswick, Me., by the same, Mr. I. S. CURTIS, of Bath, and Miss SARAH V. BADGER, of Brunswick.

Obituary Notices.

BROTHER BEEBE:—Please publish the death of brother **Eli P. House,** who died near Burkiltsville, Frederick Co., Md., April 4th, 1868, aged 83 years.

Brother House became a member of the Old School Baptist Church over fifty years ago, and lived and died a consistent one, being steadfast in the apostles' doctrine, that salvation is of the Lord.

ELDER BEEBE—DEAR BROTHER:—Please publish the death of my beloved son, **Robert A. Ransom,** who died February 23d 1861, after a severe illness of 23 days with diptheria. His age was 8 years, 2 months and 17 days.

ALSO,

John G. Ransom, who died August 3, 1865, aged 15 years, 5 months and 18 days. He was wounded with a wad from a pistol in the leg, with which he lay twelve days, and then died with the lock jaw. He was my my eldest boy, and it seems like taking my all, but the Lord's ways are not ours, and I have been consoled with the sweet belief that my darling children are happy with their Savior, and I feel that my loss is their eternal gain. Your unworthy sister in the Lord, JANE RANSOM.

Ox Bow, Ill., June 20, 1868.

DEACON MINARD SUTTON

Died at his late residence, at Sugar Loaf, in this (Orange) county, on Saturday night, June 20th, 1868, after an illness of several months. Our departed brother was for many years a very highly esteemed member and deacon of the Warwick church, and greatly beloved by all our churches. Mild and amiable in his disposition, affectionate, courteous and social in his manners, wise, careful and judicious in his counsels, of the strictest integrity and veracity, sympathetic and benevolent in all the relations of life, he will be greatly missed in his family, in the church and in the association. He was a firm and unwavering advocate of the truth, and was enabled by grace to exemplify the holy religion he possessed by an unblemished life and conversation.

Of his precise age, and some other data, we are not able to speak. A suitable tribute to his memory will undoubtedly be furnished in time for our next number.

DIED—At her residence, in Reily Township, Butler Co., Ohio, October 18, 1867, sister **Martha A. Brady,** wife of Deacon Samuel Brady, in the 43d year of her age. Sister Brady has been a member of the Old School Baptist church some twenty-five years, during which time she has maintained a good christian character, and manifested at all times a becoming zeal for her Savior, and was ready at all times to give a reason of the hope within her, and would converse freely on her approaching dissolution, and was resigned to the will of her heavenly father. Her disease was cancer in the breast, from which her sufferings were long and painful, yet she bore them with christian fortitude and patience, being satisfied that she had a part in the first resurrection, being quickened together with Christ, who was her Life. She did not fear the power of the second death, therefore her last words she spoke audibly was, Come Lord Jesus and take me to thyself. A funeral discourse was delivered at the Baptist meeting house in Reily on Lord's day, by Eld. A. Thurston, from the 15th chapter of 1st Corinthians, commencing at the 50th verse to the end of the chapter, to an unusually large assembly of friends and relatives, after which her body was committed to the silent tomb, there to rest under the watchful care of him that never sleeps until the resurrection morn, when he will bid it arise and come forth beautifully immortalized, incorruptible and glorified, to join her disembodied spirit in the world of ultimate glory, where she will enjoy that uninterrupted peace and happiness that awaits all the people of God. She has left a great many relatives and friends, besides her spiritual brethren and sisters, to mourn her departure, but they sorrow not as those who have no hope, but believe that she has exchanged a world of sin, sorrow and disease for that of endless enjoyment beyond the grave. JONAS ROBERSON.

REILY, Ohio, Nov. 13, 1867.

DIED—At the residence of his father, in Roxbury, Delaware Co., N. Y., February 20, 1868, **Henry L. Hammy,** aged 22 years, 9 months and 26 days. He was a very promising youth, and to all human appearance he would live and be a great blessing to his parents in the decline of life. He was taken sick with a fever some time before his death, and the friends anticipated that he would recover, which he did in a measure; but he began to decline and waste away by disease until death prayed upon his form. I was informed some of his friends conversed with.

him on the subject of death; that he gave them some satisfaction that he was in the hands of God. He leaves a great vacancy in his father's family, and numerous friends and relatives to mourn their loss. May the Lord sustain the afflicted and bereaved family, resign them to his will and government, for the Redeemer's sake. His remains were brought to the 2d Baptist church of Roxbury, and I was called to preach a discourse on the occasion, and his remains were deposited in a grave of the above burying ground. Yours as ever,

ISAAC HEWITT.

HALCOTTSVILLE, N. Y., June, 1868.

DIED—Of diptheria, at the residence of his parents, in Jo Davies Co., Ill., April 28, 1868, **Taylor West,** son of Elizabeth and George West, aged 20 years, 3 months and 21 days. The deceased was highly respected and esteemed, and dearly loved by his schoolmates. He had no taste for novel reading, but searched the scriptures daily, and was fond of religious books and papers. He told the writer of this notice that he was not afraid to die. He felt that he had an evidence that the Lord loved him, and he loved the Lord. He felt assured that it would be better for him to depart and be with Jesus. His sickness was of about ten days duration, and he was enabled to endure it with great patience; no murmuring word or complaint was heard from him in his sickness. His fond parents did all in their power to retain their noble boy, but all in vain. He leaves them and three loving brothers and two affectionate sisters to mourn their bereavement; but they have reason to believe that their loss is his gain. His funeral was attended by Elder Lewis Pilcher, who spoke from 2 Tim. iv. 6-8.

CELIA A. GIBSON.

DIED—In Southampton, Bucks Co., Pa., on the 24th of May, 1868, **Anna S. Fetter,** daughter of Casper G. and Ann M. Fetter, aged 16 years, 9 months and 24 days. The subject of this notice had been afflicted for a number of years with fits, causing her much suffering, and giving great anxiety to her father and mother; but she has passed through the "iron gate" of death, and her bodily suffering has ceased forever. Occasionally she was able to attend meeting; and the twenty-third Psalm was the portion of scripture that seemed to be her delight. We trust that she is now in the realms of everlasting day.

She requested that the hymn, commencing: "There is a land mine eye hath seen," should be sung at her funeral, and the desire was complied with. The following scripture was used as a text at the funeral: "If I wait, the grave is my house: I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister; and where is now my hope? as for my hope, who shall see it."

May our God sanctify the bereavement to the good of the dear parents, only surviving brother, and other relatives.

WM. J. PURINGTON.

DAVISVILLE, Pa., June 9, 1868.

DIED—Near Bethel, New Castle Co., Del., April 29, 1868, at the residence of her son, **Mrs. Sarah Reynolds,** aged about 87 years. Another of the few remaining names here at Bethel connecting us with a former generation, has now been called away. Sister Reynolds, familiarly known as "Mother," or "Grand-mother," Reynolds, was indeed a mother in Israel. She possessed in an extraordinary degree the spirit, the patience, and the devotion of a mother. She was baptized by Elder Gideon Ferrell, in the fellowship of the Bethel, then a branch of the Welch Tract Church, in which fellowship she has lived and walked uninterruptedly for more than sixty-one years. With scarcely anything like sickness and suffering, with simply the debility resulting from the weight of almost ninety years, she sank into a peaceful slumber, as a shock of corn cometh in his season. It was undoubtedly better for her that she should depart,

E. RITTENHOUSE.

DEAR BROTHER BEEBE:—It becomes my painful duty to ask you to please publish in the "Signs of the Times" the death of my dear husband, who died April 25th, in the 60th year of his age, after a severe illness of six months, which he bore with christian fortitude and perfect resignation to God's will, desiring that prayer even should not be made for his recovery, but that God's will be done. He inherited consumption, and for the last sixteen years of his life was very weakly, enduring many severe sicknesses, and lingering along beyond the expectations of all who knew him. He has left a wife and two children, an aged brother and sister, and many relatives and friends to mourn their loss. But blessed be the Lord, the bitter is extracted from the cup of which we have been made to drink, for we mourn not as those who have no hope, for he left us unmistakable evidence that our loss is his gain. He has been a constant reader of the "Signs of the Times" for many years, and we together have attended the association for many years, unless prevented by sickness. But he is now I trust worshiping with the church triumphant, where congregations ne'er break up and Sabbaths never end. But I am a lonely widow. O, that I may trust in God and continue in supplications, and prayers night and day. Your sister in affliction,

EMELINE WEBBER.

June 14, 1868.

BROTHER BEEBE:—With a sad heart I have to inform you of the death of my beloved daughter, **Martha E. Price.** She departed this life June 7, 1868, in the triumphs of faith. She had been afflicted about eight years, and confined to her bed about five weeks. Her disease was bronchitis and a disease of the spine, of which she suffered greatly; but she bore her afflictions with great patience and christian fortitude. A few days after she was taken down, she remarked to her mother that she did not expect ever to get well, and told how she wished to have her clothing and other things distributed among her relatives. She called me to her, and requested me to write an obituary and send it to you for publication in the "Signs," which paper she prized very highly: to tell the brethren and sisters, Farewell. I asked her if she was alarmed. She calmly answered, No, and went on to tell me where she desired to be buried, and that she wanted a plain coffin, and to have no jewelry left on her person. She then called for her brothers and sisters, and talked with them with great composure, and seemed perfectly calm, though she could scarcely speak above a whisper.

Brother Beebe, I am extending this notice beyond what you have requested, but I could write much more. We mourn not as they who have no hope. We ask you and the brethren to pray for us, that we may be reconciled to the will of the Lord, and that we may "Be still and know that he is God."

J. S. PRICE.

VAN BUREN, Iowa, June 22, 1868.

DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times" the death of my husband, **Mr. John Eick,** who died January 23, 1868, in the 55th year of his age. His disease was consumption, which he bore with much patience. We deeply feel this great bereavement, but sorrow not as they who have no hope, for we believe he has gone to rest. Some weeks before his death, his mind was led to read the New Testament. While reading it, the Lord gave him to see himself a lost and ruined sinner. He greatly dasired to see Elder Conklin, but was not permitted, he being sick at the time. Elder Hartwell visited him, and spoke words of comfort and consolation to him. He remained in great anxiety of mind for some time, when it pleased the Lord to remove his burden of sin. Although his evidence was not as clear as he desired, yet it was evident he passed from death unto life, because of his great love for christians and good will to man. He asked me a few days before his death if I thought a love for christians was any evidence. I told him it was, for so the scriptures declare. He called his two children to his bed on Friday, and told them he entertained a hope, and wished them to meet him in heaven. He looked up at me on Saturday night and said, "I do love Jesus." I said, Can you trust him to bear you through the dark valley and shadow of death? He said, "Yes, yes." He remained calm all day Sunday, fell asleep on Monday morning about sunrise. His funeral was largely attended on Wednesday, and a very able and comforting sermon was preached by Elder Hartwell, from Psalms xxiii. 4. "Yea, though I walk through the valley of the shadow of death," &c.

From your sister in affliction,

A. EICK.

Kingwood, N. J., May 20, 1868.

BROTHER BEEBE:—By request of members of the Kingwood church, Elders E. Rittenhouse and Wm. J. Purington were asked to prepare and forward for publication a notice of the death of Adam Williamson, and the following is the obituary:

DIED—At his late residence, in the vicinity of the Kingwood church, Hunterdon county, New Jersey, on Tuesday, April 28th, **Adam Williamson,** in the 84th year of his age. In regard to brother Williamson's connection with the church, he was the oldest member. He was baptized about the year 1808, probably by Eld. John Ellis; was appointed church Clerk in 1809, and his name first appears as messenger to the association in 1810. The church that then was of over one hundred members are now gone the way appointed to all living. Brother Williamson early manifested, in connection with the most exemplary and christian-like life and deportment, considerable gift, which was exercised in the bounds of the church to the edification and instruction of the hearers for many years. In the year 1820 he was regularly licensed to preach the gospel, when and wherever the Lord in his providence should open the way. He never traveled; but with the church at home he continued quite frequently to speak, in preaching the word, in exhortation and prayer, until the weight of years and infirmities prevented.

During the conflict encountered by that church from 1835 to 1837, in which one third of the entire church went out from them and formed a New School church, brother Williamson was among the first to detect the innovations, and among the most fearless and steadfast in resisting them. During the three-score years that he stood connected with that church, he maintained uniformly the character of one of the excellent of the earth, enjoying the fullest confidence and fellowship of his brethren. It was perhaps meet and fit that this estimable man, the oldest member in Elder Conklin's church, should depart at the same time with his beloved pastor. His death occurred about one hour later, the same afternoon.

In him was demonstrated that evidence of a work of grace that the Psalmist presents: "They shall still bring forth fruit in old age: they shall be fat and flourishing." The wife of his youth was also the companion of his long christian pilgrimage, but she had gone a short time before him.

E. RITTENHOUSE,
WM. J. PURINGTON.

DEAR BROTHER BEEBE:—By request of her mother, my sister, I send you for publication the following obituary of my neice, **Mrs. Sarah A. Norwood,** consort of John W. Norwood, and daughter of Joseph and Lydia Martin. The subject of this obituary was born March 27th, 1846; was married to John W. Norwood February 14th 1867, and on the first Sunday of June, 1867, they were both baptized into the fellowship of the Sugar Creek Old School Baptist church, and on the morning of the 25th of April, 1868, after suffering five weeks the most excruciating pain, she fell asleep in the arms of her blessed Redeemer, never to suffer more. She left a kind and loving husband, an infant daughter aged five weeks, a kind and affectionate mother, five brothers and one sister to mourn their loss, but they sorrow not as those who have no hope, for we confidently believe that our loss is her eternal gain. Although she was the greater part of the time during her sickness so deranged that she could not converse long on any subject, yet she left unmistakable evidence that she was a subject of saving grace. At one time she was mourning under excessive pain; her mother said to her, Sarah, try and bear your sufferings as well as you can, remembering that it is of the Lord, and he doeth all things right. O, mother, she replied, stand by me and talk to me that way all the time; it makes me feel so much better. At another time, while her dear mother was preparing some nourishment for her she said, "Mother you need not feed me, but talk to me about religion." Her mother then said to her, "Sarah, what is your hope beyond the grave; are you afraid to die?" She replied, "No mother, I am not afraid to die. The Lord is my Shepherd, I shall not want." I was not with my neice during her sickness, but I conversed with her while she was under exercise of mind before she professed to have a hope in Christ. She told me she thought she was the greatest sinner upon earth, and felt that it would be just in God if he should send her to everlasting punishment. She said the time had been when it made her mad when sister Johnson and I would meet and talk on the subject of religion, but now she said she loved to hear us talk; said she loved the Old Baptists wherever she saw them, whether she was acquainted with them or not, so she knew that they were Old Baptists. I asked her if she would love to be a christian? "O, yes," she said, "But I shall never be one, I am such a sinner." But said she, "If I was going to die to-night, and knew I would be sent to everlasting torment, I would want to go praising God." Now, brother Beebe, I thought then, and still think, that nature never taught any one to want to praise God in hell. Her funeral was attended by a large congregation on the first Sunday in May, and a very appropriate discourse was delivered by our much beloved brother, Eld. J. J. Goben, from Isaiah xl. 1, 2. Your sister in affliction,

E. WILSON.

CRAWFORDSVILLE, Ind., June 14, 1868.

Associational Notices.

The Lebanon Old School Baptist Association will convene with the Harmony Church, Grant County, Indiana, on Friday before the third Saturday in August, 1868.

Brother Beebe and brother Durand are requested to be with us, together with as many of our brethren in the ministry as can come.

Should you, brother Beebe, or brother Durand, or both of you come, please write me in time, and I will make arrangements to meet you at Munice, on the Belfontain Rail Road. Yours in Christ,

J. A. JOHNSON.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

Yearly Meetings.

BROTHER BEEBE:—Please publish that by permission of providence, a yearly meeting will be held with the Broome (formerly Middleburgh) Church, on the third Saturday and Sunday in July, 1868, to commence at ten o'clok each day, at the meeting-house near James Borthwick's.

We earnestly desire our brethren from sister churches to meet with us, especially the ministering brethren. Brother Beebe, we shall be glad to have you meet with us, if convenient.

In behalf of the church,

JAMES BORTHWICK, Church Clerk.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.
Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,	$3 00
Imitation of Morocco, Elegant, ea.	2 00
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Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

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BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

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FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M. Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 55 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.45 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted,) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted.) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

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Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS.

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIALS from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., JULY 15, 1868. NO. 14.

ORIGINAL POETRY

SALVATION.

Salvation! what a heavenly theme!
Salvation free through Jusus' name!
Let all the saints in concert join,
To sing salvation so divine.

Bound by the chains of sin, we lie
As rebels, justly doomed to die,
Till this salvation sounds release,
And bids us prisoners, Go in peace.

Salvation like a river flows,
With healing balm for all our woes;
Its heavenly streams which flow abroad,
Make glad the city of our God.

Saved from the regions of despair,
And from ten thousand dangers here;
From doubts and fears, and every foe,
We'll sing salvation as we go.

Salvation; O that we may sing
Salvation from the monster's sting!
And o'er the grave a victory gain,
And with King Jesus ever reign.

I. N. VANMETER.

(Written for the "Signs of the Times.",)

THE WANDERING PILGRIM.

'Tis dawn, the day is breaking,
The sun begins to shine,
And Zion's sons are waking
To happiness divine.

Their grateful hearts are beating,
And singing as they go,
Their songs to him ascending,
By faith and hope below.

Their company is winning,
My soul does oft admire,
Could I but join their singing,
Their lovely notes aspire.

But O, I am a sinner,
Their ranks would not own me,
Fearful I'd stain their banner;
Yet I will go and see.

Admit me now, ye faithful,
For I the Lord have seen;
And by his grace am hopeful,
My soul is cleansed from sin.

At most I feel quite little,
Unfit your company;
But yet, in my acquittal,
My faith is join'd to thee.

Your God and Great Deliverer—
That name I most adore—
Has brought me from the river,
Of sin, and death, and woe;

And on the Rock of Ages
Has placed my weary feet;
My mouth he's filled with praises,
For O, his mercy 's great.

Burst, O ye rocks, asunder,
Speak forth his praise, ye trees;
For I am made to wonder,
That I should learn his praise.

'Tis grace, free grace, aspiring,
That fix'd my thoughts on high;
'Tis grace, free grace, admiring,
I'll sing until I die.

B. MARTIN.

CORRESPONDENCE.

ELECTION.

No other point of doctrine embraced in the glorious system of salvation, has ever disturbed or perplexed the arminian will-worshiper so much as that of election and predestination. It is absolutely one of the many mysteries that the world, with all its boasted wisdom, cannot solve. But that it is a bible doctrine, they have not the affrontery, generally, to deny. Yet, that it is impracticable and dangerous to teach, and that it is utterly subversive of every true element of christianity, they boldly assert. Therefore, these wicked, ungodly men, have resorted to many base and perfidious schemes, in order to overthrow and destroy the doctrine of election, as taught in the bible. They will, however, for obvious reasons, make a show of acceptance of it, but at the same time deny it, saying, "We believe in the doctrine of election and predestination, that all men may become the elect, if they will; that by exercising faith, repentance and obedience, they may obtain the title of election, &c. That Jehovah would not be so unjust and cruel, as to elect a portion of the human family to life eternal, and another portion to endless misery." Carnal reason is brought to bear on the subject; and, as is always the case, falls far short of its comprehension. It readily finds fault with that which alone belongs to God, who is infinitely perfect in all his ways, and forgets the undeniable fact, that *the carnal mind is enmity against God.* And because these will-worshipers cannot harmonize this vital, irreversable bible doctrine with their own flexible, self-constituted theories, they reject it with disdain, and unite together with all modern uncircumcised Philistians, Pharisees, Sadducees, Ishmaelites, Amorites, Hitites, Wesleyites, and Campbellites, when there is war to wage against the few faithful adherents that have been found in every age, to the doctrine of election as witnessed by Christ and his apostles. It was in the face of the vilest opposition, the most cruel malice, hatred and jealousy, that Christ asserted this doctrine. It was on account of preaching and contending earnestly for this doctrine, that the servants of Jesus, in the primitive days of the church, were menaced and incarcerated, and sometimes beheaded by the "powers that be." The tenacity with which they held to, and urged the claims of this doctrine, this heavenly truth, has been a marked characteristic of the saints in all succeeding ages and generations, down to the present. And now, because of their unswerving fidelity to, their uncompromising faith in, and their unbounded heartfelt sympathy for this soul-cheering and comforting doctrine, the Baptists, the heirs of promise, the *elect* of God, are not reckoned among the nations of the earth, and are reproached, stigmatized and burlesqued by the vilest epithets, the most hateful and slanderous names, and the most hideous, unwarranted and dishonorable comparisons, that pompous, vain-glorious Pharisees of modern order and stamp can invent. But its origin is in heaven, and God is the author of it. Therefore, the saints being made fully acquainted with their election of grace, and knowing that their righteousness, faith, redemption and sanctification, all, are but the blessed fruits of that eternal, electing grace of God, manifested in these last times, they rejoice, still firm in the conviction, that "the foundation of God standeth *sure*, having this seal, the Lord knoweth them that are his." Will the blessed Lord permit his elect to go uncared for? Will he not avenge them, and that speedily? Will he not gather together in one, all of them, from the remotest bounds of the earth? He hath promised to do this. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 31. The Lord doth much for the elect's sake. Indeed, they enjoy no spiritual blessings that can be named or thought of, but what election hath obtained for them.—Romans xi. 7. They glory in the truth that God hath from the beginning chosen them to salvation, and that he hath, according to promise, appeared unto them, delivering them from the emissaries of Satan, who would, if it were possible, deceive the very elect. But to return to the subject. The term elect, signifies to decide in favor of; to choose for office; and when used in the past tense, implies one set apart, taken by choice, chosen; which latter term, together with that of "to choose," are synonymous with that of elect, elected, &c. Christ, therefore, as the elect of God, the elect precious, the *chosen* servant in whom the Lord delighted, was raised up to be the Redeemer of the Lord's elect children, (the members of his (Christ's) body, or his church, collectively, which were *one* with him, and in vital relationship to him) and to open their blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison houses.—Isa. xlii. 1, 7, 1 Peter ii. 6, & John xv. 5.

As the Word, he was in the beginning, was with God, and was God.—John i. 1. In due time he was *manifested* as the Son, and heir, and the heavenly King that should reign in rigeteousness, the Shepherd that should feed his flock, the Great High Priest that should offer once for all, and the faithful Husband that should redeem, call, justify and glorify his bride, which was the will of the Father that sent him. Yes, he was the elect of God, the choice of God, as the *only* fit propitiatory sacrifice that could be found in heaven, on earth, or under the earth, to answer the demands of law and justice. He looked, and there was *none* to help, wondered that there was *none* to uphold, *none* to bear the grief and shame of the Roman cross, and *none* to lead death captive, and destroy the power of the grave. Therefore, his own right arm brought salvation, while his enduring righteousness sustained him. God who is a sovereign, has the right to elect or choose him (Christ) to this high, holy and unchangable priesthood. How does the pliant theory of arminian theology agree with this case of personal election? They vehemently oppose and abuse the system of eternal personal election, as taught in the bible and believed by the Baptists; nevertheless, they are willing to admit at the same time, of a personal election; but that that election turns upon personal agency, and which, say they, (to prove that it is not eternal) cannot exist prior to the exercise of man's agency that procures it. Think, my Father's children, for a moment, of this God-dishonoring, heaven-daring presumption! What would be your prospects, if your righteousness, faith, salvation, election and eternal life, depended entirely upon obedience to the law? Hope would vanish, and despair would sieze hold upon you. It may do for conditionalists, who look for, expect nothing more, and are ignorant of any thing else save the righteousness which is of the law; but it will not do for poor, needy and helpless sinners,

Nothing short of the righteousness which is of faith, can do them any good; and man's agency does not procure that for them, it is the gift of God. Can any arminian tell what conditions, obligations or agencies were employed by Christ to secure to him the unchangable priesthood, an incorruptible inheritance, and a throne of glory from whence he should execute judgment in the earth? The decree of Jehovah has gone forth, "I have put my spirit upon him; (Christ) he shall bring forth judgment to the Gentiles."—Isa. xlii. 1. God has left no conditions to be performed by Christ to insure his election. His own testimony establishes this fact, when he says, "I came down from heaven, not to do mine own will, but the will of him that sent me." He resigns himself to the will of God when about to encounter the prince of darkness, saying, "Not my will, but thine be done." To this hour was he born, chosen or elected, and that, too, by one who declares the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." This is a case of personal election, as also is the case of Paul, who is declared to be a chosen vessel, (or elect vessel) to bear the name of the Lord before the Gentiles, and kings, and children of Israel.—Acts ix. 15. And how was Paul made a servant of the Most High? How was he elected or chosen? The sagacious will-worshiper would say, By exercising faith, repentance, and by rendering obedience to the law. But what saith the scriptures? "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard."—Acts xxii. 14. But of Christ as the elect Head, and the elect members of his body, I wish now to speak. Now that there is an elect Head, it follows necessarily that there is an elect body, elect members, &c. If an elect Husband, an elect bride; and if an elect Shepherd, an elect flock; for we cannot conceive of the existence of either in their proper, legitimate sphere, without the existence of the other. And I conclude that so long as the Head has existed, the body has existed; so long as there has been a Husband, there has been a bride. And so soon as a Shepherd began to exist, a flock began to exist. They were one with Christ in eternity, by virtue of that vital relationship wherein he is recognized as being the Head, and they the members composing his mystical body. And David says, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 15. Here I understand the psalmist to be personating Christ; while by his members is implied those that were members of his body, of his flesh, and of his bones, whose names were written in heaven, or in the Lamb's book of life, from before the foundation of the world. The Lord, in many places, designates them by such names as his people, his chosen, his elect, his church, his bride, &c. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my holy mountain; and mine elect shall inherit it, and my servants shall dwell there."—Isa. lxv. 9. Again in verse twenty-two, same chapter, the prophet says, "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." See also Matt. xxiv. 22, 24, 31, Luke xviii. 7, Rom. viii. 33, Col. iii. 12, 2 Tim. ii. 10, Titus i. 1. These scriptures afford sufficient proof that there is an elect people, and that they are absolutely God's elect, he having chosen them in Christ before the foundation of the world. But the critic is ready to conclude that national Israel is referred to in the above texts, and that temporal blessings were all that they were chosen or elected to. But the primeval glory of Israel had departed, and the fullness of the Gentiles had come in, when Paul stood up in defence of the doctrine of election and predestination, saying. "Who shall lay any thing to the charge of God's elect?" Here elect Jews and elect Gentiles are included; for Paul was an apostle to the Gentiles; hence all the elect among that nation or people were also embraced in the declaration. It can also be safely asserted, that the term elect, as used by Christ and his apostles, and the Lord by the mouth of his prophets before them, embraced spiritual Israel, of which national Israel was a type. Hence, "All Israel shall be saved in the Lord, with an everlasting salvation;" that is, all spiritual Israel; "For they are not all Israel which are of Israel," &c. It not only embraces them as spiritual Israel, but also as the "seed that should serve him," the "children of promise," the "chosen generation," the "royal priesthood," the "holy nation," the "flock of his pasture," that were chosen, redeemed, called and justified, out of every nation, kindred, tongue and people under heaven. A minister of the Cumberland Presbyterian order, an editor, in Illinois, recently confessed that there was an elect, and if an elect, a non-elect also; but added, "All men belong to the non-elect party until they believe in Christ; then their condition is changed, and they are elected or chosen to eternal life, and not before." What a base subterfuge is here presented for the bible doctrine of election! And yet the people call him *great*—this man, this depraved specimen of human nature. I say depraved, for nothing short of depraved human nature will thus flagrantly oppose and deny that which God has positively asserted. How truthful and full of meaning is the apostle, when he says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But let the theory be tested by the unerring standard of truth, and every child of grace will note the fallacy of it. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 3–5. The time of the choice is before the foundation of the world; the manner of it is in Christ Jesus; and the purpose or end of that choice is, that they should be holy and without blame before him in love. Thus it is clearly developed in this connection, that they were not chosen or elected because they were holy, but that they might or should be perfectly holy hereafter, and be entirely without fault or blame in this life, as justified by the perfect righteousness of Christ, and cleansed by his precious blood; and also in that life which is to come, being without spot or wrinkle, or any such thing. Then this choice being made in Christ before the foundation of the world, where rests the theory of the world, that "it cannot exist prior to the exercise of means agency that procures it?" Where does God permit human agencies to control this choice? It is just "according to the good pleasure of his will."

But again, the apostle says, 2 Thes. ii. 13, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." Here, too, the choice is from the beginning. Do you believe this, Mr. Free Agency Advocate? "O yes, most assuredly; but it was only when they began to heed the gospel, fall in with the overtures of mercy, and exercise faith and repentance towards God, that God did choose them." Well, my Father's children, how does this compare with your experience? And how with the testimony of Paul? "Not by works of righteousness which we have done, but according to his mercy he saved us." "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ." They are chosen to salvation; and the only means through which, or by which this choice is made, are "through sanctification of the Spirit and belief of the truth;" and not by means, agencies, good works and instrumentalities of men.

I have said that these were the members of Christ's body, chosen and set up in him as their Head, simultaneous with him as the elect of God, to execute his sovereign will. "Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 15. "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27. In verse twelve, same chapter, the matter is more fully explained. "For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ." Now as the head in a natural sense embraces the life and vitality of all the members, so also Christ as the head, in a spiritual sense, possesses the life and vitality of all the members of his body. He is the vine from whence all the living substance flows, and they (the members) are the branches which receive and are invigorated by this vitalizing substance. This all his children have learned in their experience. It has been taught them by revelation. John says, "And we know that the Son of God has come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."—1 John v. 20. Therefore it is with infinite delight and satisfaction that the trembling, God-fearing saint can, by an eye of faith, in the wise, unsurpassed arrangement of God, view his election of grace in Christ, in whom also every blessing, small and great, eternal salvation, justifying righteousness, faith, repentance, obedience, &c., are all treasured, and by him handed out to the saints as their needs require. If naked and hungry, he feeds and clothes them. If thirsty and famishing, he supplies them with living waters. If sick and afflicted, he graciously heals them. If poor and needy, he makes them immensely rich. And they have no abiding place here; it is his good pleasure to give them the kingdom. Wherefore, be of good cheer, Christ has overcome the world, and ever lives to make intercession for you, according to the will of God.

Brother Beebe, the above, written during moments of leisure, when I could not be employed on the farm, is at your disposal. May the Lord bless you, with all his servants every where, in their respective fields of labor, together with all the household of faith generally, is my sincere prayer.

Yours in gospel bonds,

JOHN. G. SAWIN.

P. S. I cannot close this without expressing my earnest approbation of your plain, candid, brotherly, and I think scriptural reply to brother

Vanmeter, in a late number of the "Signs," on the subject of the new birth. At least I obtained more satisfaction in reading that elucidation of the subject, than I ever enjoyed before; for there always seemed to be a point that challenged my comprehension; but I trust the Lord has given me grace and understanding, without which no man knoweth the Father, nor comprehendeth the righteousness of his Son Jesus Christ.

J. G. S.

STARK, Maine, May 1868.

DEAR BROTHER BEEBE:—Having a little leisure, I feel inclined to write a few thoughts on Jer. xv. 16, for the "Signs," should you deem them worthy of publication.

"Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts."

The prophet seems to have been filled with sorrow at the desolations which he had been inspired to prophesy to the people. The word of the Lord had declared that a fire was kindled in God's anger, which should burn. Although they were the chosen and peculiar people of God, and the lot of his inheritance, yet they were stiff-necked and rebellious, having uncircumcised hearts and ears. False prophets had risen among them, prophesying lies in the name of the Lord. Wicked kings had occupied the throne of Israel, ruling wickedly; and wicked shepherds had scattered, instead of feeding the flock. The people had inflamed themselves with idols under every grove, and following the course of their forefathers, had proved themselves as naturally idolatrous as were the nations around about them. The history of the children of Israel is wonderful, even when considered apart from their position as a typical people. They fully exemplified what the natural man was then, and what he is now, and what he will do when left to himself. But when we consider that they were in all respects typical of the kingdom of our Lord Jesus Christ, their history becomes more interesting, and affords comfort, instruction, reproof and admonition to the saints of the present dispensation. In their frequent murmurings and rebellion against God, we find a delineation of our own perverse wanderings. Their unbelief describes our own; and their frequent promises to reform, often made and as often broken, all the children of God know something about. This is true, not only of the saints individually, but also of the church collectively. Jeremiah, as a true prophet of the Lord, saw all these evils, and the judgments that were to come on them for their sins, and deep sorrow filled his heart. He could say, in anguish, "Mine eye runneth down with rivers of water, for the destruction of the daughter of my people." So in the gospel day, what sorrow fills the true child of God, when he sees the church of God infested with deceivers, and the saints giving heed to them; he can then say, "For these things I weep; mine eye runneth down with water, because the comforter that should relieve my soul is far from me; my children are desolate, because the enemy prevailed."

The dealings of God with his true prophet are full of comfort to the true ministers of the gospel, who desire to adhere to the old landmarks. Jeremiah, as a true prophet of the Lord, stood almost alone, and unsupported save by the power of his God; while hundreds of false prophets had risen up, professing to go in the name of the Lord, prophesying smooth things, which were in harmony with the desires of the multitude. He denounced not only the sins of the people, but also the false prophets who deceived them, and thereby aroused the rage of all against him. His feet were put in the stocks. At one time his troubles were so great that he said he would no more speak in the name of the Lord. Was he alone in this? Cannot some of the faithful servants of the Lord now say the same things concerning themselves? It is indeed a hard and bitter thing to see those of the church of God, thus drawn away, and listening to the smooth and flattering words of base deceivers. The true servants of God will at times be made to feel as Jeremiah did, that their preaching, exhortations and warnings are unavailing; and they may enquire, Are the the mercies of the Lord clean gone forever? At such times they are made to realize how vain is the help of man; and that, "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchmen waketh but in vain." But when, for contening for the truth, their names are cast out as evil, their solemn warnings are unheeded, and their motives are impugned, if then they can be made to feel like Jeremiah, and to say like him, "O Lord, thou knowest, remember me, and visit me, and avenge me of my persecutors; take me not away in thy long-suffering; know that for thy sake I have suffered rebuke;" then they can rejoice; for the Savior says, "Blessed are ye when men shall hate you, and persecute you, and say all manner of evil against you, for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven." Jeremiah could say, "O Lord, thou knowest." What a consolation to know that all our trials are known to him; and all the groanings and sorrows of his people comes up before him, and that he will certainly send deliverance. Job says, "He knoweth the way I take; when he hath tried me, I shall come forth as gold." Tried ministers of the gospel, ye who like Paul have suffered the loss of all things, and who count not even your lives dear unto yourselves, ye may well rejoice, for Christ is yours; and if he be yours, then all things are yours. God is your Sanctuary and your sure defence. If, like Elijah, you be driven to the mountains, he will send you heavenly food, and supply you with the rich provisions of his banqueting house. Why need ye fear what men can do to you? God has set bounds to the sea, and said, "This far shalt thou come, and no farther; and here shall thy proud waves be stayed." He has also set bounds to the rage of men and devils. "The wrath of man shall praise him, and the remainder of wrath he will restrain." The apostle says, "Count it all joy when ye fall into diverse temptations." But how often does the cry of the suffering child of God go up to the throne, saying, in the words of Jeremiah, "Remember me, pity me, and visit me." God is their only hope. Relying on his strength, they sometimes feel able to defy the assaults of earth and hell. While they suffer rebuke for his sake, they can rejoice and be exceeding glad. In this they find an evidence that they are his disciples; for he says, "If the world hates me, it will hate you;" and also, "In the world ye shall have tribulation;" but, precious promise, "In me ye shall have peace." This seems to be the feeling Jeremiah expressed and felt, when he wrote the words of our text; and I desire to show, as understanding may be given me, how these words are illustrated in the christian's experience. I understand that any scripture, to afford comfort to a child of God, must be applied to him experimentally. "Thy words were found, and I did eat them." Two things seem to be implied here. First, a searching after his words, and a hunger on his part, which led him to seek for them. The church is represented in the Songs, as saying, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," and again she says, "By night, on my bed I sought him whom my soul loveth: I sought him, but I found him not." This, I think, applies to, and is exemplified in the experience of every believer.

Dear kindred in Christ, you well remember when there was a great dearth in your souls, when your skies had no rain, when they dropped no dew, and your springs were dried. Your heart and soul cried out for God, for the living God. You said, When shall I come and appear before God? There was a great vacuum which the world could not fill, for it had no pleasure for you. Then did you not long for the solid realities of God's word? Then when the never failing springs of God's love were revealed to your parched souls, you was like the lonely traveler in the desert, when he saw the refreshing streams of water. What joy then filled your hearts; all things else were forgotten, and with ecstacy you bathed in the living fountain, and drank deeply of the gushing streams, and forgot the toils and trials through which you had traveled. Then you could say, "Thy words were found, and I did eat them." But while I understand that this is applicable in this respect, I also think it has another and primary signification. Jeremiah as a prophet of the Lord, to declare his word to Israel, and occupying his position, it was his constant desire to know what message God would have him declare. So the ministers of the gospel, in a certain sense, occupy the same position. Upon these words Jeremiah could feed; so also can God's ministers in the gospel day. It is a peculiarity of the gospel, that he that feeds the flock shall also partake of the same food. The chief study of the gospel minister should be to know God's will, and to do it. The little book which was handed to John to eat, was sweet in his mouth, but in his belly it was bitter. So it is with the servants of God: the word is sweet to them; they live on it; but after it is eaten, sometimes it is bitter as gall; for it is said to them as it was to John, Thou must prophesy again before many people, tongues, kindreds and nations. Thus it was with the ancient prophets, and so it is with God's chosen servants to day. My brethren in the ministry, can you not witness to these longings after the words of God? Is it not your most earnest desire, to not depend upon the wisdom of men? Do you not wish to come right to the fountain head of all truth, and be seated at the feet of Jesus, and learn heavenly lessons of him? Perhaps some portion of the word has seemed dark to you; its beauties were not all opened to you, when, all at once, a mysterious and hitherto hidden light has shined upon it, and it is opened to you, and your soul is abundantly fed. God has revealed by his spirit, what he had prepared for you. In the first experience of the christian, it is the same. His desire is for the unalloyed truth of God. Perhaps many of my brethren have gone here and there, listening to many different ones. Plausable theories have been presented; but the voice of a stranger you could not follow. You do not find it is the truth of God as it has been revealed in your experience. The poor sinner has nothing of his own; therefore he needs a whole Savior. He feels satisfied that "none but Jesus can do helpless sinners good." Let us go back to the experience of the church, as recorded in the Songs. "The watchmen found me, to whom I said, Saw ye him whom my soul loveth? It was but little that I passed from them; but I found him whom my soul loveth." Cannot my brethren in Christ tell the same experience? The watchmen (God's ministers) found them; but although earnestly enquired of, could not show them the Savior.

None but the spiritual Zerubbabel can bring forth the head stone to our view. Then his words were found, and you did eat them. Christ was your meat and your drink. His precious words were your food. You could no more live without them, than the natural body can live without its natural food. "And thy words were unto me the joy and rejoicing of mine heart."

"When God revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream,
The grace appeared so great."

Christ and his great salvation was your constant theme. Once you had found pleasure in worldly things; but now their gilded vanities were of no value to you. Behold, what a change. He who was before a persecutor, and injurious, is now become a friend. He to whom Christ appeared as a root out of dry ground, now regards him as the chiefest among ten thousand, and altogether lovely. Those whom he once despised as the offscouring of all things, he now desires for his constant companions. And above all, that truth which once gave him so much trouble, and against which he was so bitter, has now become the joy and rejoicing of his heart. He loves it, and he loves its author, and he loves all who have a love for it. Although he, like Paul, may be beaten and stoned, and persecuted in every way, yet all this cannot remove the joy and rejoicing of his soul. Habbakuk gives a glowing description of this. "Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, and I will joy in the God of my salvation." Yonder lonely one, in that cold cheerless cot, without fire, food or friends, in sickness, pain and trouble, is still rejoicing in God. All these things are as nothing. The wondering world looks on, and enquires with surprise, What gives that radiant smile, that peaceful look? The world knows not of the secret joy that comes welling up in the heart. They do not know the blissful hope Jesus has given, nor the enraptured vision of the glories of heaven which are brightly opening up to view; and that in the transporting view, we forget the trials of the way.

His word is the joy, the only joy and rejoicing of the christian; and we may enquire, Why is it so? The answer is found in our text: "For I am called by thy name, O Lord God of Hosts." In the twenty-third chapter of this same prophecy, we read: "In his days, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness." And in the thirty-third chapter we again read, "And this is the name whereby she shall be called, The Lord our Righteousness." I know of no scripture that brings more closely to view the oneness of the union and relationship of Christ and the church, than these. As the wife always takes the name of her husband, so the church takes the name of her Maker and Redeemer. It is said in Songs, "My Beloved is mine, and I am his." Here then we see what is the cause of this rejoicing. The ransomed church of God stands not in the filthy garments of her own self-righteousness, but is clothed with the spotless robe of Christ's righteousness, which is perfect and entire. The food of which she partakes, is not of her own providing; it is supplied by her Husband. She leans wholly on him for her support. In him are treasured all the riches of divine grace. Giving doth not impoverish him, nor withholding enrich him. Well may the children of grace rejoice. The fountain of God's eternal love is unfailing, and amply sufficient for all our needs. In this can the bride rejoice, having been called by the name of her Lord. This word then seems to include the standing, as well as all the blessings bestowed by virtue of this standing.

Now I will in conclusion say, May the God of all grace shed abroad his love in your hearts, and may his word enable us to rejoice, and may it indeed be our meat and our drink, and our constant joy and rejoicing.

FERRIS A. CHICK.

NEAR CONYERS, GA., May 21, 1868.

DEAR BROTHER BEEBE:—I have often thought of writing for publication some of my travels of mind, but have been deterred from a sense of my inability; but, with your permission, I will now address a few words to the largest body of believers on earth. I thank the Lord that we are blessed with a medium of correspondence through the columns of which we may communicate with each other. I have been made to rejoice in reading the precious letters of dear brethren and sisters in the "Signs," and it may be that some one or more among the thousands of your readers may find some word of comfort in reading the history of my trials, and if so, God will be glorified. But should no good result, I pray that it may do no harm.

I was born April 20th, 1821. Like all of Adam's race I was born in a state of sin and condemnation. My parents being Baptists, and my father a minister, they talked to me of my condition, and gave me good advice; but still I had no correct knowledge of my real situation until I was in my ninth year; then I had some serious thoughts on the subject of death, and thought I would reform, but these impressions soon wore off. At that time, however, I began to make promises that I would do better, and after a time I began to try to pray, perhaps for three or four weeks; some of my prayers were longer and some shorter, and this practice I continued until my eighteenth year. My father died August 14, 1838, and I then felt that I was ruined. I was the eldest of his children, and the charge of the family devolved on me. Being very poor, we had to work very hard, and worse than all, I was a poor miserable sinner, and had no father to pray for me; and though I had so often tried to pray for myself, it had done no good. I was in great distress for about three months, and felt as though I had no friend in heaven or on earth, and I could not see how God could be just and save so great a sinner. He had truly been good to me all my days, but I had trampled on his goodness; and I felt that if he should send me to hell, it would be just. In November I had a view of the Savior, in a vision or a dream, I cannot say which. My troubles left me, and the next morning was the most lovely and pleasant I had ever witnessed. Every thing looked beautiful, and I felt perfectly calm and serene. All was well, and nothing troubled me. I wondered why it was so, that I was not troubled as I had been before. On the evening of that day I became greatly troubled about it, and desired to have my burden back, but I could not get it. I now thought if I ever obtained a hope I would know all about it, so as to have no doubts or fears in regard to its being genuine. This change had come in so different a way from what I had expected that I could not claim that I had a hope; yet I hoped that I should have a hope at some future time. But the view that I had had of the Savior was often in my mind. Thus I continued on for seven years, sometimes in trouble and distress and sometimes more calm, and then down again. At length I got to a place where it seemed to me I could not stand it, and I proposed to my wife that we should go to see my uncle, P. B. Almond, as he was a deacon of the church. I wanted to talk with him about my condition. I desired to know if there was any one like me, for I thought my case was different from all others. We went, and I related my exercises to him, and when I got through he arose and gave me his hand, and advised me to go and tell the church what I had related to him; for, said he, if I am a christian, I believe you are. So I went to the church and was received in July, 1845. I got along tolerably well for a while. But after some time I heard that some of our members were leaving us and joining the old *antics*, and being re-baptized. This made me feel indignant, and I said that if old Joel Colley should ever attempt to re-baptize me, I would pull his head under the water too. I had not the shadow of a doubt on my mind then, that the Missionary Baptists were the true church of Christ. My father and mother, brothers and connections were members with them, though my father died just before the division took place, which occurred in this place in 1838. But there were some other things troubled me some, —the "Sons of Temperance" coming into the church, and our preacher joined them and the Free Masons also. I would have been better satisfied if these things had been left alone, for I really thought joining the church was enough for a christian.

In the spring of 1851 I became very much concerned about some portions of the scriptures which I could not reconcile with our position. They seemed to clash, and in spite of all I could do, the doctrine of election was in my way. I could not understand how it was, that before the children were born, or had done either good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, that God had said, "Jacob have I loved, and Esau have I hated." I could not see the justice of God in this, and many other portions of scripture were equally inexplacable to my mind. So I determined to have my preacher come with me, to set this matter right. So the time came, and we took our seats after dinner on the cool side of the house, and I produced my bible with the passages all marked, and I handed the book to him, to explain them to me. He read them, and after studying some time, he shut up the book and gave it back to me, and to my astonishment said: "The doctrine of election is bible doctrine. Just let it stay in the bible; it is a deep and mysterious subject, and it does not become us to be diving into the deep mysterious things. Secret things belong to God, and revealed things belong to us and to our children." I thought, sure enough, why had I not thought of that before. He said, we ought not to let our minds run upon such deep things. This pacified my mind for the time, and I resolved that I would refrain from thinking any more on the subject. But, my dear brother, I could as well have created a world as to refrain from thinking on the subject. Before I was aware the subject would be in my mind, so that for two weeks I had no peace day nor night. I finally became so exercised that I could not sleep, nor eat but very little. Neither my family nor any thing on earth afforded me any satisfaction. Being poor, I had to work very hard, but I got down so low that I could scarcely bear up, and still my mind was continually reaching out after these deep things. One morning, at about nine or ten o'clock, while at my plough handles, all suddenly, I thought I heard a voice behind me, and I turned round and looked, but saw no one; but the voice seemed to come into me, and with the voice such a light and joy as I am not able to describe; the light appeared to be inward, and

above the light of the sun. I did not see it with my natural eyes, but the whole plan of salvation by grace was opened to my mind as I had never seen it before, and it appeared to me to be just as plain as though I had seen it with my natural eyes. In the view I had our blessed Savior was extended some fifty feet above the earth, and I saw him as the Mediator between God and men, as the man Christ Jesus. And I then saw how God could be just in loving Jacob and in hating Esau, even before they were born. The plan was so perfect that I could see no possibility of a failure. My poor soul was made to rejoice. O, I can only faintly hint what glorious things passed through my mind. I was much enraptured. I could not remain with my plow, but drove to where I could hitch my horse, and went to the house, so full of joy that it was just all I could do to keep from shouting aloud, of the glorious view I had of the way of salvation. When I entered my house I saw my babe lying on the bed. I gathered the little fellow to my breast, my eyes overflowing with tears of joy, and exclaimed, "If you are saved, you are saved, and if you are lost, you are lost!" And, dear brethren, I have never doubted the plan of salvation from that moment to the present. Not only Jacob, but all who ever were or will be loved of God, were loved before they were born. Yea, they were all loved and saved in Christ Jesus before the world began; and all the spiritual blessings are bestowed on them in consequence of that eternal immutable love, and we love him because he first loved us.

Now I could see why my preacher could not tell me the meaning of the scriptures; it had never been revealed to him; and if it had, still he could not reveal it to me; for God alone can reveal it by his spirit.

Now what? Still with the missionary folks. Well, I soon found that I should have to stop my preacher, for he was not preaching the truth. I being a deacon, was placed in that office to watch, and not allow any false doctrine to be preached. But I saw that the members believed his doctrine, and if I stop him, they will stop me; so I found that I was not of them. I frequently spoke to them of the plan of salvation, but they could not understand it. I was astonished, for it seemed so plain to me that it seemed as though I could surely make them see it. You see brethren I had never grown any in grace and in the knowledge of the truth. I had my first lesson to learn; for, when for the time that I should have been able to instruct others I needed myself to be taught the first lessons. Up to this time I had been under false teaching.

At length I went to hear the old *anties*, and to my astonishment, they could tell me all about this glorious plan of salvation by grace, and I was again made to rejoice, and to say, like Ruth, "Thy God is my God." I felt to acknowledge, "The Lord was in this place, and I knew it not. This is none other than the house of God and the gate of heaven. Here were the Shepherd's tents, and here the camp of Israel. But how to get into their ranks was the question. I had been baptized, and to make a mock would not do. But finally my mind was carried back to view the church before the division. I saw that error had been suffered to enter; that men of the earth had arisen up among them, who were righteous overmuch, and who were wise above what was written; and they had sown the seeds of discord, and led some away from the truth. In fact they had become flooded with the institutions of men, and all mixed up with the world; a linsy-woolsy garment, and sheep and goats all intermingled. Like Sarah, they could not wait for the Lord to do his work. Means and plans were to be devised to carry on the work,—to send the gospel to the poor heathen; and when the son of Hagar, the child of means is born, behold he is a mocking Ishmael, and not the promised Isaac. But finally the strife becomes so great the bond-woman and her son must be cast out. The Baptists declare that this whole effort system is unauthorized by the scriptures and in opposition to the word and spirit of the truth, and we will not give it our countenance. But, says the Missionary party, We will go on. Whereupon the Baptists declare their disfellowship for the whole Mission system, and also declare a disfellowship for all who stand connected with them. So the Mission party were expelled. Thus, brethren, I saw at once that I had not joined the church of Christ at all, and therefore had not been baptized in the fellowship of the gospel church. Every obstacle was removed out of my way, and I went to the Bald Rock church in July, 1851, and was received and was baptized by Eld. Joel Colley; but I had no disposition to pull his head under the water. After I had become convinced, he was the very man I desired should baptize me, and I thank God that his life was spared to administer the ordinance to me, for he was called home shortly afterwards. In 1853 I was licensed to preach the gospel, and in 1855 I was ordained to the work. My time has been nearly filled up in the ministry. I have great reason to thank the Lord for his goodness to me, in shielding and preserving my life, and for not suffering me to sin myself out of the fellowship of my dear brethren.

In conclusion, I wish to refer briefly to brother J. F. Johnson's communication, published in the number for May 1st, of this year. I heartily indorse his views on Heb. ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Now, if any brother is difficultied in his mind, I would ask, What did Paul mean when he said, "The children of the flesh, these are not the children of God." The children that partook of flesh and blood were spiritual; the flesh and blood are natural; these I understand are the vessels of mercy, chosen of God; yes, chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love." In themselves considered they are unholy, born of corruptible seed. But when God is pleased to send forth the spirit of his Son into their hearts crying, Abba, Father, this spirit of Christ is life. As he has said, "My words are spirit, and they are life." This is an incorruptible seed, as Peter says, by the word of God, which liveth and abideth forever. And when this is made manifest in us, it demonstrates two facts, namely: First, that it did exist before it was developed. Where? In Christ, for it is the life of which John testifies, that "This is the record, that God hath given us eternal life, and this life is in his Son." Here then is all the heavenly family existing in the one seed. Now a seed that has no life in it, is really no seed at all. But here is a seed that is full and alive. Paul reminds us, "He saith not *seeds*, as of many, but as of one, and to thy seed, which is Christ. This is the only incorruptible seed, or life of the church; the Head and members are all one in Christ Jesus; Yes, our life is hid with Christ in God, and has forever been.

'Tis not the life that Adam lived
When he was form'd a man;
But 'tis the life that Jesus lived,
Before the world began.

In the second place it proves that the vessels of mercy were all known in the covenant of Redemption, loved and blessed with all spiritual blessings, not for their good works, but according to God's own purpose and grace which was given us in Christ Jesus before the foundation of the world. Glorious plan, indeed. May God bless you, my dear old brother, and all the saints. With love to all,

W. D. ALMOND.

PEACEFUL RETREAT, Texas, June 12, 1868.

DEAR BROTHER BEEBE:—I have desired to write to you for some time, to acknowledge my gratitude to you as a dear brother and friend; and to our heavenly Father, for such a friend, and in this time of great need, in sending me your inestimable paper, the "Signs of the Times," which, believe me, brother Beebe, is a most welcome visitor. If you could see with what greediness and delight I devour its contents, when I receive each number, sometimes without eating or sleeping until I have read it through, you would think me nearly famished. One number, yes, one of your editorials, has more than repaid me the amount of my subscription for the year. I am unwilling to even lose a number while I live. Blessed be God for such consolation, such comfort, pleasure and joy, as I have received in reading the precious letters of the brethren and sisters whom I have never seen, nor ever expect to see in the flesh; yet I dearly love them in the spirit and love of Christ. It is indeed like the cooling streams which flow in a thirsty land. When I have been cast down, they have raised me up; when filled with darkness and doubts, O what light and courage they have imparted. My faith has been so weak and faint, that I could often say, There is no one like me. But my faith has revived greatly, in tracing the way-marks, when I could bear witness to the workings and dealings of God with the dear pilgrims, as they relate their trials. I also wish every dear child of God could read those letters; what a help it would be to them. The apostle says, "Comfort one another with these words."

How glad I am to see such a host of able writers and expounders of the faith, as appear in the "Signs of the Times." All, or nearly all of their testimony, I can and do most heartily indorse, receive and feed upon. I do not wish to be understood as objecting to any; but I have to acknowledge my weakness and dullness of perception to understand some ideas which are expressed. I have no doubt but all is right, only, as you must know, I am but *a little one*; and I think as a child, and speak as a child; but if I ever become a man, I shall put away childish things; and I hope I shall then draw comfort from the very things which I now fail to comprehend. Of all your editorials I have read, I have met but a single idea but what I heartily receive and rejoice in; and that I do not understand, which is, as I suppose, the only reason why I don't rejoice in it. It is concerning God's people having an existence in Christ before he came into the world. Now I am not finding fault, nor objecting to the idea at all; but the way it is expressed by you, is new to me. My view of the matter is, that God's people were from the beginning elected in Christ; all of them chosen to salvation, through sanctification of the Spirit and belief of the truth: and as they are called and regenerated, as we call it, they receive the life of Christ, as a new principle, never before enjoyed by them. "I give unto them eternal life." "And this life is in his Son." And from it flows all the fruits of the spirit, or of the new man. I offer no defence of the above view, if you can gather my idea from what I have said, I am sure, as you are deeper instructed than I am, that your views, if they differ from mine, on this subject, are more likely to be right. But, my

dear brother, if it is not asking too much of you, or of some other brother, to explain what that thing is which existed in Christ other than eternal life.

I fear I am troubling you unnecessarily. It does seem that your remarks are plain enough, and it may be only my dullness; and even if I should know what I desire, it may perhaps do me no good. Perhaps brother Johnson will explain it a little more at some time. Excuse me, beloved father in Israel, and regard me only as a little child, asking only for information. A child will often ask foolish questions about things which are beyond his comprehension. We may be too curious to know secret things, which would not benefit us to know. "Secret things belong to God, and things revealed belong to us, and to our children." The utility of a well conducted paper, is, in part, that what is revealed to any one of the saints, in any part of the world, is spread out, to be read, received and rejoiced in by all; and so we are made helps meet to each other, and laborers together for the common benefit of all.

Dear brother, I see you have many calls to answer questions, and to give your views on portions of the scriptures; and you seem to be so willing to gratify all, I will ask your views on John iii. 5. Now you can answer in short. The point is, Does the water, in the text have allusion to baptism? If so, are we to consider baptism as the door into the church visible?

Dear brother, I did not intend to write this for publication; but as others leave it discretionary with you to publish their letters or not, so will I leave this. Do as you please with it, only give as my cognomen, "A Little one." I have been a long time confined by affliction, and am very nervous, and do not know as you can read what I have written. You will hear from me again. I will send you some subscriptions as soon as money comes in circulation. May God bless you, and all his dear children, is the prayer of

A LITTLE ONE.

(*Editorial reply on page* 164.)

SAVANNAH, N. Y., Feb. 15, 1868.

"Bless the Lord, O my soul, and all that is within me bless his holy name."

DEAR BROTHER BEEBE, AND FATHER IN ISRAEL:—When I think of that little group at brother Patterson's, in South Dansville, last June, each speaking of the mercy and love of the Savior, my heart yearns to meet with them again. I bless the Lord for putting the desire in my heart to attend that meeting; O they were precious moments. It was a painful trial to part, for it seemed so blessed to be with the dear people of God; for it was truly so refreshing to my hungry soul, that when the time for parting came I could only think of the words of Ruth to her mother-in-law, "Entreat me not to leave thee," &c. On all the way homeward I felt sorrowful, for I was sure I was leaving the chosen people of the Most High. And I had enjoyed such a feast of fat things full of marrow, and wines well refined, that I had for a time forgotten the cares and allurements of the world, and my mind was fixed on heavenly things, and I was filled with joy and peace, and could say,

"My willing soul would stay
In such a frame as this;
Would sit and sing herself away
To everlasting bliss."

It is true I often have to search back in my past experience, for something to rest my hope upon. I try to call to mind in my past exercises what agrees with the christian experience of others, and enquire, On which of the promises have I built my hope? The first that I dare to claim, always recurs to my mind. "We know that we have passed from death unto life, because we love the brethren." O how sweet are the promises of the dear Savior to a hungry and thirsty soul. To one hungering and thirsting to be filled with the love of the dear Savior, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I felt that I was burdened with sin and guilt, and I loathed myself; and my cry was continually for mercy, praying the Lord to take away my heart of stone, and give me a heart of flesh; and, my dear brother, that is still my cry. Sometimes I am rejoicing in that mercy and love, and have to exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name." But sometimes I am almost in despair, fearing that I have not been converted aright, or am glorying in a false hope. But I know if the Lord has begun a good work in me, he will perform it. Still, doubts will arise. If I am one of God's children, why am I thus? Why so prone to evil? Why so easily led astray by the tempter? But I am assured that the Lord knoweth them that are his; and he knows their groanings of heart, and he understands their unuttered prayers. Bless the Lord; for his mercy endureth forever.

Brother Beebe, I have desired to comply with your request to write to you; yet I have feared, lest in my weakness I should write something that might injure the cause of Christ, or crowd out better matter from your columns. I desired to write, because my heart was burning with love to the dear people of God, and I have felt that I must open my mouth to some one. I have therefore made this attempt to express my feelings on paper. But on reading over what I have written, I find so much imperfection, and I have come so far short of what I desired to say, that I conclude that at best I am only a bungler. But, my dear brethren and sisters, I wish you to know how much I thank you for your rich communications; and I bless God for giving you the ability to write for the comfort and instruction of the saints; for I believe it is the gift of God. Let us then unite in the inspired song, "Bless the Lord, O my soul, and all that is within me, bless his holy name." May his blessing rest on you and yours.

MARIA PLATNER.

June 6th, 1868.

TO ELDER D. BARTLEY—DEAR BROTHER:—I have read your communications in the "Signs of the Times" with great interest, and I can truly say, with comfort, satisfaction and edification, and all the subjects that you have written upon, have been described in a christian spirit and seasoned with grace. Dear brother, when I hear you and other dear brethren upon the subject of the Christian Warfare, it seems to be so plain and so ably dwelt upon and sustained and proved by the word of truth, as to who is born of the flesh, and who is born of the spirit, that I cannot see how any who have been born again of the incorruptible seed, by the word of God which liveth and abideth forever, can fail to understand it. How can they demur when they call to mind what they have experienced. Although the church of God may seem to be traveling slowly, yet her progress is sure. She holds her own keys; all the gifts belong to her, and her God is still revealing to her many mysterious points of doctrine, and she is still increasing in the knowledge of the truth. Since I have been a member, or professed to be a member of the church, many subjects which once seemed to be obscure and dark, have been investigated, such as Eternal Justification, Eternal Union, the Christian Warfare and the subject of Regeneration. All these points of doctrine have been elucidated, and as a general thing, have been received by the Old School Baptists as in accordance with the word of God, and all of which I heartily receive and believe to be bible doctrine. So I feel to say and testify, according to my limited knowledge, that the church has increased in knowledge through her conflict. The Lord has said to his church, "For thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer is the Holy One of Israel. The God of the whole earth shall he be called." For a moment he may withhold his light from her, and she may be in darkness, yet his love to her is the same. He has said to her, "Fear not, for I am with thee." "I will never leave thee nor forsake thee." And she shall sing that sweet melodious song, "We have a strong city; salvation will God appoint for walls and for bulwarks." Within her gates shall be perfect peace: her king hath ordained peace for her; for he hath wrought all her works. He cheers and comforts her. His doctrine shall drop upon her like the rain, and his lovely speech shall distil upon her as the dew, and as the small rain upon the tender herbs, and as the showers upon the grass. In the Lord Jehovah she has everlasting strength. Christ is of God made unto her Wisdom, and Righteousness, and Sanctification, and Redemption. He causes her to ride upon the high places of the earth, that she may eat the increase of the fields, and to suck honey out of the rock, and oil out of the flinty rock. He also makes her to drink the pure blood of the grapes, which is emblematic of his blood in the New Testament which was shed for many. He reveals to her the secret of the Lord, and shows her his covenant, and instructs her in every thing necessary for her to know.

My beloved brother, I have arrived at the conclusion that the church has a more full and clear understanding of the mysteries of God's revealed word than she had forty years ago, and that her ministers are more sound; and that, in her travel, she can detect the uncircumcised, and such as have not on the wedding garment, and that she has dropped them from her fellowship, with all such as are teaching doctrines, the commandments of men. And at this time, if I may judge, the church is clearer from corrupt men and false doctrine than I have ever known her to be before. Your brother in affliction,

D. S. BRADLEY.

INDIANOLA, Iowa, March 25, 1868.

DEAR BROTHER BEEBE:—I feel truly thankful to our heavenly Father for his unbounded mercy to poor unworthy me, for giving me such delicious food as I get through the medium of your paper, the "Signs of the Times." Although I am entirely deaf, and my pilgrimage has run to somewhat over the three score years and ten allotted to mortals, yet he that heareth the young ravens when they cry, has been my support through all my journey. Although I sometimes go to meeting when the weather permits, I cannot hear a sound; but as I am still blessed with the enjoyment of sight, I can see the faces of the dear brethren and sisters, which is a feast to me of itself. This and the reading of the "Signs of the Times," together with God's holy book, makes up all the preaching I can enjoy. The editorials are especially comforting to me. May you be spared yet many years to wield "The Sword of the Lord and of Gideon," as the Lord has enabled you to do in gone by days. And as one by one the faithful watchmen on the walls of Zion are receiving their discharge and laying aside their armor, never again to take it up, O may others prepared as strong and valient men for the strife, step in and take their places on the watch-tower. The days truly are evil, and the

workers of iniquity are abroad in the land. O, with what care and diligence should the under-shepherds feed and minister to the flock, especially to the young and tender. Such is the industry and perseverance of the minions of anti-christ that their seductive smiles and hypocritical pretensions can hardly be detected by those who are more experienced, without considerable labor and effort of investigation. May the great Shepherd and Bishop of our souls keep and preserve us unspotted from the world, unto the coming of that great and notable day of the Lord, which shall try every man's work, of what sort it is. Your sister, in hope of eternal life.

JERUSHA KEARNEY.

Marshall Co., Ill., Jan. 13, 1868.

DEAR BROTHER BEEBE:—I feel truly thankful to the giver of every good and perfect gift, that in his all-wise providence he has been pleased to raise up and qualify brethren to write and speak of the precious things which are contained in his word. But I am often made to mourn on account of my own evil heart, and to wonder why God should take such an ignorant and unworthy one as I am to attempt to preach the unsearchable riches of Christ. I feel that it is not of myself, if I am anything, it is all of the Lord. I hope the Lord has appeared unto us as a people, here in the Sand Creek Association, though we are but few in number. Peace reigns in our borders, and some small addition is made to us. I believe the most of God's people have been greatly edified by the last volume of the "Signs of the Times." Its pages have contained rich food for Zion's children, in setting forth the doctrine of the gospel in its fullness, as the foundation of the christian's hope, and by the experiences of so many of the Lord's little ones. In them we see the oneness and unity of God's spiritual family. All are one in Christ Jesus, and that from "before the foundation of the world. We are made acquainted with many whom we never saw in the flesh, and whom we probably never shall see on earth, yet our fellowship flows out towards each other, and makes us long to see each other. How greatly we have been edified by the communications of our dear old brethren, Elders J. F. Johnson, R. C. Leachman, S. H. Durand, D. Bartley, and many others, on the subject of the new birth, and the deliverance of God's people from the reign of sin. We have also had the order of the gospel, and the duty of the Lord's family to each other, ably set forth by Elders D. Bartley and E. Rittenhouse. I hope to find in the present volume also the names of many more of the servants of our God, who may write on those subjects for the instruction, edification and comfort of the saints. And may the Lord enable you, brother Beebe, to continue to enrich its columns with your editorials. I have written more than I intended to when I commenced. Excuse me for trespassing on your time and patience. Your unworthy brother in Christ, ELLIS INGREY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1868.

THE JUDGMENT SEAT OF CHRIST.

(Reply to brother J. E. White.)

The text proposed for consideration is 2 Cor. v. 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad." The italicized words are supplied by the translators. A general impression has prevailed that the Judgment seat of Christ is a seat at present unoccupied, on which Christ shall be seated when the earth and heavens shall have passed away, and the graves of all the families of the earth shall deliver up their slumbering tenants, that then all the tribes of mankind shall be summoned to appear in his august presence; that then he shall vacate the Mercy Seat, and assume the Judgment Seat, to adjudicate the case and determine the final destiny of all the children of men. In this theory is necessarily involved the supposition that the saints and glorified spirits in heaven, and all who are now, or shall at that period be suffering the vengeance of eternal fire, shall from heaven and hell assemble in resurrected bodies reproduced in form and nature as when they were on earth, and each shall then and there be subjected to a judicial examination, and receive from the Judge a reward for their righteous acts, or a sentance of wrath for their wickedness, proportioned in strict justice to the amount of merit or demerit in which they shall be found. The text on which we are requested to give our views, has been relied on, perhaps, more than any other, in support of the above stated theory. Christians being the only class that can find nothing at all meritorious in themselves to plead, and everything that is vile and sinful in their nature to loth and abhor, have been perplexed and sometimes even terror-stricken in the fearful apprehension that the heart searching and rein-trying Judge, at that awful day, will find them as guilty and sinful as they now feel themselves to be, and will bid them depart from his presence to everlasting burnings. Nor would such dismal apprehensions be unwarranted if the views presented in the foregoing were sustained in the scriptures of truth; for the Psalmist has said, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?—Psa. cxxx. 10. Again, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity," &c.—Psa. xxxii. 1, 2.

The subject presented by our brother involves the following considerations: First, The Judgment Seat of Christ. Second, Who must appear before it? When, and for what purpose? Our firm conviction on the subject is that our Lord Jesus Christ is now occupying his Judgment seat, and all judgment is vested in him. "In righteousness he doth judge and make war."—Rev. xix. 11. "All power is given unto him in heaven and in earth."—Matt. xviii. 18. Power is given to him over all flesh, that he should give eternal life unto as many as the Father has given him.—John xvii. 2. The Judgment Seat, however, of which the apostle is speaking in our text, is that on which he presides, as the Head over all things to his church. As it is written, "The Lord shall judge his people."—Heb. x. 30. His Judgment Seat is his throne; and God has said, "Yet have I set my King upon my holy hill of Zion."—Psa. ii. 6. "For the Lord is our Judge, the Lord is our law-giver, the Lord is our King; he will save us."—Isa. xxxiii. 22. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from the other, as a shepherd divideth his sheep from the goats," &c.—Matt. xxv. 31, 32. When our Redeemer had finished transgressions and made an end of sin, when he had met and cancelled all the demands of law and justice, redeemed his people from the curse and also from the dominion of the law, he was exalted with the right hand of the Father, sat down with him in his throne, and is forever sat down on the right hand of the Majesty on high. He has received his kingdom, and is inaugurated in power, and has ascended his Mediatorial throne, which is the seat of his Judgment. In his kingdom he spreads his throne. It stands in Zion, and Justice and Judgment are the habitation of it forever. In his gospel church he holds his court, and bringeth forth judgment unto victory. If the church of God is not the Judgment Seat of Christ, we know not where to find it. "Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the Judge of Israel with the rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."—Micah v. 1, 2. We cannot believe that he who is the same yesterday, to-day and forever, changes from place to place, from seat to seat. He has set down forever upon his throne, and his throne is his mercy seat, and it is also his judgment seat, and all his decisions are as immutable, irrevokable and decisive now as they can ever be at any subsequent period. When he said unto the dear child of God, "Be of good cheer, thy sins are forgiven thee," that judgment was officially rendered, and firmly as the pillars of his throne shall that decision stand when earth and heaven shall have fled away.

Having, as we conceive, fully demonstrated that the church of God is the Judgment Seat of Christ; that Zion is the "Holy Hill" on which God has set his King, and that a glorious high throne from the beginning is the place of our Sanctuary, we may contemplate with joy and gratitude its exalted altitude. Higher than the heavens, and lasting as eternity. "For unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

II. Let us now inquire to whom it is said in our text: "For we must all appear before the Judgment Seat of Christ?" The epistle in which these words are written is thus addressed: "Unto the church of God which is at Corinth, with all the saints which are in Achaia;" and these are still farther described as a people who "Know that they have a building of God, a house not made with hands, eternal in the heavens. A people who groan in the earthly house of this tabernacle, and who earnestly desire to be clothed upon with their house which is from heaven; and still farther, a people whom God has wrought for this self-same purpose, (to be clothed upon with their house which is from heaven.) A people who are always confident, knowing that whilst they are present in the body, they are absent from the Lord; and who would rather be absent from the body and present with the Lord. A people who walk by faith and not by sight. A people who labor, that whether present or absent, they may be excepted of him. And in the subsequent part of the same chapter they are farther described as a people for whom Christ died, and who were all dead with him, who are quickened together with Christ, and raised up together and made to sit together with him in heavenly places in Christ Jesus. To these, and only to these, are the words of our text applied, or applicable. None but the members of this kingdom have access to the Judgment seat of Christ. They have come unto Mount Sion, to this heavenly Jerusalem, and to God, the Judge of all. All others stand before the mountain that might be touched, and that burned with fire, and blackness, and darkness, and tempest, and the voice of words. But those who are redeemed to God, and from the dominion of the law, now stand in this peculiar relation to him, as subjects of his spiritual kingdom, and amenable to him as their Judge, and to them is secured the high and happy privilege of standing before his Judgment Seat. They have full confidence in the righteousness of his

judgments, and confide in all his decisions; and their desire and prayer is: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—cxxxix. 23, 24. As Christ is their Lord, their King and their Judge, they must all of them stand before his Judgment Seat. Of all that is wrought in them, by God working in them to will and to do of his good pleasure, and of their working out their own salvation with fear and trembling, Christ is the only competent Judge. His foundation standeth sure, and hath this seal, The Lord knoweth them that are his. It is an invaluable birth-right privilege of all the sons of God, to stand before the Judgment Seat of Christ. There is no other judgment seat to which they can so confidently appeal. God has wrought all their works in them, and of his own works he alone can judge with unerring righteousness. All others are condemned already, and the wrath of God abideth on them. He will not accuse them unto the Father, for they have one that accuseth them, even Moses in whom they trust.

III. When, and for what purpose must they all appear before the Judgment Seat of Christ? The impression has generally prevailed, as we have already remarked, that the judgment seat will not be assumed by Christ until after the resurrection of the dead, and that immediately after the resurrection all the human family, in one promiscuous mass, shall be assembled before the bar of God, when the exact state of every one shall be ascertained and determined, and the final destiny of each shall be announced by the eternal Judge. That God has appointed a day in which he will judge the world in righteousness, by that man whom he has appointed, and that that day or period shall be after the resurrection, we fully believe. But that judgment will not be a court of inquisition or investigation; for the dead shall all be judged according to the things which are already written in the books, which shall then be opened. The Lord already knows them that are his; the saints have already been judged and acquitted, and freely justified through the redemption that is in Christ Jesus. God has already pronounced on them, and promised to remember their sins and iniquities no more. They are blotted out as a thick cloud, and shall never again come in remembrance. Nor will any investigation of the condition of the ungodly be required; for they are condemned already and the wrath of God (even now) abides on them. The judgment of both saints and sinners is already decided, pronounced and recorded in the books, and the day of judgment which shall be at the resurrection, is the day when all that is now written, of the destiny of saints and sinners, shall be fully executed. The day of the judgment of Sodom, Gomorrah, Tyre, Sidon, Chorazin, Bethsaida, Capernaum and Jerusalem, were not days of investigation, for their sins were summed up, and the amount of their punishment determined and written hundreds of years before the execution of their judgments on them, and the times of execution were called the days of their judgment. Can it be supposed that God has less knowledge of the state of mankind now than he will have at any future time? Or that he will find occasion to revoke, modify, or in the smallest degree recede from what he has already pronounced on all the sons of Adam? Already he knows them that are his; he has not to wait to be informed. He has put his seal upon the heirs of immortality, and has given them his spirit to witness with their spirit that they are the sons of God. Christ has pledged his word, that he will raise them all up at the last day, and that they shall live and reign with him in glory. "There is therefore now no condemnation to them that are in Christ Jesus." They shall never come into condemnation, world without end.

Instead then of indulging fearful apprehensions of a future day of inquisition, and liability of being repelled from the presence of our God and Savior, let us rejoice, that the Judgment Seat of Christ is in his Holy Hill of Zion, in his church, and that he now presides, that he now sits in judgment, and now all his judgments are decisive and irrevokable. He now calls his own sheep by name, and none but his own, and leadeth them out from all wrath and condemnation. He now says unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If this view of the subject be accepted, what does the apostle mean by reminding the saints, that "We must all appear before the judgment seat of Christ?"

We understand Paul to mean that the saints, to whom these words are exclusively addressed, being redeemed from that law which consigned them to wrath and damnation, are no more under it, and can never again be tried and condemned by it. We are dead to it, by the body of Christ. No more under it, but under Christ, who is himself the end of the law for righteousness to every one that believeth. Now therefore being under law to Christ, we stand before his judgment seat, and not before the seat of Moses, or the law of sin and death. Being now under law to Christ we are amenable to him, subject to his law, which he has written in our hearts and in our minds, and accountable to him for all that is done in our body, good or bad. The context describes the saints in the body. The new man which is born of God is now living in an earthly tabernacle, which is soon to be dissolved; this tabernacle he calls a body, a house, &c., which is so radically distinct and dissimilar from the *new man*, that to be present with, and at home in it, is to be absent from Christ; yet while in it we groan, and earnestly desire to be clothed upon with our heavenly house, or spiritual body, we are subject to trials, temptations, doubts, fears, distrust and disobedience. While in the body or earthly tabernacle, the law of the spirit of life which is in Christ Jesus makes us free from the law of sin and death; so also another law which is in our members warring against the spirit, brings us into captivity to the law of sin which is in our members. Thus in our body things good and bad are constantly transpiring. In this state we stand before the church of God, which is the Judgment Seat of Christ, where every vain thought and idle word is judged and condemned. And there Christ by his Spirit sits in judgment to approve of all the works of the Spirit which are wrought in us. When the heaven-born child comes to relate to the church his experience of the quickening operation of the Spirit, he stands before the Judgment Seat, to give an account of what God has wrought in him, and to receive from the Judgment Seat a decision, according to what God has done for him, and when gathered into the church he is no more his own, being bought with a price. He is there subject to the laws of the Kingdom and the discipline of the House of God, from which Judgment Seat shall be awarded to him approval or censure, according to the things done in the body, whether they be good or bad.

When, therefore, and so long as we stand in the church of God, we are before the Judgment Seat of Christ, and all our walk and conversation must be tested by the laws of Christ, and all the decisions from the Judgment Seat are bound on earth, and bound in heaven. The necessity of our standing before the Judgment Seat of Christ is because we are incompetent to judge for ourselves. The Lord is our Judge, our Lawgiver and our King, and his Judgment Seat is as indispensible to our good and his glory as his mercy seat. Remember, christians, your holy calling, your birth-right privilege, and submit to the authority of Christ in his church. None but christians stand before the Judgment Seat of Christ, to be tried by the laws of his spiritual kingdom, and it is of God's abounding mercy and grace that we can appeal, in all our straits, to him who is not only our Judge, but also our Advocate. As in the words of the poet:

"Is there ambition in my heart?
Search, gracious God, and see:
And turn each cursed idol out
That dares to rival thee."

REPLY TO "A LITTLE ONE."

(*Page* 161.)

When we speak of the existence of the people of God in Christ before the world began, we speak of their spiritual life. They had no other existence until the world began. Their earthly existence had its origin in Adam, who was made of the dust of the ground. Our earthly bodies and carnal nature were created in him, and from the date of his creation existed seminally in him; as the oak existed in the acorn. As the tree could not exist anterior to the acorn from which it is developed, so our earthly existence did not exist until Adam was created. Our spiritual existence, if we are the children of God, is an existence of life, and that life is eternal; and that eternal life is in Christ, and that life is Christ. Christ as the life of all his members, is eternal life. John says, "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12. In this one "eternal life, which was with the Father, and was manifested unto us,"—1 John i. 2, was the eternal life of all the children of God; for, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 8. The identification of the children of God is in their identification with Christ, as their Eternal Life. Hence the election of grace is an election, not in the earthly Adam, but in Christ, "According as he (God) hath chosen us in him, (Christ) before the foundation of the world, that we should be holy and without blame before him in love; having predestidated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will."—Eph. i. 4, 5. Now predestination does not relate to that which is absolutely eternal. The Eternal Life, which is Christ, does not exist by predestination, for nothing can pre-exist that which is eternal. Christ is eternal, and he is eternal life; and the predestination to the adoption of children, relates to the people of God in their relation to the earthly Adam, who were predestinated, in the order of time, to the adoption of children; and by virtue of that predestination, in the time appointed, they receive the spirit of adoption, whereby they cry, Abba Father.

In the elucidation of this election IN Christ before the foundation of the world, and predestination of us as children of men, to the adoption of children, BY Christ, after the foundation of the world, the apostle speaks of a *mystery*. A most profound mystery, linking eternity with time, heaven with earth, God with man. "According to the riches of his grace, wherein he hath abounded to usward in all wisdom and pru-

dence; having made known unto us the MYSTERY OF HIS WILL, according to his good pleasure, which he hath purposed in himself." Here let us pause, and enquire, What is this MYSTERY OF HIS WILL? It is no less than this: "That in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him."—Eph. i. 7–10. Here are *things* in heaven, and things in earth. How wide apart! Yet both belonging to Christ, and, although so widely distant, predestinated to be gathered together in one, even in him. That Eternal Life which was with the Father, was never out of Christ, never out of heaven. The subjects of his predestination unto the adoption of children, embracing untold millions of the human family, are in the ample provisions of his grace, wherein he hath abounded to usward in all wisdom and prudence, provided with redemption through his blood, the forgiveness of sins, according to the riches of his grace. In which redemption they are redeemed from the earth, from death, from guilt, wrath and condemnation. Redeemed unto God, to an identity with the risen and glorified Savior, and their mortality to be swallowed up of life; so that ultimately all things embraced in this mystery of the will of God, which are in heaven, (including our spiritual eternal life, which is hid with Christ in God, and all spiritual blessings in heavenly places in Christ) and all his *purchased* or redeemed possession on the earth, (including all that the Father has given him, of the sons of men, and embracing all that are afar off, even as many as the Lord our God shall call) shall be gathered together in one, even in Jesus Christ our Lord.

When Christ who is the eternal life of his church and body, was made of a woman, and under the law, in his advent and incarnation, God was manifest in the flesh; and in the mysterious connection, exemplified the great design of his Mediatorial relations and work. In his wonderful conception, by the overshadowing Spirit, that holy thing should be called the Son of God. Made, by the same conception and birth, under the law. Heaven and earth, eternity and time, the divine and the human natures, were identified in his person, as the one Mediator between God and man; equally related to, and identified with both. On the one point, embodying all the fullness of the infinite and eternal Godhead; and on the other, he took on him the seed of Abraham, with all our infirmities, liabilities and responsibilities. In these two distinct, yet consolidated natures, he fully represented and embodied all things which are in him in heaven, and all things on earth that belong to his mystical body. Thus was made manifest the child born, the Son given, and his name is Wonderful. In this unparalled mystery of godliness, God was manifest in the flesh, justified by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. In legal oneness with his people under the law, he is recognized by the fiery law, and the inflexible justice of God, as Shepherd for his sheep, as Husband of his bride, and as Head of his body the church, he sank in death under the weight of the transgressions of his people, which were all laid upon him. In his circumcision, he put away the body of the sins of the flesh, burying the seed of Abraham, by baptism into his death, reproducing, regenerating, and rescuing from the power of sin, death, and the dominion of the law, all his members; they rise with him to newness of life. Death is abolished, sin removed, righteousness brought in, and all his redeemed members freely justified through the redemption that is in him.

Having now removed all legal impediments out of the way, he shall now gather his sheep with his arm, and carry them in his bosom. He has ascended up on high, the heavens have received him; and in testimony to us that his Mediatorial work is accepted, the Holy Ghost is sent down, and the dispensation of the fullness of times shall witness the ingathering into his kingdom, all his members. The kingdom is in Christ; therefore, all who are gathered into his kingdom are gathered into him. All must come in the unity of the faith and knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ. In that identity they are all one; where "there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. iii. 11.

In the gathering into the kingdom, by the new birth, we are made partakers of that eternal life which Christ is unto his people. And although our fleshly nature is excluded from this spiritual kingdom, and flesh and blood cannot come into, or inherit it, we still rely upon the infallible promise that our vile bodies shall be changed, and fashioned like his glorious body; and in that promised change, mortality shall be swallowed up of life. It is sown a natural body, it shall be raised a spiritual body; and the saying that is written shall be fulfilled, and these mortals shall put on immortality, and these corruptibles shall put on incorruption; and all for whom this glorious resurrection is secured, by the resurrection of our blessed Redeemer, shall be fully gathered together in one, even in him.

Whether we have succeeded in making this subject clear to A Little One, or not, if we have understood his views, as stated in his letter, they express substantially what we contend for. That eternal life which he speaks of as being given to the saints when they are born again, is what constitutes us the children of God; and in that life we were chosen in Christ before the world began. And when we receive that life experimentally, by it our whole persons are sealed with the Holy Spirit of promise, and sealed unto the redemption (or deliverance) of the purchased possession; when "the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God;" and then shall we be satisfied, when we awake with his likeness.

In reply to the enquiry, as to the signification of John iii. 5, we do not understand that the being born of the water alludes to the ordinance of baptism, only figuratively. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.

In being born again, the Spirit quickens the sinner that was dead in sins; the water of life, clear as crystal, from the throne of God and the Lamb, flows freely to the newborn child of God, and the blood of Christ is applied in all its power to cleanse us from all sin. Christian baptism is emblematic of this, as it sets forth our death, burial, and resurrection to a newness of life.

Corresponding Letter.

The Chemung Association, to the Associations with which she corresponds, sends greeting:

BELOVED BRETHREN:—Our present meeting has been a peculiarly pleasant and profitable one to us. Our brethren have rejoiced in meeting with each other, have been comforted by their mutual faith, and have talked with mutual instruction and joy of the glory of the kingdom of our God, and have spoken of his power. Our churches are small, but are firm in the faith, and peace and harmony as a general thing prevail. Your messengers have been received by us with gladness, and we rejoice to find through them and your minutes that you and we are still in unity, and that we as the Zion of God, are in quiet and stability, while all the companies of the aliens about us are constantly in commotion in regard to doctrine and work, and like the troubled sea, are casting up mire and dirt. The ministering brethren have been faithful in preaching the word, and we have been comforted by them. They have not, like all false teachers, made a distinction between doctrinal preaching and practical preaching, for there is no such distinction. Sound doctrine is the food which the child of grace needs, and it is what the minister must preach, and those who have been prepared to receive it in the love of it, will manifest a fruit of it in their lives and conversation, having a constant desire to maintain the good works which it was foreordained that the children should walk in. That doctrine which has not been taught in our experience, is of no account. The doctrine of God our Savior is practical with the true follower of Christ; and all true practice in the christian life is but as the effect or manifestation of sound doctrine experienced, dropping as the rain and distilling as the dew, causing the grass to flourish and the tender herb to lift up its head and rejoice.

Brethren, we exhort you, with ourselves, to watch carefully and jealously that no false doctrine find an entertainment among us, and that no alien be permitted to enter by false pretences and by vain words to deceive the unwary. May you have peace among yourselves, that peace which the world does not give, but which is given to his people by the Prince of peace, and our present fellowship and love in the gospel be unbroken. Peace be within the walls of Jerusalem, and prosperity within her palaces.

Our next meeting is appointed to be held with the Charleston and Sullivan church, beginning on Wednesday before the third Sunday in June, 1869, where we hope again to greet your messengers and welcome your messages of love.

JOSEPH BEAMAN, Mod.
P. WEST, Clerk.

The Warwick Old School Baptist Association, in session with the church at New Vernon, to her sister associations with whom she corresponds, sendeth greeting:

BELOVED BRETHREN:—Through the goodness of God we have been permitted to have another harmonious and profitable meeting, and to rejoice in a renewed exhibition of that fellowship which is with the Father, and with his Son, Jesus Christ. Your messengers have come, as heretofore, speaking the same things with each other and with us, and we have been greatly comforted by them. Ministering brethren have been with us from eight different States, and representing many associations widely separated. But we have been assured that they have not come, like the vain comforters of Job, and like all other Arminian preachers, each from his own place. They have come from the one school of Christ, and their feet have trodden the mountain of God's holiness, and stood upon the high places of the Lord's people. In the one mind with which they have proclaimed the word, the various churches and brethren scattered abroad have been presented as one glorious company standing apart from the world upon the Mount Zion.

We are glad to speak to you of a time of peace, and of some rejoicing among our churches, and the neighboring churches of other associations. There appears a general disposition among us to receive the word faithfully, as it is faithfully preached by the ministers of Christ, and to receive it with great gladness. We have during a few years past been troubled from time to time by opposers rising up in our midst, who bore our name, but could not relish the bread of our Master's table, and by faithless and vain teachers. But we rejoice that at present that trouble has ceased, and these have gone from us. We desire to call your special attention to the declaration we have made concerning what we regard as gospel order in regard to such as we shall recognize and invite to seats in our meetings. And we trust that both you and we may so attend to the frequent warnings and plain directions of the apostles as to whom we may extend gospel fellowship, that we may all dwell together in undisturbed unity, as a city builded compact together, into which shall be admitted no troublesome enemy.

Our next meeting will be held with the Middletown & Wallkill church, in the village of Middletown, beginning on Wednesday before the second Sunday in June, 1869, where we hope to meet again your messengers and receive messages of love.

GILBERT BEEBE, Mod.

S. H. DURAND, Clerk.

DANSVILLE, Livingston Co., N. Y., June 28, 1868.

ELDER G. BEEBE:—Dear brother, Herewith I send you the minutes and Corresponding Letter of our Conference, for publication in the "Signs," and take this occasion to express the satisfaction it has afforded me to attend the Chemung Association and our Conference. I am led to ask, Why is it that persons, male and female, will go so far, in many instances alone, and hundreds of miles, to hear preaching? It certainly is not because there is no preaching near their homes; nor can it be to gratify worldly ambition to promote the upbuilding of a particular sect. Human reason does not afford a solution to the enquiry; but those who know the joyful sound, and are remote from the privileges of God's house, surrounded by the hosts of popular religionists, and seldom see the face or hear the voice of those of like precious faith, can tell why it is that they are willing to leave all their worldly interests behind, and go *any where* to hear the gospel preached in its purity. They can testify of something more than a worldly motive for thus not only subjecting themselves to the pecuniary expense, but to the reproachful and sarcastic remarks of religious worldlings around them. And well can they afford to endure the scoffs and jeers of Satan, for the rich repast of spiritual food provided for them at these annual feasts. I rejoice to say that my cup of enjoyment was made to overflow, my heart strengthened, and my spiritual strength renewed, to witness such unanimity of sentiment, not only in the preaching, but in conversation with those hitherto strangers in the flesh. May God keep and preserve us by his grace, and to him be all the praise.

Yours in gospel bonds,

P. WEST.

Eleventh session of the Annual Conference of Old School Predestinarian Baptists of Western New York, held with the church at Riker's Hollow, Steuben Co., N. Y., June 21 and 22, 1868.

Ministers present, Elders G. Beebe and I. Hewitt, of N. Y.; S. H. Durand, of Pa.; J. L. Purington, of Ga.; and Wm. J. Thorp, pastor of Riker's Hollow Church.

Sunday, June 21.

Convened at 10 1-2 o'clock, and heard the gospel preached with profit to our souls, throughout the day.

Monday, June 22.

Organized for business at 8 1-2 o'clock a. m., by singing a hymn, and prayer by Eld. Purington.

Chose Elder I. Hewitt Moderator, and brother P. West Clerk.

Received communications as follows;

Warwick Association—Messengers Elders Beebe and Durand.

Delaware River—No communication.

Delaware—Messenger Eld. Beebe.

Baltimore—Messenger Eld. J. L. Purington.

Lexington—Minutes and Messengers, Elder I. Hewitt and brother Every.

Salisbury—Messenger Elder S. H. Durand.

Corresponding, Va.—Messengers Elders Beebe and Durand.

Licking, Ky.—Minutes.

Maine O. S. Conference—Correspondence through the "Signs."

Maine O. S. Association—Correspondence through the "Signs."

Resolved, that any brother present who may be able to attend any of the above associations or meetings, be our Messengers to the same.

Resolved, that the church be requested to report these proceedings through the "Signs of the Times" together with a Corresponding Letter.

Appointed meeting of Conference next year with the church at South Dansville, Steuben Co., N. Y., in June. Notice of time in "Signs."

Adjourned for preaching.

I. HEWITT, Mod.

P. WEST, Clerk.

The Old School Predestinarian Baptists of Western New York, assembled in conference with the church at Riker's Hollow, Steuben Co., N. Y., June 21 and 22, to the Associations, Meetings and brethren of like precious faith throughout the land, sendeth greeting.

DEAR BRETHREN:—We send you this expression of our love and fellowship, in token of the joy and consolation afforded us by the coming to us of your messengers, who have faithfully performed the duties of their mission, in preaching to us the unsearchable riches of Christ, thus edifying and comforting us with the same comfort wherewith they are comforted of God. Living as we do, far separate from each other, and surrounded at our homes with such multitudes of popular religionists, it has been with no slight longings that we have looked forward to this occasion, when we hoped to meet our brethren, who should come to us in the fullness of the gospel of Christ, with such messages of love and fellowship as you have from the fullness of your hearts sent to us; and we are glad to say that we have not been disappointed, but have been greatly refreshed and strengthened in the faith, and have feasted upon the good things of the kingdom, and been made to rejoice with joy unspeakable and full of glory. Our session has been harmonious, and the preaching as the oracles of God to our hungry souls.

Our enjoyment of this meeting was greatly augmented by witnessing the ordinance of baptism administered to two willing disciples, who gave a satisfactory statement of the way in which the Lord had led them into the mysteries of his grace; while others seem to be hanging about the fold, and desiring to enjoy the privileges of God's house.

We desire a continuance of the gospel fellowship hitherto existing between us, and hope to be made glad by the coming of your messengers to our next meeting, which is appointed to be held with the church at South Dansville, Steuben Co., N. Y., on Sunday and Monday succeeding the close of the Chemung Association, in June, 1869.

I. HEWITT, Mod.

P. WEST, Clerk.

Elder Wm. L. Beedict prepared the following resolution, which on motion was adopted, to be published in the "Signs."

Whereas, It is recorded by the pen of inspiration, "That devout men carried Stephen to his burial and great lamentation was made over him," therefore we deem it proper when eminent and faithful ministers of the word are called from the scene of their labors, that some suitable expression should be given as a tribute of respect to their memories and an appreciation of their worth. We desire in alluding to the deaths of our beloved brethren, Elders Jacob Winchel, G. Conklin and D. L. Harding, who have been called home since our last association, to express our sympathy with the bereaved companions and afflicted families of our dear brethren, and also with the churches at Olive, Kingwood and Southampton, of which these faithful servants of God were lately the beloved pastors, as also with the church with which we are now convened, where two of these brethren were received into fellowship, and where they commenced their ministry. May the Lord comfort the bereaved families, supply the destitute churches with faithful and able pastors, and grant grace to the companions in labor of our dear departed brethren, that like them, we may finish our course with joy, and the ministry which we have received of the Lord Jesus to testify the gospel of the grace of God.

Obituary Notices.

ELDER BEEBE:—Dear brother, it now becomes my painful duty to send you for publication, the death of my dear husband, **Eld. John Donaldson,** who died May 18, 1868, aged 47 years, 4 months and 26 days, after a severe illness of ten weeks, which he bore with much patience, and maintained a strong hope and unwavering faith in Christ to the last. He leaves a family of nine children, and myself, to mourn his loss: also numerous friends and relatives. But we do not mourn as those who have no hope, for we believe that our loss is his eternal gain.

Very respecfully yours,

EMMELINE DONALDSON.

Burgh Hill, June 21, 1868.

DIED—On the 23d day of February, 1867, in Richland Co., Ill., **Mrs. S. Walters,** my wife and beloved companion, at the age of 42 years, lacking 14 days. Her disease was of the lungs, caused by cold taken in the winter of 1863-4, and which seemed to be the occasion of her death. In the fall of 1860 she united with the Old School Baptist Church in Ohio, and remained firm in the faith until the time of her departure. Her grand-father and grand-mother, John Vail and wife, and her father and mother, Nirom C. Rundle, and Julia, his wife, and daughter of John Vail, many years ago emigrated to Ohio; I believe from Orange County, N. Y. They all died Old School Baptists.

Yours truly,

Z. WALTERS.

June 15, 1868.

DIED—At Newton Centre, Middlesex Co., Mass., May 21, 1868, after a short but distressing sickness, **Mrs. Lucy Stone** passed from an earthly to a heavenly mansion.

The deceased was born July 16, 1782. She was baptized fifty-one years ago, and united with the Baptist Church in Jay, Maine, from which state she moved to Newton Centre, where she dwelt since 1828. To her, religion was no external thing, but a spring of divine grace in the soul, having its supply "within the vail." During these latter years, the bible was her constant companion—the Psalms her book of experience, sovereign grace her most delightful theme. Her very look was one of expectation, waiting the appearing of her risen Lord. And her prayer was for patience to endure unto the end, which was most signally answered in her departure. So he giveth his beloved sleep.

M. S.

BROTHER BEEBE:—It becomes my duty, by request of the relatives of the deceased, to send you for publication the death of our esteemed brother, and father in Israel, **E. O. Rannon** was born January 4, 1785, died May 13, 1868, aged 83 years, 4 months and 9 days. He joined the Baptist Church Saturday before the third Sunday in July, 1818, at Providence, Madison Co., Mo., in which church he lived a faithful member up to the time of his death. He laid claim to his eternal salvation, only through the righteousness of Jesus Christ, and never offered any compromise with the institutions of the day, or doctrines of men, and has been a subscriber to the "Signs of the Times" for about twenty years. I cannot tell whether his place will ever again be filled in Providence Church, where he has been Deacon ever since soon after his profession.

He leaves several children, four of whom are members of the same church, and numerous other friends to mourn their loss; but we sincerely believe it is his eternal gain. But we have been admonished about long obituaries.

B. O. ALLEN.

ELDER G. BEEBE:—Please publish the death of my dear wife, **Mary R. Greer,** who fell asleep in Jesus, on the 25th inst., after a painful illness of some seven or eight months. Her disease was pulmonary consumption. It was apparent for some time before her death, that she could not long continue here. She was perfectly resigned to the will of God, but said, if it was his will, she would rather live and raise her little children; but, not her will, but the will of God be done. She had nothing to fear; she spake as calmly of her death as though she was only going on an earthly journey. She professed to have a hope in Christ about nine years ago; but owing to surrounding circumstances, and the condition of things over which she had no power to control, she had never joined the church, by submitting to the ordinances; but on her death bed she lamented and seriously regretted that she had not complied with her Savior's blessed command, "If ye love me, keep my commandments." She regretted that she had not gone forward in the full discharge of her duty.

She has left a disconsolate husband, and seven little children to mourn our loss; but we mourn not as those who have no hope; for I do not entertain a distant doubt that she is now enjoying that rest which is prepared for the people of God, and singing praise to her eternal King.

"O happy dead, in Jesus sleep.
While o'er thy mouldering dust we weep;
Thou faithful Savior who shall come,
Thy saints to ransom from the tomb."

Yours truly,

MOSES C. GREER.

Botetout Springs, Va., June 29, 1868.

DEAR BROTHER BEEBE:—By request of sister Tatum, I send you the obituary of her husband.

Departed this life, April 13, 1864, brother **William H. Tatum,** aged 37 years, 2 months and 1 day. Brother Tatum was a native of Lowndes Co., Ala., and son of Mr. Howel, and sister Rebecca Tatum. He moved to Union County, Arkansas, when about grown, where he lived until the day of his death. He was married Feb. 12, 1851, to Miss Harriet E. McCullar, formerly of Georgia. Brother Tatum was by an experience of grace received into the fellowship of the Salem Church, Union Co., Ark., and was baptized November 1862, by Elder J. M. C. Robertson; and in a short time his compation followed him in the Lord's appointed way. There was joy and union, both at home and in the church, until he entered into service as Lieutenant in the Confederate Army. He was killed by a cannon ball, in a battle at Prairiedean, Ark., on the above date, and buried near that place, after which time the bereaved widow had his remains brought home, and buried at a place selected by himself in his lifetime. He was an uncompromising Predestinarian Baptist, and bid fair to make a useful member in the church, and was liberal in contributing to the necessities of others. He was truly a devoted husband, an affectionate father, a good neighbor and useful citizen.

He has left a wife, four dear children, and an aged mother, with many relatives and friends, to mourn their loss. Yet the bereaved ones should not murmur, but rather rejoice that God has seen fit in his providence to take another one of his chosen to himself, where there is no more sorrowing and troubles, but to be with Christ the Savior, in company with his holy angels, and to sing the song of redeeming grace and dying love, through ceaseless ages of eternity.

May sister Tatum have grace given her according to her day and time, and the death of the father be sanctified to the good of the bereaved children.

A FRIEND.

Union Co., Ark., June 24, 1868.

DEAR BROTHER BEEBE:—In the last number of the "Signs," (July 1st) you gave a brief notice of the death of Deacon Minard Sutton, and added, "A suitable tribute to his memory will undoubtedly be furnished in time for our next number." I could have wished that the duty of furnishing such tribute had been confided to an abler pen than mine; but at the request of our bereaved and deeply afflicted sister Sutton, I will attempt what our venerable brother Barton once characterized as a "painful pleasure—recording the death of a saint."

Deacon Minard Sutton, who died on Friday evening, June 20, 1868, at the age of 63 years, 8 months and 3 days, was the eldest son of Deacon John Sutton, of Warwick, Orange Co., N. Y., who died December 10, 1856, after a long and useful life, in which he served his day and generation faithfully as a citizen, magistrate and Judge of our county court; and the church of God with fidelity, as a member and deacon, for many years.

Minard Sutton professed faith in the Redeemer, and was baptized May 29, 1842; and when his father by reason of age and infirmities was obliged to relinquish active duty in the church, was chosen a deacon, on the 25th of Sept., 1852. Possessing an intelligent mind and active business habits, he was connected with, and managed a large and lucrative business, but never allowed worldly interests or emoluments to interfere with the higher obligations and privileges of a member of the church of God; and I have never known one who more fully recognized and obeyed the divine commandment, "Seek ye first the kingdom of God and his righteousness." However imperative the demands or claims of business, they were always held subservient to the claims of the church, and duty to the cause of truth. Of him it may with great propriety be said, "He used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus."

In addition to those amiable traits of character enumerated in your brief notice, and so conspicuously displayed in his life and conversation, I would add that he was emminently unselfish, and of almost boundless hospitality, as very many ministering and other brethren can testify, and no one more fully prized and enjoyed the society of his brethren, and the privileges of the house of God.

The disease of which he died was of a complicated and very painful nature; and the nervous system became so exquisitely sensative that his physician was obliged to prohibit all intercourse, excepting with those who had the immediate care of him in his illness. I saw him but once or twice, and had no opportunity of conversing with him, but learned that as hopes were entertained of his ultimate recovering, that he anticipated being able to attend the Warwick Association, and often spoke of the pleasure it would afford him to meet with the brethren, and listen to the glorious gospel once more. But such was not the will of our heavenly Father, and he bowed in submission to that will, and in view of his departure, requested his family to remain with him to the end. He met the messenger of death with composure, and with entire resignation to the will of his divine Master. Seldom has death plunged a family in deeper affliction, than in the departure of Deacon Minard Sutton.

His funeral was attended on Tuesday, at his late residence, at Sugarloaf, when an excellent and appropriate sermon was preached by Elder Hartwell, for several years his beloved pastor, from 1 Cor. xv. 57. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." A large and sympathizing audience assembled to condole with the bereaved family, and to evince their respect for the memory of a good and useful man. His remains were buried on a knoll, in full view of the residence he embelished with such skill and taste, and the home he rendered so attractive by his many virtues and generous hospitality. Yours in gospel bonds,

WM. L. BENEDICT.

DIED—At her late residence, in Marion Co., Iowa, Dec. 18, 1867, sister **Christiana Tarter,** wife of Frederick Tartor, and daughter of Elder Thomas Whiteby, in the 63d year of her age. She professed a hope in Christ when about in her fourteenth year, and united with the Old School Baptists. She was baptized in the sixteenth year of her age, and continued a faithful, firm and unwavering believer in the doctrine of Election and Predestination as long as she lived. She was a member of the church more than forty-five years. Her house was always a home for the brethren, and the poor were never turned away unaided from her door. She was feeble for many years, and lingered along, far beyond all our expectations. She was paralyzed while living in Fulton Co., Ill., and was a cripple three years, during which time she moved to Grundy Co., Mo., where there was no Old School Baptist Church, only a few scattered members, holding letters from their churches; with these she, by the help of Elders John Martin, Aaron Wright, and J. A. Whiteby, were constituted and organized, and called New Hope. She remained until near the close of the late war, when her husband moved to Marion Co., Ohio, where she united with the church called Little Flock. She bore her afflictions with patience, and often expressed a desire to depart hence, and be with her heavenly Father. She was as punctual in attending the meetings of the church, as the cares of a large family would permit. She is greatly missed in all the relations of life, by husband, children, and relatives, and by the church. But God's purpose must stand, and he will do all his pleasure.

ISAAC D. SIDWELL.

MONIES RECEIVED FOR "THE EDITORIAL."

Mary Ann Cornell, N. J., 2 30, Jacob Gander, Mich., 4 60, Eld. L. Purifoy, Ark., 4 60, F. Odom, Texas, 13 80, Mrs. Ann Morton, Tenn., 2 30, R. C. Swett, Mass., 2 30, Jesse T. Fox, Md., 2 30, Eld. L. N. Vanmeter, Ill., 2 30, A. R. Dorris, Ky., 2 30, Alfred Reed, N. Y., 2 00, James J. Gilbert, Ky., 2 30, Miss M. E. Woodson, Mo., 2 30, Chas. Ware, Ind., 1 00, Rebecca Hartman, Md., 2 25, J. G. Maxwell, Ga., 2 30, Lemuel Reed, Ohio, 2 30.—Total, $51 25.

Subscription Receipts.

New York:—E C Reeves 2, Mrs J W Ellis 2, J B Carey 2, Wm L Reeve 2, C D Wood 2, S M Schramling 1, Mrs H H Decker 2, D W Squire 6, Mrs L Morgan 5, Miss R. Shonse 2 ..... $26 00

Maine.—Eld Wm Quint 4, Eld Hiram Campbell 5, ... 9 00

New Jersey.—Mary Bristow 2, Mary Ann Cornell 2, Miss A Durand 2 ..... 6 00

Pennsylvania:—Eld J Correll 2, Eld Wm J Purington 4 ..... 6 00

Maryland.—J G Dance 2, Mrs King 2, 4 00

Virginia.—Geo Odear 1, Eld R C Leachman 3, John Plum 10 ..... 14 00

North Carolina.—Wm E Billops 2 00

Georgia:—W P Richardson 4, J G Maxwell 2 ..... 6 00

Alabama.—John N Hurst 2, S M Halloway 2 ..... 4 00

Texas:—Alfred Hefner 2, F Odom 1, 3 00

Arkansas.—Eld L Purifoy 2 40, A Tomlin 2 ..... 4 40

Florida.—R A Shine 2 00

Mississippi:—C C Wilkinson 9 30

Tennessee:—E P Philips 2, Wm White 2, Mrs Anna Morton 2 ..... 6 00

Kentucky:—John Corbin 2, A R Davis 2, J H Gilbert 2, W B McGehee 2, Chas Ware 4, R McDonald 5, 17 00

Ohio:—J H Yeomans 1, C Smith 2, Eld J H Biggs 8 ..... 11 00

Indiana.—J S Finch 2, Mrs E H Boone 2 ..... 4 00

Illinois:—R M Simmons 2 00

Missouri.—J H Leathers 2, Eld B O Allen 4 25 ..... 6 25

Michigan:—Jacob Gander 4, R Garball 6 ..... 10 00

Total $151 95

Associational Notices.

The Lebanon Old School Baptist Association will convene with the Harmony Church, Grant County, Indiana, on Friday before the third Saturday in August, 1868.

Brother Beebe and brother Durand are requested to be with us, together with as many of our brethren in the ministry as can come.

Should you, brother Beebe, or brother Durand, or both of you come, please write me in time, and I will make arrangements to meet you at Munice, on the Belfontain Rail Road. Yours in Christ,

J. A. JOHNSON.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

The South Arkansas Association will convene with the church at Centre, Clark Co., Arkansas, on Saturday before the third Sunday in September, 1868.

The Washita Association will convene with the church at Lebanon, near Homer, La., on Saturday before the first Sunday in October, 1868. Ministers and brethren are cordially invited to attend.

A. TOMLIN.

BROTHER BEEBE:—Please publish that the Licking Association of Particular Baptists will be held with the church at Sardis, near Union, Boone Co., Ky., the second Saturday in September, 1868, and the two succeeding days.

Brethren coming from a distance by cars or boat, will have to come by way of Covington, Ky., take the stage at Covington, and come to Florence, [the stage leaves Covington daily, at one o'clock] where they will be met by some of the brethren with conveyances, and carry them to the association. Your brother,

J. M. WILSON.

BROTHER BEEBE:—Please publish that the Clover Regular Baptist Association will meet, by divine permission, with the East Fork Church, in Highland Co., Ohio, on Friday before the first Sunday in September, 1868, at ten o'clock, where we would be glad to see our brethren in the ministry, and as many more of our brethren from all parts as can be with us. They can call on brethren Foster and Farlendorf, near Lynchburg.

E. M. REAVES.

CORRESPONDING ASSOCIATION OF VA.—MANASSAS, Va., July 1, 1868.

DEAR BROTHER BEEBE:—Please publish, for the information of brethren who contemplate attending the Corresponding Meeting, that the time of said meeting is on Wednesday before the third Sunday in August, 1868; and the place is Mt. Zion, in Loudon Co., Va. Those coming from the east, by public conveyance will be met at Leesburg, on the arrival of the cars [from Alexandria, (via. Loudon & Hamshire Rail-Road) on Tuesday morning, the 4th, and conveyed to the meeting.

R. C. LEACHMAN.

BROTHER BEEBE:—Please publish in the "Signs of the Times," that the Spoon River Association of Regular Predestinarian Baptists will be held with the Mt. Zion Church, in Fulton Co., Illinois, on Saturday before the first Sunday in September, 1868, at ten o'clock a. m., and continue three days. It is twenty miles south-west from Lewistown, at which place teams will meet the brethren and friends, on Friday, September 4th, at twelve o'clock, and convey them to the place of meeting.

Elder Beebe, we especially invite you to attend our meeting, and all the ministers, brethren, sisters, and all well wishers of the Lord's Zion. In behalf of the church,

F. LOLAKER, Church Clerk.

Yearly Meetings.

BROTHER BEEBE:—Please publish that by permission of providence, a yearly meeting will be held with the Broome (formerly Middleburgh) Church, on the third Saturday and Sunday in July, 1868, to commence at ten o'clok each day, at the meeting-house near James Borthwick's.

We earnestly desire our brethren from sister churches to meet with us, especially the ministering brethren. Brother Beebe, we shall be glad to have you meet with us, if convenient.

In behalf of the church,

JAMES BORTHWICK, *Church Clerk.*

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

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The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each.....$3 00
Imitation of Morocco, Elegant, ea. 2 00
Blue Plain Edge each..... 1 12
Russett—Plain, each..... 1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

ERIE RAILWAY.

BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will cave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1.20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

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H. RIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

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Cure for Fever and Ague,

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MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,
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Middletown, Orange Co., N. Y.

AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

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Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City,

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., AUGUST 1, 1868. NO. 15.

Samuel McCall 17 June 68

SELECTED POETRY.

SPRING.

"How excellent is thy name in all the earth."

Great God, at thy command
Seasons in order rise;
Thy power and love in concert reign
Through earth, and seas, and skies.

How balmy is the air,
How warm the solar beams!
And, to refresh the ground, the rains
Descend in gentle streams.

With grateful praise we own
Thy providential hand,
While grass for kine, and herb and corn
For man, enrich the land.

But greater still the gift
Of thine incarnate Son;
By him forgiveness, peace, and joy
Through endless ages run.

HEAL ME, FOR MY BONES ARE VEXED.

Our hearts shall bless thee, O most High,
In thee rejoice, on thee rely.
O how unequal all our praise
To match thy wondrous works and ways!

High on thy glorious throne above
Thou sitt'st, the God of might and love,
The meek to raise, the proud to tame,
And save the souls that know thy name.

That name of love, how sweet it sounds!
It drops like balm on sorrow's wounds;
It chases every guilty fear,
And says, "Be strong; thy God is near!"

O Refuge of the poor and weak,
More prompt to hear than we to seek,
Still be thy arm our souls beneath;
Still lift us from the gates of death.

BLESS THE LORD, O MY SOUL.

Now to thy heavenly Father's praise,
My heart, thy tribute bring;
That goodness which prolongs my days
With grateful pleasure sing.

Ye humble souls, who love the Lord,
Come, join the pleasing theme;
His mercy, power, and truth record,
And bless his glorious name.

Whene'er he sends afflicting pains,
His mercy holds the rod;
His powerful word the heart sustains,
And shows a faithful God.

No more let diffidence prevail,
Our comforts to destroy;
His tender mercies never fail;
Be these our sweet employ.

Ah! How unequal to the theme
Our feeble efforts prove!
Ye heavens, resound his glorious name,
While we adore and love.

Yet fain my grateful soul would bring
Her tribute to thy throne;
Accept the wish, my God, my King,
To make thy goodness known!

O be the life thy hand restores
Devoted to thy praise!
To thee be sacred all my powers,
To thee my future days!

Thy soul-enlivening grace impart,
A warmer love inspire;
And teach the breathings of my heart
Dependence and desire.

CORRESPONDENCE.

DAVISVILLE, Bucks Co., Pa., July 17, 1868.

BROTHER BEEBE:—It is with a degree of reluctance that I forward you another communication for publication, in this volume of the "Signs of the Times," feeling that I have already occupied a large space in the current volume; but I will forward the article, and you can do as you think proper about its publication; for, in compliance with the request of Campbell Thomas, Esq., of Lancaster Co., Pa., I submit some thoughts in writing, upon the following portion of scripture.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

I am fully aware that the above quotation is one of the portions of scripture which carnal teachers claim as a support for their notions of a universal attonement, and offered, or conditional salvation; but it seems evident that whenever such a construction is given that declaration of the apostle Peter, that no just perception of the characters addressed is entertained; and, probably, Mr. Thomas has been troubled by such false interpretations of the text. It is an undeniable fact, that all arminian teachers, from the large *ignus fatuus*, or big torch-light teachers among them, down to the little glow-worm tribe—all so far as they have the ability to do so, detach a few words of scripture, and then attempt to "bend" such phrases to their minds, so that a *seeming* support may be given to their unrighteous course. As an illustration of their manner of garbling the scriptures, when they have their "goat-hunting" seasons, and some of the experts are employed to harrow up the mind and terrify the soul, by letting loose, so far as they can, the dogs of hell, to drive the goats together, and cause them to make a profession of religion, they bruit forth from their "hunting-horns," such expressions as the following: "Choose you this day whom you will serve;" "Work out your own salvation;" and scores of expressions of scripture, garbled in the same unrighteous manner; and, by thus treating the scriptures, the most abominable heresies in the world may receive a *sort* of sanction from the bible, But why do they not in such cases quote all the text? The reason is obvious to every careful bible reader, and lover of truth; for, if justly quoted, and properly applied, their "Agag" systems would all be hewed into pieces. The writer of this article, in his younger days, has often heard carnal teachers, in religious matters, and so far as he can recollect, *never* heard one of them make an *entire* quotation of a passage as it stood in the bible; but would use merely a "branch, or limb of the tree," and treat it as though it was the complete sentence. While it is evident, from their course, that they know nothing about the new or spiritual birth, yet it is a very dishonest manner of teaching the letter of the word. Neither did he ever hear one of them, so far as he recollects, say a word about the addresses of the apostles and our Savior being limited to gospel characters, or believers in the Lord Jesus Christ; but, on the contrary, give the sacred language of scripture *conditionally* to all classes. But what did our Redeemer say to his disciples? "Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

The Lord is not slack concerning his promise, as some men count slackness. The address of this inspired man must not be lost sight of, in attempting a brief elucidation of the above named text; for, in the first epistle it is: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." And in the second epistle: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord." In the chapter from which the words at the head of this article were quoted, the apostle uses very pointed language; for he commences the chapter by saying, "This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water whereby the world that then was, being overflowed with water perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Peter, being filled with the Holy Ghost, was enabled to clearly and fully expose the infidel reasoning that showed itself in his time, as well as portray the abominations that should be made manifest in succeeding ages of the gospel day; and, probably, at no time since the apostle penned that remarkable language, has there been manifested more scoffers, relative to the truth of God, than now; but what if the votaries of anti-christ are now boasting of their religious organizations, and of their worldly power? what if the dark shadows of atheistical infidelity, like a gloomy cloud, are spread around? what if there be but a handfull, as it were, of true, tried and faithful ministers of the gospel left, who give all the glory to the Lord Jesus Christ, in the redemption and salvation of the church? Has the Lord become slack concerning his promise? No; but just as fast as time moves on, the deep and inscrutable purpose of our God is being fulfilled.

To be slack does not imply the breaking or annulling of a promise; but it shows a backwardness, remissness. or not using due diligence in the fulfilling of a promise; for a man may be slack in meeting his obligations, such as paying his depts, performing promised labor, &c., yet, after a time, all obligations are fulfilled. While such is the case with finite mortals in their worldly transactions, it is not so with Jehovah; for "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth." He speaks the word, and it is done; he commands, and it stands fast; and whatsoever is done by him is done forever; and he does it that men should fear be-

fore him. No power upon earth, nor in heaven, can hasten the fulfillment of one of God's promises; neither can the envy, malice and rage of wicked men and devils combined, delay the execution of one of God's decrees a moment. When Jehovah said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," many hundred years had to pass away before the promised Messiah was made manifest in the flesh; and great tumults and commotions occurred amongst the inhabitants of the earth, especially the Jewish nation; and they, who were not instructed by the Spirit of God, might, and doubtless did deny that any Savior would ever appear; and there arose the Assyrian, Persian, Grecian and Roman Empires; but during the time of the last named empire, and when it was divided into different branches, behold the promised child was born; for said a prophet, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

In that declaration to the serpent, concerning the seed of the woman, the fulfillment of which as far excelled any other, in love, wisdom, majesty and glory, as the light of the midday sun excels the light of the twinkling stars at midnight, the Lord was not slack concerning his promise, as some men count slackness; but the time, and all the circumstances connected therewith, were in exact accordance with the divine and eternal arrangement.

Sometimes the saints are so far left to themselves, and their fleshly feelings so far predominate, that they become restless, distrustful and fretful; dismal forbodings, gloomy anticipations of the future, and doubts about the promise of God harrass them; and they feel to exclaim, Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah." With all the anxiety that may possess the minds of the children at such times, the Lord is not slack concerning his promise; and if the vision "tarry, wait for it; because it will surely come, it will not tarry."

After the Son of God was made manifest in the flesh, his betrayal, crucifixion and death could not be hastened by man; but each circumstance must come to pass in exact accordance with the divine will. When the appointed moment had come, Jesus said to his enemies, "When I was daily with you in the temple, ye stretched forth no hands against me; but this is YOUR HOUR, and the po wer of darkness." There are circumstances connected with the birth, crucifixion and resurrection of our Savior, of the most grave importance to all lovers of gospel truth; for it is certainly true that our Savior was born in the Jewish "seed-time," which shows forth clearly the wonder-working power of Israel's God; and it seems, from the historical account, (I here give it as history only) that the Savior was born Wednesday, December 25th, Julian period 4,707; was baptized by John, in Jordan, January 6th, Julian period 4,738, which would make 30 years and 12 days, from his birth to his baptism, which age seems to correspond with scripture testimony; his public entry into Jerusalem, March 21st, Julian period 4,741; was betrayed by Judas Iscariot the following Wednesday, or March 24th; on Thursday evening, March 25th, he celebrated the passover, and instituted the Eucharist, or supper; on Friday morning, March 26th, at the third hour, or nine o'clock, he was nailed to the cross, the hour when the lamb of the daily morning sacrifice was offered in the temple; at the ninth hour, or three o'clock p. m., when the lamb of the daily evening sacrifice was offered in the temple, he expired; at five o'clock p. m. his body was taken down, and deposited in the tomb of Joseph of Arimathea; on Sunday, March 28th, about the beginning of the morning watch, or three o'clock a. m., he rose from the dead; and it was the morrow after the last Jewish Sabbath, when, according to the law, the *first sheaf* of the earliest ripe grain was waved in the temple, by which the *whole harvest* was sacrificed, that Christ "the first-fruits" rose from the dead, as the *sure pledge* of the future resurrection of all his members.

Whether the references made are strictly correct, or not, does not change the fact that our dear Redeemer was crucified in the time of *harvest*; and whether the days of the month now called March are correctly given, or not, the *hours* of the day agree with scripture testimony; and when literal Israel went over the river Jordan, it was in the time of the harvest, for Jordan overflowed all its banks; and when the holy law of God received satisfaction for the sins of the chosen people of God, was it not a time of harvest? Did not the "river of judgment" then swell and run violently, overflowing all the banks? It certainly appears so to me. I must not permit myself here to follow the lead of my mind, upon that branch of truth, which to me is more awfully sublime than any other portion, viz: the atonement; but must endeavor to confine myself to the text; for if I do otherwise, the communication will be too lengthy.

When God told Abraham that at the appointed time the promised son should certainly be born, it seems that the "friend of God" was filled with doubt concerning that promise; and he attempted to help the Almighty, and a child was born. But was he the son of promise? No! What was he, then? Instead of being the child of promise, he was a mocking Ishmaelite. The apostle Paul, in the fourth chapter of Galatians, settles the matter with all believers; and he closes the chapter with *that* application of the two sons, in a manner awfully sublime; for says he, "Now we, brethren, as Isaac was, are the children of PROMISE; but as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scriptures? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free." Every effort of finite mortals to hasten the fulfillment of the promise of the Lord, relative to the visible manifestation of the spiritual family, is attended with no better results than Abraham's was; for it is possible in times of great excitement, to cause persons to profess to be the children of God; and all seems to move on very well, while simply the incipient state of experience is dwelt upon; but when warning and rebuking have to be a part of the office work of the ministry, and great care is taken that the doctrine of God our Savior is set forth, then soon an uneasiness is manifested; for one says, That is too severe; another says, That is not profitable, &c. Well, now, when did Ishmael show his hatred? Was it not at the "weaning" time of Isaac? Certainly; and it is evident that it is the strong meat of eternal predestination, the election of God, the final, effectual calling of the saints, and victory over sin, death and hell, through the Lord Jesus Christ, those great principles of truth, which have caused the mocking Ishmaelites to show themselves, and, so far as they were permitted, persecute the spiritual seed, or the Isaacs. "Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many; but as of one. And to thy seed, which is Christ." Nothing can be more plain than that the family of God is a spiritual one; therefore it must be the very *Zera el*, or seed of God; that *Zera Kedosh*, or holy seed, which, in the sixth chapter of Isaiah, is represented as "the substance" of the tithe, tenth, or remnant of people, that belongs to the Lord as his portion.

Now such being the case with regard to the spiritual family, what is it but blasphemy for mortal men to appoint times, fix upon places, &c., to (as they have the heaven-daring presumption to say) forward the work of the Lord. The apostles who passed out one dispensation into the other, and witnessed the sovereign, majestic, and almighty displays of the Savior's power, could not hasten the time for the spiritual display of the Redeemer's power, upon the day of pentecost; for said the Savior, "And behold I send the promise of my Father upon you; but TARRY ye in the city of Jerusalem, until ye be endued with power from on high." "And when the day of pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." The Lord was not slack concerning the promise in this case, no more than in the others already adduced; and a vast amount more of scripture testimony might be brought to sustain the same truth; but I will close this part of the subject, by quoting a few words from the third chapter of Ecclesiastes: "To every thing there is a season, and a time to every purpose under the heaven."

But is long-suffering to us-ward. The term long-suffering used by the apostle in this connection, does not mean that any thing like weariness, mental sorrow, or distress of any kind, can, or does, either affect or effect the mind of God; for "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." The most mighty earthly monarchs who have ever lived, have not only manifested their mutabillty, hatred and cruelty, but they have fainted, grown weary, and finally laid down in death. Not so with Israel's God; for immortality is subject to none of those things; and although the most direful scenes of distress have taken place upon this earth, the footstool of God, his purpose changes not. What a sublime view was given king David, relative to the mercy of God; for in the one hundred and thirty-sixth psalm, containing twenty-six verses, each verse closes with these words: "For his mercy endureth forever."

What a mercy that Jehovah is unchangable; and that mankind are not rewarded according to their ingratitude and open blasphemy; but the ancient disciples could not, as men, endure the abominations of wicked men; for they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. The apostle declares the long-suffering to be to us-ward; that is, in our behalf, or on account of us; and the pronouns we, our and us, are often used by the apostles with direct reference to the saints, as it is in this clause of the text. Was not Saul of Tarsus, when going on wasting or scattering the church, breathing out threatening and slaughter against the saints, just as much a vessel of mercy as after being called by Jesus? It seems that Ananias was afraid of Saul, until the

Lord told him that Saul was a chosen vessel, which declaration seemed to allay all fear; for Ananias was commanded to arise and go into the street which is called Straight, &c; but, "Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bring my name before the Gentiles, and kings, and the children of Israel; for I will show him what great things he must suffer for my name's sake."

Neither Paul, nor any other apostle, has ever said that he might have known the truth earlier in life, and been made manifest as a child of God at any period he chose to do so; but Paul says, "But *when* it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Not only does Paul tell how he was brought to know Jesus, but he tells when he was chosen, which was not *after* he believed; but the glorious truth was, and still is, he was brought to know Jesus, *because* he was a chosen vessel; for of the church he says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In this quotation Paul uses the word us, meaning precisely the same characters thereby that Peter does, viz: the election of grace; and what a view he had of the long-suffering of God, when he penned the following: "What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even US, whom he hath called, not of the Jews only, but also of the Gentiles?" Such testimony concerning the long-suffering of God, and the *reason* of it, should not be received with indifference, but with awe and reverence. Why is this sin-accursed earth not destroyed? Because all the holy seed is not yet developed. Although, within a few years, it seems that the fiendish passions of men have been let loose, and that the earth has been converted into one vast Pandemonium; and, in the horrid displays of men's vile passions, the father has met the son, and brother has met brother, in the heated battle, staining verdant plains, and crimsoning beautiful streams, with fraternal blood; though the widow and the fatherless know by bitter experience the selfish, avaricious hearts of men, greedy of gain; though jails, prisons, penitentiaries and the gallows, are witnesses to the awful crimes of the hour; yes, our God is still long-suffering; for he still has his Peters and Johns to call out of the world, and his Sauls to bring at the footstool of sovereign mercy; therefore, for his long-suffering, let the saints praise and adore him.

Not willing that any should perish. Probably this is the portion of the text that has given friend Thomas the trouble; for all carnal teachers refer to this, with a seeming air of triumph, to sustain their false and idolatrous system, "that the Lord would, if men would;" but I am satisfied that there is nothing here to uphold such corruption. The word *willing* seems to be the hinge that arminians would like to use, when they attempt to "swing" open the door of universal atonement, and offered salvation, leaving optional with fallen, sinful, depraved man, whether he will be saved or not. We will briefly examine the term willing, as applied to man, first, and see what it leads to. For one to say with his lips that he is not willing for a thing to transpire, and yet be willing, in his heart, would be but sheer hypocricy; but when one is unwilling for an event to transpire, especially if it be one sad in its nature, and deeply affecting him, would not such person use all the lawful means within his power to prevent the occurrence? If a man has toiled many years, and accumulated a competency for himself and family, and then learns that at a certain time a band of outlaws is about to rob him of all he has in the world, would he not use all lawful means to avert such robbery? If dear parents have a loved child in misery, and perhaps begin to fear that death will be the result of the injuries received, or of the disease contracted, will they not do all they can to save the life of that dear child? because they are not willing that the loved one should die. Now Mr. Thomas will agree with me that what we are *not willing* should come to pass, we would hinder if we could. So much for the application of the word willing to man; but as he is a finite, limited being, hundreds, yea, thousands of events transpire against his will.

Peter declares that the Lord is not willing that *any* should perish; but whom does he mean by the word any? Does it embrace every son and daughter of Adam? If so, not one of them can perish; for God has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." As the Lord works all things after the counsel of his own will, he is under no law, will or obligation, out of, separate from, or above himself. Now the *any*, none of whom the Lord is willing shall perish, is the same class as the us; for if we supply the adjunct, from the proper antecedent, it will read *any of us*; for any refers directly to the us. Now none of the redeemed family of God can perish; for they are dear to God as the apple of his eye; and Christ having removed all their iniquity, law and justice no longer have a demand against them; and just here we come to the very point in the subject where we see that the will of God reaches to and embraces all the family of heaven: and the apostle says the Lord is not willing that any of them (the vessels of mercy) should perish: and if the Lord is not willing, can they perish? If the earthly father is not willing that the loved child should perish, why will persons indulge the thought that any of the spiritual can? But something more about this word willing, as here is where the enemies of truth desire to perplex and worry the saints. Supposing a man is conscious that he has but a short time to live, and upon a certain day has the proper magistrate or officer present, and commences to make his will, and the friends should say, Mr. A is to-day willing away his property, would not all understand the *action* taking place? Most certainly. Now while the will of our God is eternal, it is also a glorious truth that as fast as time moves, a probate, thus to speak, of that will is going on; for all things are even now working together for good to them that love the Lord, to them who are the called according to his purpose. Although wickedness is so rife amongst the children of men, "the creature, time," must continue until the last vessel of mercy is made manifest; for God is not willing that any should perish; and were it possible that this terraqueous globe stood in the way of one of the children's being saved, it would be dashed in a moment. Christ says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.' The same Christ that uttered that language about the sheep, was in Peter, declaring that the Lord is not willing that any should perish; and the term willing, instead of showing the least doubt about the final triumph of the children, or any fear that the arch-adversary of souls will ever be able to rob the great Shepherd of one of his flock, is a word replete with meaning, filled with marrow and fatness, involving the love, wisdom, mercy, long-suffering and power of Israel's God; for it embraces *his will*, not simply a wish, like the desire of a man that such and such things might occur; and that will must be carried out; and the glad tidings occasionally reaches us, that some poor soul has been brought to rejoice in the Lord Jesus Christ.

But that all should come to repentance. In this subject used as a text, we first have us, then any, and last, all, each word extending to and embracing gospel characters; and how important that the proper distinctions should ever be made in matters of such moment. Peter says of the Prince of Peace, and great High Priest of our profession, "Him hath God exalted with his right hand, (to be) a Prince and a Savior, for to give repentance to Israel (mark it is to Israel, not the world at large) and forgiveness of sins." Here we have the testimony of Peter, as recorded in the Acts, that Christ is exalted to give repentance to Israel; and it is to be found no where else; and the long-suffering spoken of in the text, is that they all might, or as it stands, should come to repentance. But will they come? Most assuredly they will; for Christ says, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out."

The limits of a written communication prevent me from elaborating this subject as fully as I desire; but I have said enough to give the leading ideas of my mind upon the subject. The scriptures do not represent Jehovah as being limited in his power; neither are the things spoken concerning Zion, uttered in a language of doubtful meaning; but all the declarations concerning the promise of God to his dear people, are couched in positive terms. I hope my friend who requested my views upon this subject, will receive the remarks written down, in the same kind spirit that I trust I have penned them.

WILLIAM J. PURINGTON.

ALBION, Ind., June 1, 1868.

DEAR BROTHER BEEBE:—I have for some time desired to write to you, but feared to trouble you with my unprofitable scribblings. I feel to say with David, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I trust he has delivered me from the snares of Babylon, in which I had been caught and held, and I was submissive to their yoke: for it is agreeable to my depraved nature. Were it not for the long-suffering mercy of God, my case would have been hopeless. I prided myself on account of the great things I thought I could do in promoting the salvation of souls. Being a strong man, I could keep my palace and my goods in safety; but, thanks be to God, a stronger came and bound me, and spoiled my goods. One who now appears to me to be altogether lovely, and the chiefest among ten thousand, he has captivated me with his love, and bestowed on me his grace. But sometimes it seems to me that I am not a willing captive, only in the day of his power. The things I would, I do not; and the things I would not, them I do.

It is a mystery to me that the Lord reveals his love to such as have misrepresented his character, and testified of him as a changeable or short-sighted God, like men, who will love them to-day and hate them to-morrow, and allowing them to please themselves, in regard to his ordinances; if they wish, to be sprinkled, poured or immersed, for baptism, it is all the same to him; and he is satisfied if

the subject be an unconscious infant or an adult, a believer or an unbeliever. If an unbeliever, it is said, Come, be baptized, and we will help you to the throne of grace. He is taught that he must cleanse his own heart, and prepare it for the indwelling of the Holy Ghost, or the blessed Spirit will never take up his abode therein. Such doctrine shall be driven away like stubble, for God is unchangeable; with him there is no variableness nor shadow of turning. He is the same yesterday, to-day and forever. But alas!

"Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving kindness changes not."

If he loves us to-day it is because he loved us before the world began, and he will continue to love forever, not for anything we have done or can do, but for the alone sake of Jesus Christ our Lord.

Brother Beebe, I desire to tell you some of my religious experience, if I have the right to call it experience. I feel discouraged at this time, for I was one of those who limited the wisdom, power and love of God. Can it be, that God has stretched forth his hand amongst them, and taken me, and left others in their delusion; they seem to have the same zeal in their cause that I had; or am I mistaken? There is one thing I know. I have found a people whom once I despised, whom now I love, and I am certain they are the people of God, and I have found them where I once would have blushed to to have looked for them: that is among the Old School Baptists, a name and a people greatly despised here. But I must come to my subject.

My first religious impressions were at a very early period of my life. If I remember right, when I was twelve years old they were very forcible, and I thought I could lay my life down for my Master's sake, if called to do so; and I felt desirous to sing and praise the Lord almost by day and by night, for a short time. But being all alone, as I thought, and none to tell my mind to, I became indifferent, and seemed to sleep among the dead for a season, but never forgot what I realized at that time; whether I felt the weight of sin and guilt or not I cannot distinctly recollect, but I remember of wishing to be as good as those were whom I regarded as christians. But I dared not speak of this to them. I knew that I was only a child, and it seemed to me that religion was not for children, but for old people. Three years of my life from that time passed without anything special that I can now recall to mind, and then I had a dream, the impression of which is vividly on my mind to this day. I dreamed that I had died and gone to the world of spirits, where I found myself on a great plain, which seemed level and beautiful, but no vegetation; but I had ability to see farther, and to comprehend much more than I could in this world. I could see things in the far distance as well as if they were near. I saw Jesus, and an innumerable company of people all dressed in white, and the way I knew Jesus from all others was, their faces were all turned towards him, and he was in the center of them all. It was a glorious sight, and seemed plain and bright. At the same time I saw this, I also saw a serpent between me and them, as large as a world, coiled up; and at the same moment I saw him he also saw me, and instantly became furious, raised its head to an awful height, darted forth its tongue with fearful rapidity, involving the whole heavens with streams of lightning, and threatened sure destruction. Still my fears were not so great as one would suppose; for I entertained a hope that the Lord would see me in time to save me. Through all the fury of the serpent I looked beyond with great anxiety to that company, and desired to be with them. When the serpent was just about to execute his threat, there came a voice, addressed to the serpent, and to my surprise, the serpent obeyed the voice. It was the Lord who spoke, but I had no idea that the Lord would speak to the serpent and make it obey, for it seemed to be much greater than him and his company; but I thought he could, if he would, take me from under his fangs, which hung over me like two large rainbows. The words which were spoken were gentle, but plain and clear; they were these: Coil down, thou serpent, and disturb not my children, for in them I am well pleased. The fury of the serpent then ceased; his fiery tongue I saw no more; my fears were all gone, and I set out to join that happy company, but still had to pass directly by the huge monster, but before I could pass him I awoke, and finding it was only a dream, I felt disappointed. Sleep however left for the remainder of the night, and I felt strangely for several days, the dream being constantly on my mind. After this the time passed on almost unnoticed, except that on several occasions these impressions wrought on me so that I would seek some private place to pray. In the year 1866 I began to feel that I was a sinner, and the vilest of all creatures. Yet the people seemed to think well of me, especially the religious class of them, and this seemed very strange to me; but this I imputed to the fact that I carried two faces, a pious face when with the religious, and a wicked face before the world. When I was in the company of the former, it brought to mind the things which troubled me, which made me feel grave, and this seemed to draw their attention. I was in a strait, finding no comfort among the righteous, nor any peace among the wicked. I felt like a poor prodigal, and would fain have filled myself with husks which the swine do eat, but no one gave to me. Sometimes I thought I would like to have religion; at other times quite to the reverse. I thought it would destroy the worldly pleasures which I once enjoyed, and which I hoped to enjoy again. In February, 1866, I was working about eight miles from home, and at the same time the Lutherens were holding a protracted meeting in our settlement, and on returning home I was informed that nearly all my young associates were converted and professed to have religion. This made me feel more lonely than ever. I had been unusually wicked for two or three weeks, hoping to cast from me the gloomy impressions that haunted me, but this only was like adding fuel to the fire. I tried hard to enjoy the things of the world as I had once enjoyed them, but could not. I asked myself, What is the matter? Am I becoming insane, or is this a punishment for my wickedness? If the latter why should it trouble me now before my time? Why may I not enjoy the pleasures of the world until old age as others have. But this meditation afforded me no relief. I was persuaded to attend the meeting, much however against my will. The congregation was large, and to my regret, I got seated where I thought all could see me and know the secrets of my heart. Mr. N. Barnett, who was conducting the meeting, gave a discourse principally devoted to clubbing sinners, and I thought his clubs were all directed to me personally, and I concluded that if I got out, they would not get me back again soon. But I was persuaded to go again. There was great excitement in the meeting; many were coming forward to the mourner's bench. I was perplexed by the loud singing, praying and shouting, which were all going on at once. My meditations were not very agreeable, and I sat still while they stood up to sing, and desired to be unnoticed. But one of them saw me, and came and asked how I felt. I made no reply; he took me by the hand and desired me to go to the mourner's bench. I refused, and told him the Lord would, if he pleased, forgive my sins; he could do so as well where I was. My argument, however, did not satisfy him; he still insisted, and said there were some there who had just got religion, who desired to talk with me, and with their assistance my burden would be removed. Finally, I consented, and he took me forward to the bench, and they went to work to comfort me. One told me to be faithful, and another to stick to it, and another said I had made a good step, and exhorted me not to go back, &c. But I was not comforted, but my failure they charged to my unbelief. I attended their meeting a third time, but with no better success; and at the fourth meeting I was so much confused that I left the house and went to the woods, where, being all alone, my mind became more calm; then these words came to me: Has the Lord refused to be merciful? Something seemed to assure me that he had not. At this moment the burden was all removed, and there was nothing that troubled me. I returned to the meeting; they discovered that my mind was relieved, so they all shook hands and made a great time over me, and I felt happy. I now could hear their preaching, which was work, work, work, and if you will work, you will be blessed according to what work you do. They called for loud prayers, and loud singing, and said there would be more converted in the winter than in the summer, because there was more praying in winter, (referring to protracted meetings.) I thought if this was so, it was high time for me to go to work too, and the first thing I did was to thank them for what they had done for me; for they said they had prayed for me personally, and that was the cause of my conversion. I now engaged earnestly in exhorting every one I met with. They brought forward a young man with whom I was acquainted, and I turned my attention to him, and labored with him until he shouted, which made me feel more confidence in his religion than in my own, for I did not shout. He thanked me for what I had done, and was introduced as one that I had saved from endless burnings. But I will not consume time by a farther description of the meeting, though the half has not been told.

At the close of the meeting we were exhorted to watch, as there was danger of falling from grace. I watched as faithfully as ever a poor fellow could, but all in vain, for when the excitement of the meeting subsided, I fell from what I had supposed to be grace. But I was not alarmed, for I thought I could just retrace my steps and all would be right again. In this I was mistaken. I was an exception to their rule; it would not work in my case. I was still a sinner, nor could I help myself. I attended their speaking meetings and heard them tell of their happiness and peace, and of their determination to go to heaven; but I had to tell them that I was a sinner and wanted them to pray for me. They said that I had neglected duty, and must do so no more. I concluded that if they had true religion I had not; and I thought I had no reason to believe they had, for they seemed to rejoice always. I was led now to read the bible. I quoted some passages to them, and they seemed astonished, and asked if I believed that. I said, Why not? it is bible. They replied, That would make God unjust. This was the first time I knew they did not believe all the bible. This perplexed me, for the scriptures in which I found comfort they hated. Such passages as 2 Tim. i. 9; Eph. i. 4, 5, and ii. 8–10, &c. Now my experience taught me that if my salvation depended on my works, my case was hopeless, for they had utterly failed, and all my righteousness was as filthy rags. After this I went to hear brother Z. Thomas preach. He was an Old School Baptist, and I was fed for the first time. He told me the secrets of my heart, and preached the power of God unto salvation, which for some time I had been contending for, but with no

small opposition from my Lutheren friends. I attended the Baptist meeting a few times and became satisfied that they were God's peculiar people, zealous of good works. I loved them, and followed after them, but felt unworthy of a place in their church; but I thought if they would allow me to be in their society where I could hear them talk of those things which had become so precious to me, I would be satisfied. I related to them the exercises of my mind, and they advised me to relate the same to the church, which I did, and to my surprise they received me, and on the 15th of April, 1866, I was baptized. Then I thought my troubles were all over, and I was permitted to enter into rest. But I soon found that I had sins to contend with, which has made me cry out, "O wretched man that I am, who shall deliver me from the body of this death?" My desire is, when speaking of my experience, not to magnify it, or make it seem to be brighter than what it really is, for I do not feel willing to deceive my brethren. To look to my experience for comfort when I am in trouble, I find but little. If I look back to the protracted meeting, in which I took so active a part, and thought I had a bright experience, it has now become a very dark spot in my travels, causing me to doubt and fear. Even the comfort I received when alone in the woods, where my burden of guilt and distress was removed, affords but little consolation, from the fact that I returned to the meeting rejoicing, and so quickly fell into their errors. If I then experienced the new birth, how could I have been led away into error so soon? My brethren cannot help thinking that I am a weak christian; but if I am, I am surely one that has constantly to mourn on account of the sins which I find in my members, which hinder me from serving God as I desire to serve him. Yet they bear with me with much patience, and take as much pains to comfort me in my hours of trouble as though I were precious to them. I often ask myself what they can see in me that is worthy of their notice or esteem? It sometimes seems to me that I have deceived myself and them. But there is one thing I do desire, that is: If I am not an injury to the cause, and if my brethren can bear with me, that I may dwell in the house of the Lord all the days of my life.

Brother Beebe, do as you please with this, only don't allow it to crowd from your columns better matter. Your unworthy brother, if a brother at all, URIAH TRUMBO.

TEMPTATIONS.

COVINGTON, GA., July 26, 1868.

By private letter sister H. M. Eggleston requests that I should write on this subject; and I infer that she has had some conflict in her own experience, by which her mind has been drawn to inquire into the source from whence they arise, and the purpose which they subserve in the economy of divine grace. Presuming this to be the case, I will proceed to give such views as I have on the text submitted, which reads as follows: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed."—James i. 13, 14.

In contemplating divine truth as revealed in the scriptures, it is always important to remember that the Spirit of Inspiration is God that cannot lie, and therefore if our understanding of any passage conflicts with any other portion of the bible, the error is in our understanding, and not in the word of God. For, although many men were inspired to write the various books of the bible, they were all moved by the same Spirit of Truth, hence the books of Moses must perfectly coincide with the New Testament scriptures; and the Revelation signified to John, cannot conflict with the testimony of the same Spirit, as recorded by David, Isaiah, or Paul.

Some perplexity arises from the obscurity and poverty of human language when applied to the communication or expression of those "unspeakable words" which pertain to the things of the kingdom of God. Yet they are all revealed, (that is, *made manifest*) from faith to faith. Since the natural man cannot know these spiritual things, it is not strange that the saints fail in every effort to demonstrate them even to their own natural reason. The direction is, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." None of the saints will claim to have received him in his first manifestation to them in their experience, in accordance with their carnal reason; on the contrary, with marked unanimity they all have to tell that when they were blind, (could see no way in which the justice of God could allow them to live,) he led them by a way that they knew not. Again, it is written, The just shall live by faith, a fruit of the Spirit; reason pertains to the flesh, and in a scriptural sense it is flesh.

1. What is temptation, and from whence does it proceed? To this question the scriptural reply is easy. *Temptation* is used in a sense almost synonymous with *trial*. To prove the correctness of this definition, substitute the word *trial* in any place where this word is used, and it will give the correct sense of the text. The latter clause of the question is answered, at least by a fair implication, in the last verse of the text under consideration. The drawing and enticing power of the sinful propensities of our flesh, is too painfully felt by every saint to need any labored demonstration. The christian is a compound of the earthly and the heavenly nature, comprising the irreconcilable elements of continual warfare. Each element tends toward its own centre and source, by a never wavering gravitation, only retarded by the opposing power of the other attraction, which is continually warring against it. This warfare must proceed until the mortal nature is overcome, when the heavenly shall drop its burden and be free to seek its centre, in accordance with that heavenly attraction which causes it continually to thirst after the living God while subjected to the vanity of this earthly house. In this text the word *tempted* has a restricted meaning, referring particularly to those trials which arise from the tendency of the carnal nature of the saints to sin against God. And, while it is true that these temptations are included in the all-controlling providence of God to develop the great purpose of his grace, they arise, like all other evils, from the depravity and unrighteousness of our Adamic nature. So that it is improper for those who are thus exercised, to attribute their trials to the direction of the Holy Spirit of God. This is in strict accordance with the experience of the saints, as they all learn that the declaration of the latter clause of the text is true, each in his individual case.

The seeming conflict of this text with the expression in Genesis xxii. 1, will be readily understood by observing the different senses in which the word *tempt* is evidently used in the two passages. In our text it is clearly used to convey the idea of *prompting to sin*, as explained in the expression "drawn away of his own lust;" but in Gen. xxii. 1, it is equally clear from the following account of the manner of the tempting of Abraham, that it means the proving of his faith in God. The trial of the faith of the dear saints is far more precious than the most valuable of earthly treasures, and this preciousness or value must be realized in this life, for nothing can increase that infinite fullness of rapturous joy which is reserved at the right hand of God for them in their glorified state after they have finished their course in this world of sorrow. In this trial or temptation of Abraham God did make or provide a way for his escape by which he was enabled to bear the trial; as Abraham himself bore witness when he called the name of the place *Jehovah-jireh*, that is, The Lord will provide.

The passage in 2 Sam. xxiv. 1, would be somewhat obscure, were it not explained by the parallel account of the same circumstance as recorded in 1 Chron. xxi., where we are told that it was Satan who provoked David to number Israel. Therefore the pronoun *he*, in that verse, must mean Satan, and not God. It is the legitimate business of Satan, (or, as the name means when rendered in our language the Adversary,) to try and trouble the saints. Yet, as proven in the case of Job, he can do nothing but what God has ordered for the promotion of their good. See Rom. viii. 28. All the reason I can assign for the saints of God being subjected to these trials here, is that God chose them in a furnace of affliction; and since he has given indubitable proof of his love for them, in that he gave his only begotten Son to die for their redemption, it is absurd to suppose that there could have been known to Infinite Wisdom anything better for them than to be just where he chose them.

Carnal reason often cavils about the existence of evil; and some have supposed it to exist, if not *against* the will of God, at least *without* his will. With this we have very little occasion to meddle. No one who has ever realized the exceeding sinfulness of sin, can question that it does exist; and who after having been made to rejoice in Jesus as the Savior of sinners, can question his ability to save the chief of sinners from their sins? As God has revealed himself as the High and Lofty *One* that inhabiteth eternity, it is scarcely consistent with his word to believe that there is another distinct being who also inhabiteth eternity. Rather let faith humbly accept the account God has given on the subject, and rebuking the inquisitiveness of the carnal mind on this point, let us, Be still, and know that He is GOD. His sovereign right to form that old serpent, which is the devil and Satan, is as unquestionable as his right to create the shining seraphim, which bask in the unfailing refulgence of his glorious presence and sing praises before the throne of his glory forever.

While, as implied in the text under consideration, God never directly tempts his children to do wrong or transgress his laws; yet, for the trial or proof of the genuineness of their faith, he has ordained that they shall endure trials and temptations; but with every temptation he will also make a way for them to escape, that they may be able to bear it.—1 Cor. x. 13. Notice particularly that this precious assurance rests on the faithfulness of God, and not on the diligence of the saints. Yet the exhortation deduced from it by the apostle, is not that the saints should indulge in presumption, as those who are destitute of the Spirit of Christ, but rather in view of the amazing goodness of our Lord, he exhorts us to "flee from idolatry." The slaves of carnal ordinances may need the terrors of damnation to prompt their devotion, but the children of God are actuated by grateful love in their filial obedience to their Father God.

From a careful examination of the instructions and duties enjoined on the saints in the New Testament, it will appear by the light of the Spirit, that there is nothing there recorded as

binding on them, which is not written in the new heart of every child of God. Nor is anything further required of them as saints than that they should obey the laws of their King as written in their inward parts. Hence, when the commandments of their Lord are addressed to them, they are received with joyful willingness to obey them; and but for the opposition of their old carnal natures, they would promptly obey every word that he speaks.

The prayer, "*Lead us not into temptation,*" is expressive of the fervent desire of every christian, and well may we rejoice in the liberty granted us to present our prayer "*after this manner.*" The wonderful manner of this petition is such that while to the self-righteous Pharisee it is a stumbling block, and to the learned Greek foolishness, the child of God sees in it the assurance of the tender care of his heavenly Father. Mark the preface to this manner of prayer. Not the consideration that God requires this petition as a sort of tribute; but because he knows all our wants before we ask him, we are authorized in faith to pray *after this manner.* We know by experience the bitterness of temptation, and as we dread and shrink from its fiery ordeal how gratefully can we avail ourselves of this blessed privilege to pray for exemption from it! But not in the dictatorial style of modern will-worshipers, but with the submissive spirit of childlike resignation this manner of prayer continues, "Thy will be done!" Yes; whatever I may suffer, Thy will be done! This petition is prompted by the Spirit of perfect submission which was also in Christ. Dark and terrible as the way may be, severe as the temptation may be, however bitter the cup which is mixed for me, if it is thy holy will that has ordained it, let me not murmur, but in quiet submission, be dumb my soul nor dare rebel against the goodness of my Father in heaven.

The saints of God are never "without a preacher," my dear sister. In answer to the all-prevailing prayer of our gracious Mediator, the Comforter dwells in each of them, and takes of the precious things of Jesus, and shows them to the tried saints. This preacher is the best because the only infallible expositor. But I think I understand your meaning. You would like the continual presence of an interpreter subject to your order. If this would have been good for you it would have been so ordered. A christian, called of God to the work of the ministry, though at times by the grace of God he may speak comfortably to the saints, in himself can glean no more comfort from the field of Inspiration than can be gathered by the feeblest lamb of the flock. It is true, by experience we learn to distrust our feelings and become perhaps more firmly rooted and grounded in the truth as we survive the storms of years; but at last even an old apostle had to acknowledge himself to be *nothing*, and less than the least of all saints. And the same Elijah whose prayer was answered by fire from heaven, and who slew the idol prophets, proved himself weak as we are when he fled before a woman's vengeance. The spouse had passed a little from the watchman, when she found him whom her soul loved. Even so, it will not do for the saints now to depend too much upon those who are called watchmen or preachers. This paragraph is not written dear sister, because you do not know these things, but because I have confidence that you have learned them by experience, I would stir up your pure mind by way of remembrance.

Hoping that this will prove satisfactory to you, my dear sister, I submit it to your own discretion whether you offer it to father for the "Signs." My health though still far from being good is I think somewhat better than it was in the Spring. The future is wrapt in gloom as pertaining to our country and the things of this world. But when we remember that "The fashion of this world passeth away," we can complacently rest in the Lord.

"Then let the earth's old pillars shake,
And all the wheels of nature break;
Our steadfast souls shall fear no more
Than solid rocks when billows roar."

As ever, yours to serve in the kingdom and patience of Jesus Christ our Lord, WM. L. BEEBE.

MACOMB, McDonough Co., Ill., June 23, 1868

ELDER G. BEEBE:—Dear brother, I have received a number of requests of late from brethren and sisters, for my views on different portions of the scriptures, but for two reasons I have felt a backwardness in attempting to write any thing for publication in the "Signs of the Times," for some months past. First, I think I am fully sensible of my weakness, and limited understanding of divine things; and secondly, you, my brother, have decided two of my late communications to be unsuitable for your columns; one of them a brief little note on "shaking hands," and the other a reply to your editoral remarks on my views on Regeneration. In writing the present article for your inspection, I feel that I am attempting to handle a vast subject, involving some of the most sublime and important principles and truths in the economy of salvation, and in the wonderful works of our exalted Redeemer.

I am requested to give my views on the office or work of the Comforter, or Spirit of truth, as recorded in John xvi. 7–14, which I need not quote here in full. My views are also requested on the subject of "Spiritual Gifts;" and as the two subjects are so closely connected, I shall attempt some rather general and brief remarks on the whole subject, hoping that if my views are not consistent with the word, some brother who has more light will kindly instruct me.

The blessed Redeemer as he approached the appointed hour of his awful suffering in the garden and on the cross, having for some three years been teaching his disciples the things concerning his kingdom, the great truths of his salvation, and also working many wonderful miracles in their presence, announced the startling and melancholly truth that he was about to leave them. What sorrow at once filled their desponding hearts! How they were astonished and troubled at the solemn declaration of their Lord and Master, whom they loved so dearly. "It is expedient for you that I go away." "A little while and ye shall not see me." "Ye shall weep and lament, but the world shall rejoice." But for their comfort and consolation he informed them that he was going to ascend to his Father and to their Father, to prepare a place for them, whence he would return again after a while and conduct them also, that they might enter into his joys and behold his glory. For their further consolation and instruction, he promises to send them another comforter, even the Spirit of truth, which should abide with them forever.

The office work of the Holy Ghost, or Comforter, is clearly set forth by the Savior, in the connection cited above, and as recorded elsewhere. In our common version, the term "Holy Ghost" is not found in the Old Testament, but is used over eighty times in the New Testament; and I understand the term to be synonymous with "Holy Spirit" "Spirit of God," "Spirit of Christ," &c. By it holy men of God in ancient times were moved and wrote. By it the prophets spake and "testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. As the office of the Holy Spirit was to lead the prophets and saints of old into a knowledge of the truth, just so far as it was the pleasure of God to reveal it to them in those days, so Christ informs his disciples that one of the objects to be accomplished by it after his ascension, was, to "teach his disciples all things," to "lead them into all truth." He was to take of the things of Jesus and show them to his children, and to bring to their remembrance all that he had said to them. From the above, and many other places that might be cited, it is evident that one of the great works of the Spirit is to teach us a knowledge of the truth, both in respect to God and to ourselves. Indeed, it appears to be abundantly taught in the scriptures, that all the saving and true knowledge that sinners can have of God and his word, is by the teaching of the Holy Spirit. "No man can say that Jesus Christ is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. "God hath revealed them unto us by his Spirit." "Even so the things of God knoweth no man, but the Spirit of God."—1 Cor. ii. 10, 11. I understand that the Spirit of truth first communicates life to the sinner who is dead in trespasses and sins, and elements him to see, to feel, to hear, and then opens his understanding, teaches his judgment, and applies to his guilty conscience the infinite power and holiness of the divine law; and finally, it is the Spirit that reveals in them the Lord Jesus, and applies the promises of the gospel to the mourning soul.

The doctrine so extensively taught throughout the West by a secular clergy from the pulpit, and almost unanimously through Sunday Schools, that unregenerate sinners can, by studying the written word, attain to a saving knowledge of the truth, is completely refuted and overturned by one stroke of the pen of inspiration, viz: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. The letter (of the law) killeth, but the Spirit only can give life; and in its office work it takes of the things of Jesus and shows, or reveals them to the understanding of his people; to bring his words and doctrine to their remembrance. We are just as dependent on the Lord Jesus for understanding of the scriptures, as were his disciples when sitting under the sound of his voice in Judea.

But the work of the Spirit was not only to give spiritual life and spiritual faculties to the disciples, and to teach and instruct them in the great things of the kingdom; it was to be emphatically their Comforter in their sorrow and tribulation, in their persecutions and temptations. It was to bring fresh and new to their sorrowing and desponding hearts his gracious words of love and mercy, inspire them with faith to overcome the world. While walking in the "comfort of the Holy Ghost," and inspired by its power and sweet influence, the apostles could take joyfully the spoiling of their goods, the smiting of their backs, and could sing praises to God while bound in chains and fast in the stocks.

The office of the Holy Ghost, or its power, was very peculiarly and conspicuously manifested in the distribution of spiritual gifts to the early disciples, among which were the gifts of diverse miracles. Here opens a wide field; but I must be short on this part of the subject. Paul affirm positively that all the spiritual gifts are conferred on the different members of the body of Christ, in all their various spheres, by the "same Lord," the "same God," the "same Spirit." "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." See 1 Cor. xii. 11; also the whole chapter; Eph. iv. 11–13; Rom. xii. 3–8. It is worthy of remark, that in every place where

it is said, The Holy Ghost *fell on them*, or that they *received* the gift of the Holy Ghost, I believe, some uncommon or miraculous gift was communicated. See Acts ii. 4, x. 44–46, and xix. 6, &c. But while the outpouring of the Holy Ghost conferred the power on some to work miracles to establish the divine origin of their mission, and attest the truth of their doctrine, it conferred also the lesser gifts on the other members of the body, "distributing to every man severally as he will." And the same spirit that confers the several gifts on the members of his body, also first calls each of them from darkness to light; as it is written, "There is one body and one Spirit, even as ye are called in one hope of your calling."—Eph. iv. 4, 1 Peter ii. 9. Those who deny a spiritual and special call to the ministry since the days of miracles ceased, should call to mind that Jesus has promised his apostles and their successors, that the Holy Ghost should *abide with them forever*. Paul affirms that the distribution of the gifts shall continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 13. I hope that the churches and ministry of the Old School Baptists will guard with jealous eyes and constant vigilance, this very important point, and not be carried away by the popular delusion that men can learn to preach the gospel by attending Theological Schools.

In the distribution of the spiritual gifts to the New Testament saints, and the conferring of ecclesiastical offices, it appears to me that in a pre-eminent manner the apostles, including Paul, were endowed with the "first fruits of the Spirit"—Rom. viii. 23, which qualified them to "sit on twelve thrones, judging the twelve tribes of (spiritual) Israel."—Matt. xix. 28. These are the princes that should "rule in judgment."—Isaiah xxxii. 1. These, in their authority and doctrine, are the "twelve foundations" of the walls of the New Jerusalem, or church militant.—Rev. xxi. 14. Their different gifts are seen in the "twelve manner of fruits" on the tree of life.—Rev. xxii. 2. These twelve apostles appear to be represented by the "twelve oxen under the molten sea."—1 Kings vii. 25. Christ says to the twelve apostles, or judges in Israel, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—Matt. xx. 23.

It is evident from the above declarations, that the apostles were first, and placed above the rest of the saints in authority, and in the exercise of the spiritual gifts. Paul says, "God hath set some in the church, *first*, apostles," &c. Christ is supreme law giver, and Head over all things to the church. He sits as a refiner's fire, to purity the sons of Levi. He has the fan in his own hand, and will thoroughly purge his floor. Yet he has sent forth the twelve apostles to execute his laws, under the guidance of the Holy Ghost, and by its authority to sit as judges in Israel. It is by the authority of Christ, and before his judgment seat, that every one of his people must be brought, who are in his visible kingdom; for God shall judge his people.

It would be well for us, as the professed household of God, to keep in remembrance the solemn declarations of an inspired apostle, that "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter iv. 17, 18.

While the Holy Ghost is thus through the apostles and ministers, and by its direct agency comforting, guiding, teaching and judging the house and kingdom of God, there is another office or work ascribed to the Holy Ghost—that of reproving the world of sin, of righteousness, and of judgment. I do not know that I have a proper light upon this subject; but I cannot endorse the popular theory, that has the Holy Ghost as knocking at the door of every sinner's heart, and calling and reproving every one directly and personally. It appears to me that it must be through the written and preached word bearing testimony to the character of Christ and the truth of God, that the world of ungodly and unbelieving sinners are reproved. The testimony of the word put forth by the Spirit, is a standing and open reproof against the unbelief of wicked men who believe not the truth. The Spirit bears testimony to the righteousness of the character and sceptre of Jesus Christ, and thus the world is reproved for their ungodliness. The prince of this world, of the power of the air, the spirit that works in the children of disobedience, is judged and condemned in and with the world of the ungodly. "Know ye not that the saints shall judge the world? Know ye not that ye shall judge angels?"—1 Cor. vi. 2, 3. It appears, therefore, that the Holy Ghost, through the apostles and the church, reproves the world; and through the holy prophets and apostles, the Holy Ghost spake, and the wicked Jews resisted the Holy Ghost, by resisting and fighting against them. Every one who opposes the truth as taught in the scriptures, or by the ministers of Christ, thus resists the Holy Ghost, and is found fighting against God. Fearful are the denunciations against those who thus rush against the "thick bosses of his buckler." They shall be ground to powder.

I should like to speak more of the Spirit, as the Comforter of God's tempted and tried people, but at the present I shall desist.

I submit this to you, brother Beebe, and to those who requested me to write, with the hope that if my views are wrong on any point, some one will instruct me.

I. N. VANMETER.

LAWRENCEBURG, Ky., July 1868.

"Then said he unto them, Therefore every scribe instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52.

Brother Beebe, my mind has often reverted to the foregoing quotation, since my return from the eastern associations; but before speaking particularly of the text, (which by the by I do not propose to investigate at large) I must say that I never attended a tour of meeting east, west, north or south, that I more highly appreciated, or more heartily enjoyed, than I did the four associations, (Baltimore, Delaware, Delaware River, and Warwick) and the intermediate meetings; and if not deceived, did feel while there, and have felt since my return, a degree of gratitude to God, the beneficent giver of all good, for the high privilege conferred upon me—the instructions received, and the comfort enjoyed, while listening to and mingling with the ministers, brethren, sisters and friends of former, and new-made acquaintances. I do acknowledge, that from letters received and conversation heard from different quarters, before visiting those meetings, I felt some unpleasant forbodings, some probably groundless fears that I might be looked upon by some as an intruder, and confronted as a getter-up of *new* and strange ideas, that would spoil my enjoyment; but this perhaps was my infirmity. From the commencement, to the close of the meetings, not one sentence was uttered in my presence, according to my understanding, against the sentiments that some of us had previously promulgated through the "Signs," on the subjects of "the regeneration" and the "new birth." Whether those who may have been present and differed with me, considered me unworthy their attention, or whether from some other cause, I cannot say.

Since the close of the associations, a production has appeared over the signature of our excellent and mild brother E. Rittenhouse, in the twelfth number, present volume of the "Signs," in which he seems to *intimate* that something may be out of place in "the several letters that have been published recently, on the subject of regeneration and the new birth." And further adds: "I cannot say, as yet, that I am instructed by them." I "recently" published two letters, one on each of the subjects named by him; and if allusion is had to them, no marvel if one having the penetration of brother R. should fail to get instructed from such a source. But I like "great plainness of speech," and "all boldness," when treating on these important matters, whether in writing or orally. Had brother R., while we were both present at two or three different associations, "Took me unto him, and expounded the way of God more perfectly," a weak and erring brother might have received instruction of him, who had failed to impart it to him. He further says; "Some long and labored articles that we have had, seem to convey the idea that Old School Baptists have always been in the dark on the subject of the regeneration of the sinner, and have never understood themselves." If brother R. will inform us where the scriptures say any thing about "the regeneration of the sinner," we may be enlightened on the subject; and further, we might then have a precedent of the great work of the professing world in the various grades of schools and theological institutions, that are so rife in the world at this time, for the "conversion of sinners," the "conversion of the world." But, with all his penetrating sagacity, if he will carefully scan, and fully comprehend all that Old School Baptists have understood from their starting point, even from John the Baptist, down to this time, he may arrive at a different conclusion on some minor points.

He says, also, "By the natural birth, this natural life is received." Look at that again, brother R., and think; ponder it well. Did you ever know of a case among the animal creation, or in the human family, where natural *life* was "*received*" by a birth? This expression seems to be used in illustration of your theory; and if so, in what position does that theory appear! Dead until born! This truly is making the reception of life, regeneration and the birth, all synonymous—"used interchangably." Again he has said, "We have been heretofore in the habit of using these terms interchangably; and it is my impression that the inspired writers so used them." Then why not give us the words of those inspired writers, instead of, "we have been in the habit of using," and, "it is my impression?" Now if brother Rittenhouse has reached the summit of the hill of knowledge as to these matters, I hope he will not kick us back who are struggling after him; for he may rest assured that whatever we can find that *inspired men* have said on this, or any other subject, we will gladly embrace. But again: "Only two or three have just now got into the secret." There is a kind of veiled sarcasm sometimes used, which, when discovered, and properly understood, may be of the bitterest kind: but I hope that brother R. has not designed this as such; and hope also that he will not think hard of me for calling his attention to the matter.

But I will not particularly examine the communication further, as I think that other portions of it are

more appropriately replied to in the editorial of the same paper, than I can do; and I will therefore briefly refer to the text at the head of this article. I am not, however, *disposed to obscure*, and go into nice distinctions" on this text, as has been intimated that "the brethren" have on others, but only allude to it in connection with my late visit to the eastern associations.

I suppose that the scribes among the Jews were those who read and expounded the law, or Jewish religion, to the people; and that thus Jesus spoke of the scribes "instructed unto the kingdom of heaven." Be that as it may, it is evident that the language was addressed to his disciples; for after sending the multitude away, and going into a house, his disciples came and asked him to declare unto them the parable of the tares of the field. He complied with their request, and after using two or three other parables, with a short explanation, he asked them, "Have ye *understood* all these things? They say unto him, Yea, Lord." Then he spoke to them the words that we have under consideration; wherein "every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things both new and old." The idea of a rich and plentiful variety seems to be indicated here; and if applicable to Christ, his gospel, and those who proclaim it, what a treasure! what an exhaustless treasure is brought to view in the boundless theme!

"Here's treasures that will never waste,
Here's treasures that endure;
Here's pleasure that will always last,
When time shall be no more.'

No wonder they are new and old. Time, at its oldest period will be new, when compared with the old things stored up in this treasury. What a sublime, boundless and all-glorious theme to contemplate. There were the "deep things of God" treasured up in the eternal reservoir, replete with immutable and eternal love, overflowing and pouring upon his immaculate and elect Son, and all his children "chosen in him before the foundation of the world"—superabundant and all-competent grace given us in Christ Jesus before the world began, to save his sons and daughters when lost in sin, legally condemned, and "without strength" to remedy their ruined state; exuberant and abounding mercy to mitigate the miseries that would be consequent upon the introduction of sin into the world, to alleviate the sufferings and soothe the sorrows of the laboring and heavy laden children; there, in short, were all the supreme attributes of DEITY, resplendent with glory and inimitable with excellence, all, all treasured up and abounding in the Lord Jesus, the Mediator, "That in the ages to come he (the God and Father of all) might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

But how new, (although old as eternity) how bright, how blissful, beautiful and new, when first revealed and subsequently developed to his needy children. I am so much like those to whom the Savior said, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Is it because I am blind and cannot see? or is it because of my native sluggishness and weakness—my imbecility and negligence in looking into the treasure of these new and old things, that are so replete with admiration and full of joy to the way-worn pilgrim—the dependent, disconsolate, but improvident and "slow-to-believe" child of God? These reflections often perplex and worry my weak and tardy intellect; and I am even sometimes made to inquire, Is it because of some selfish and intolerent bigotry, some inexcusable and cruel jealousy for fear that others may go ahead of me in making new discoveries of those mysterious, new, heart-thrilling and sublimely wonderful developments? Whatever it may be, I am sure, if not miserably deceived and awfully blinded, that when, by revelation of the Spirit in reading the scriptures and hearing them expounded by those who are in advance of me, I have been made to "rejoice with joy unspeakeble and full of glory," when those scribes who are instructed unto the kingdom of heaven have so richly contributed to my anxiously inquiring, yet feeble and unfruitful mind, that I am made to exclaim, O Lord, deliver me from all these checks and draw-backs—these clogs and manacles that are so inimical to my progress in my spiritual improvement—my onward advancement in the divine life. But never did I visit a series of meetings like those I attended in the east, without hearing things (to me) both "new and old." Indeed, I heard many new things at the different meetings that I was really much pleased to hear, and very gladly did I receive and indorse them, when they were so obviously proved by the scriptures as they generally were on those occasions; hence it will be understood that I am not so horror-stricken at the idea of hearing and learning *new things*, if I cannot be foremost in discovering them; and hence my conviction that I am far, very far behind many of my brethren in making these discoveries. But, if I cannot pry into and discover those new and old things as readily as many of my brethren do, I am almost ready to arrive at the conclusion that the old brother and minister of Ohio did on a similar occasion, which was as follows: After listening to a number of able ministers, he concluded he knew as much as them all. "That is," said he, "I cannot see and tell it as they do, but when they tell and *prove it*, I know it as well as they all do."

After laboring and toiling for nearly the third of a century in ministerial researches, I am sometimes almost forced to blush when hearing young men and new beginners get up and surpass me so far in zeal and knowledge, relative to those new and old things. But perhaps all this may be a consequence of my native pride and vain ambition to excel. Nevertheless, I must acknowledge that should I hear the ablest preacher proclmaim in the most masterly manner the excellency of those divine things, and have to follow him, I would *beat him if I could* in exhibiting them in their intrinsic excellence and glory. Still, should I fall far behind him, I could rejoice that he had not failed as I often do.

But I have daily evidences that I am but an humble learner, if indeed a learner at all, and have not yet attained to but a very superficial knowledge of the transporting and heart-cheering treasure. But all these impediments and clogs demonstrate daily to me that I am wholly dependent upon, and can do nothing without my heavenly Instructor. If I have wisdom afforded me by which to search into any of those new and old mysteries and hidden treasures, he is my wisdom. If righteousness in my conclusions, deductions, principles or practices, he is my righteousness. If sanctified or set apart to the solemn work of the ministry of the word, or any other service of the Lord, he is my sanctification. Have I an interest in that precious, efficatious blood, that cleanses from all sin, perfects forever his people? he is my redemption, he is my all. "I have nothing whereof to glory;" my "boasting is excluded."

I am conscious of insufficiency, my negligence and slothfulness; for I have continual every-day proof of all this. If in no other way, let me apply all my energies to read and understand, comment on and explain a portion of the scriptures, and let the Lord afford me no light, then I *feel* and *know* my weakness.

But, notwithstanding all this, yet will I, while the Lord affords me opportunity, and so far as I am able, strictly scrutanize every *new* and *old* thing to which my mind is led; and so believe it to be the privilege and duty of all who love the truth for the truth's sake, to measure and weigh all by the unerring standard—"Prove all things, hold fast that which is good." I know not but there is as much danger in clinging to errors because they are old, as there is in embracing new ones. Error never improves by age. The first falsehood that was ever propagated in the world is no better to-day than it was in the Garden of Eden; and the latest truths that have been discovered in the history of revelation, (for none of us know all yet) are as brilliant now as though they had been known and fully understood by all our sires and grand-sires a hundred generations in the past. I know full well that I as an individual have suffered more bitter persecution from so-called brethren, in consequence of their tenacity in clinging to sentiments and terms, simply because they had been so long *in the habit of using them*, when they had no warrant whatever in the scriptures. Yes, I have reaped the bitter fruits of this *Spartan* tenacity—have been told in the meeting-house that I "*lied*,"—an attempt was made to put me out by force—a friend by my side was struck with the "fist of wickedness," and made to stagger upon the seat, all because of the zeal of *the brethren* in maintaining the doctrine of "three distinct persons in the Godhead." Its advocates contended that it had been long in use and generally received; and I for one am willing to admit that it was an ancient idea, old enough to have been born from the womb and dandled upon the knee of Mystery Babylon. On another occasion, a large knife was drawn from the pocket upon me, and flourished in the church, in vindication of the "means doctrine." That too was of old standing. Dr. Gill's works, old circular letters, and almost all the old writings (except those of inspiration) that could be found, were ransacked, to prove that it had been long and habitually used, believed and received.

It was my fortune, or misfortune, whichever it may have been, to oppose those principles, and the spirit that usually accompanies error, or rather the fruits of that spirit, were wrecked upon me with a vengeance. The idea of the preaching of the gospel, or gospel preachers not being used in *the regeneration of the sinner*, could not be tolerated. But we have lived to see the former of these tenets almost, if not altogether abandoned by Old School Baptists; and the latter consigned over to the tender mercies of arminians, where it originated and legitimately belongs.

I know it is humiliating to our natures to yield sentiments that we have long entertained and often expressed; but when we fail to find them sustained in the record that God has given us, such humility is a noble trait in the christian character. Then, whether our own ideas or those of our brethren be to us either old or new when our minds are directed to them, let us scrupously compare them with, and try them by the UNERRING STANDARD; and if they are found wanting according to that rule, the sooner we yield, the better it is for us. Is it not possible, at least, for us to be found in a category similar to that of the doe spoken of in Esop's Fables? Having but one eye, she is represented as keeping it constantly directed toward the forest, for fear of the hunters; but a shot from a vessel that was coasting near by, pierced her on the blind side. While we should not slacken our vigilence in detecting error in new

things, it may not be amiss to keep an eye occasionally to old *opinions*, *impressions* and practices; for there are none of us that have yet arrived to a state of perfection.

But permit me, dear brethren, to admonish you, and to heed the admonition myself also, to withhold hard words, and endeavor to suppress, should they arise, and keep down all feelings of vain jangling, strife, envies, jealousies, &c., and let us condemn or justify all that can be condemned or justified by the scriptures. And should a brother advocate an idea that we can neither condemn nor justify by revelation, let it remain in the peaceful possession and as the personal property of its author, until we can prove its truthfulness or falacy. If it be of men, it will come to naught; but if it be of God, we cannot overthrow it.

Your brother sincerely,

J. F. JOHNSON.

ATHENS, Pa., July 25, 1868.

BROTHER BEEBE:—Through the mercy of my heavenly Father I am again raised from a bed of weakness. Having been prostrated with pneumonia during the excessive hot weather, I do not wonder that I am just able to sit up, but wonder that my life is spared. When we parted at Waverly my youngest son was ailing. Since then he has been dangerously ill, but was recovering when I was taken. I can not speak above a whisper, and am aware my mental energies sympathize with bodily weakness, yet my mind is running out after my dear kindred in Christ, especially those with whom I have so lately associated, many of whom will wonder at my delay in writing to them, particularly sister Hassell, from whom I have heard, and regret that she is suffering with chills and fever. Dear brother, I have been brought low, yet the Lord hath not forsaken me. He never forsakes me in trouble. His whisperings were these: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. v. 3. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. But to-day I cannot gather manna from those sweet assurances as I did when my weak body was flickering and fluttering. *Then* there was such a beautiful connection in the two passages, and I, "poor in spirit," could say in faith, "For me to live is Christ: to die is gain." To-day, while my body is in a measure recovering strength, I have not that unclouded assurance to say, "I know that my Redeemer liveth." Well, what does this teach me—to trust not in frames and feelings, but to trust in the name of the Lord, that name so wonderful in holiness, so fearful in praises, so excellent in glory, so sacred in majesty. To-day I may rejoice in the glory and majesty of that name; to-morrow my heart may be cold as adamant and the name of Jesus have no peculiar charm. Well, then, shall I give up to despair? Shall I heed the tempter's voice, and say there is no reality in hope? there is no stability in faith? To the word and the testimony. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."—Isa. l. 10. Well, what meaneth this heavenly instruction, this trusting in the name of the Lord? this staying upon God? Is it a desponding meaningless trust in a meaningless name, or is it a firm unwavering trust in the great and exalted name of the Lord. "Holy and reverend is his name."—Psa. iii. 9. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. ix. 6. "There is no other name under heaven given among men whereby we must be saved."—Acts iv. 12. In that wonderful name is embodied the Lamb slain, the Surety, the Redeemer, the Resurrection and the Life. Can flesh glory in the presence of such infinite holiness? Can any but the poor in spirit rejoice in such sheltering inexhaustible fullness? Our life hid with Christ in God, shall we half trust, and timidly lisp the name of Jesus, hardly venturing to say *my Redeemer*, or look to the Author and finisher of our faith, because earth, its vanities and false teachings have intervened, and the loving smiles of a gracious God are eclipsed for a season? When he hideth his face who shall behold his glory? or is his glory diminished? or is our Rock any the less firm because the quicksand of time, disease and uncertainty incidental to this body of sin and death accompany our pilgrimage. O for an overcoming faith to say with Job, "Though he slay me, yet will I trust in him."—Job xiii. 15. But this counsel was given through the prophet Isaiah to one who feareth the Lord, and how do I know that the fear of God abideth in me? "I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."—Rom. vii. 18, 19. But I know mine is no slavish fear, but a drawing of irresistible love, a love for the name of Jesus, for the place where his honor dwelleth, even Jerusalem. "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy."—Psa. cxxxvii. 6. I know I love the assembly of the saints, and when the name of God is exalted then do I rejoice in spirit. I designed when I took my pen to write about the happy season I enjoyed while attending the Spring Associations, commencing with the Baltimore. As I ponder over the goodness and mercy of God in permitting (yes, with a feeling sense of the poverty of my soul) I say permitting me to enjoy the dainties of his royal table, when I scan all over, think of journeying mercies, of those continued feasts, cordial greetings, the sincere love and hospitality manifested among the household of faith, and then recall the hard partings, the choking utterance and the tear-dimmed eye I whisper:

Blessed union, sacred love,
Hallowed by our Savior's blood.

When I think of that precious group to whom God has committed a dispensation of the gospel of his grace, the complete harmony characterizing their messages of love, each message forming a connecting link in the golden chain of revealed truth, my soul is filled with a great welling sense (to which I would if it were possible give utterance) of the fullness and perfection of the eternal power of an infinite God who raiseth up and qualifies his servants to testify that which has been committed to them. Wonderful power indeed that clothes God's messengers with such holy zeal and boldness as was manifested at those feasts. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion.—Isa. lii. 7, 8. Another source of rejoicing was to see doves flocking to the windows of Jerusalem, and to hear the bleating of lambs feeding "beside the Shepherd's tents." I had anticipated for nearly a year attending those associations, but the privilege far exceeded my anticipations. I shall ever feel indebted to brother S. H. Durand for his kindness on our journey. I had often longed to visit our lamented brother, Elder G. Conklin, at his home; but I saw the mound that marked his resting place, and the stone honored with the name of one whom Zion loved.

O death, where is thy sting? O grave where is thy victory?
Thou canst not claim the unfettered spirit;
Naught but the broken casket yields to thy cold embrace,
And e'en from that, Christ hath disrobed its gloom;
With resurrection power
Wrested the sting of death, the victory of the grave.

I had thought of alluding to some of the many precious sermons which tended to encourage, strengthen and edify, but my failing strength admonishes me to lay aside the pen; but while the memory of the past so sweetly lingers o'er me I think:

"If such the sweetness of the stream,
What must the Fountain be?"

In sweet fellowship yours,

MARIANNE MURRAY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1868.

TEMPTATIONS.

It is not unusual with the children of God in their early experience of the boundless goodness and saving grace of God, in their deliverance from guilt and condemnation, and the joyful flow of the love of God shed abroad in them, as they are made to loath and abhor sin, and to love holiness, to conclude that sin, folly and vanity can never have any more charms or attractions for them; and that they are henceforth strongly fortified and entrenched securely from all the wiles of the adversary, and from the alluring vanities of the world. Against the former they are firmly resolved that they will die rather than yield; while of the latter they have already had their fill; and have no fear that for them they will ever thirst again. As to the law in their members, warring against the law of their mind, they have not yet felt it, and flatter themselves that the fountain of evil in their earthly nature is dried up forever, and they will have no trouble from evil propensities, vain thoughts, or vile passions. With sincere, but child-like simplicity they sing,

"My soul forsakes her vain delights,
And bids the world farewell;
Base as the dirt beneath my feet,
And mischevious as hell.
No longer will I ask your love,
Or seek your friendship more." &c.

Their rapture seems a pleasing dream; for it is truly a mere dream, as they will painfully discover when they awake to the reality of their real situation. Their hour of sore conflict and fiery trials, of midnight darkness and fierce temptations, has not yet come; nor do they apprehend that it will ever come to them. Their mountain now stands firm and strong, and they are ready to say they will never be moved. How little they know, and less they fear the trying day to which they hasten. Nor would we utter a word or suggest a thought to dampen their joy, or to abate their trust and confidence in God. And truly while trusting in God, they are perfectly secure; they shall never be moved, they are like Mount Zion which cannot be moved; but they are strangely led to rely, at least to some extent, on their own resolutions, even to trust in the Lord; and they see no danger in forming their resolutions, until they find them as the cords with which Delilah bound Samson, like flax that has been burned. After having sailed for a time upon a smooth, unruffled sea, the clouds begin to lower, their heavens are darkened, the cheerful radiance of their sun is hidden by the intervening clouds, the winds arise, the billows swell, and the tempest rages; they are filled with alarm, and fear that their trembling hope will fail

them in the trying hour; that their frail bark can never outride the fearful storm. Could they at such times remember that their heavenly Father is at the helm, and that he controls the storms, and only intends these trials for their good and his glory, what comfort they would feel to bear them up.

We are apt to enquire when under trial and temptations, Why, and from whence do they come to us? We cannot doubt the power of God to shield and perfectly secure his children from them. Else why has he taught us thus to pray? We could not in faith ask him to "Lead us not into temptation," if we doubted his ability to do so. And it would be mockery to pray him to do for us what we doubt his power to do, for whatsoever is without faith is sin. But the petition by the Savior taught to his disciples, suggests the thought that God leads his children into temptation; and yet an inspired apostle has warned us against saying, when we are tempted to do evil, that we are so tempted of God; but rather know and acknowledge that every unhallowed thought, vain desire, or temptation to sin, that a christian ever has or can feel, proceeds from the depravity of our own sinful nature. Yet it is said, God tempted Abraham, when he commanded him to offer up his son Isaac. Also that our divine Lord and Master was himself led by the Spirit (not of Satan, but by the Spirit of the Lord God which was upon him) into the wilderness, to be tempted of the devil. These scriptures may seem paradoxical and unreconcilable, when only superficially viewed; but when properly understood, they are perfectly harmonious. God did not tempt Abraham to do evil. It was perfectly right that Abraham should, in obedience to the mandate of his God, lead forth his only son to the appointed altar, and there witness that deliverance which God had in store, and of which he had not told the faithful patriarch. In no case can we commit sin by obeying any special command of God. His command in all cases is our warrant. And his will is the supreme standard of right. Had Abraham hesitated, and listened to carnal reasoning, he might have plead: To take the life of my only son, and that son too, in whom all nations are to be blessed, that child of promise, whose seed is ordained to be more than the stars of heaven, will be a violation of the law, which forbids to kill. But waving all these perplexing thoughts, and dismissing all human reasoning on the subject, he staggered not at the promise, which his obedience to this command would seem to cut off, he believing God would provide himself a lamb for a burnt offering, or even restore the lad from death, and from the ashes of the altar, bowed in humble obedience to his God. In like manner God in wisdom, and for their good, often leads his children into such trials as he has appointed, to test their faith and confidence in him; but the spirit of holiness never inclines one to sin.

The temptations of which James was speaking, were those wherein our carnal lusts tempt us to transgress the laws of Christ; and although, as we propose to show, God does lead his children into temptation, and through the most trying temptations, for the trial of their faith, and where they are exposed to the severe buffetings and fiery temptations of Satan, no wicked emotion or unrighteous desire in them proceeds from God; that is, from the Spirit of Holiness, which is God. He dwells in them, and walks in them, as his children; and in them works both to will and to do of his own good pleasure. So also exists in them, (that is in their flesh) a fountain of corruption; and as no holy aspiration of the child of God may be attributed to the flesh, so neither can any unholy lusting, or wicked thoughts, by which a christian is so much perplexed and sorely oppressed, be attributed to God. That which is born of the flesh is flesh; and in that fleshly nature lurks all the seeds of sin; but that which is born of the Spirit is spirit; and that spirit being incorruptible, and born of incorruptible seed, cannot sin, because it is born of God, and his (God's) seed abideth in him.

That God leads or directs the pathway of his children, for wise and necessary purposes, into temptations, subjecting them to the fiery ordeal, for their special benefit, will appear from James i. 2, 3, 4. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And that God has a perfect control of all things, temptations included, that can effect us, appears from 1 Cor. x. 13. "There hath no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It was necessary that Peter should be tempted, and sifted as wheat, to cut down his self-confidence, and qualify him afterward to comfort the brethren.

But, after all, the brightest, clearest, and most wonderful illustration of our subject is found in the temptations which were felt and endured by the holy, harmless Lamb of God, when in his flesh he was made experimentally acquainted with the feelings of our infirmities, and was tempted in all points as his children are, and yet without sin; that is, without being captivated or overcome by the tempter.

That our Lord Jesus Christ while in the flesh was subject to the temptations of the devil, has filled us with amazement; but it is nevertheless true, not only that he was assaulted by the tempter, but that he actually felt the full power of temptation, and that he was tempted in all points, as we are, and knows by personal experience the feelings of our infirmities. True, in his Godhead he was not tempted, for James says God cannot be tempted with evil; neither tempteth he any man. But he was as perfectly man, as he was perfectly God, and in that fleshly nature which was made of a woman, came to bear the infirmities, as well as the chastisement of the peace of his people. It is consoling to the tried and tempest-tossed children of God, to know that we have not a high priest that cannot be touched with the feelings of our infirmities; but one who is fully qualified to sympathize with us in all our trials; knowing exactly how we feel when we are tempted.

"He knows what sore temptations mean,
For he hath felt the same."

In all his temptations we must regard him as our Leader, and all his people must follow him in his temptations, as in all his footsteps. And as surely as we know him, and the power of his resurrection, we shall also know him in the fellowship of his sufferings. The disciples who had followed him in the regeneration, had been with him in his temptations; and so it shall continue to be with all his saints throughout all time.

Since writing the foregoing, we have received an article from our son, Elder Wm. L. Beebe, addressed to our sister Eggleston, on the subject of Temptations, in which the subject is more fully discussed; and as we fully agree with his views on the subject, we will let what we have written, together with his letter, suffice, at least for the present. Hereafter, if the Lord will, we propose to treat more particularly on the temptations of our Lord as stated Matt. iv. 1-11, and attempt to show that in all the temptations of that trying hour, all his followers are made partakers.

AGENTS WANTED

To sell the book of Editorials. We would like to establish agencies throughout the whole United States, to assist in the distributing of the above named work. But owing to the small profit upon which the book is published, we cannot offer a larger commission than ten per cent. Yet knowing that many will assist, more from an interest in seeing the work prosper than for the per centage, we are in hopes of establishing quite a number of agents, whose names and address will be published in the "Signs." No payments required until the books are sold. We would like to hear from the old "Signs" agents. Cannot Elders Hanover of Ohio, Johnson of Ia., West of Ill., Allen of Mo., Whiteley of Iowa, Mitchell of Ala., Beebe of Georgia, Hassell of N. C., Hefner of Texas, Leachman of Va., and many others not mentioned, assist us in this work? As many as can, we would be obliged to if they would write us, stating what number of books they will take, and how many of each kind.

B. L. BEEBE.

Obituary Notices.

BROTHER BEEBE:—I send you, by request, for publication the following notice of the death of sister **Margaret Kirkpatrick,** who died March 25, 1868, at the residence of her daughter, in Benton Co., Iowa, in the 62d year of her age. She was visiting her daughter, in hope that a change of climate would be beneficial. Her disease was consumption and dropsy. On the night before her death she was so unwell that she awakened her daughter, and took some medicine, which relieved her. She slept about an hour in the morning, then got up, read a chapter, and then instructed her daughter Martha how she desired her effects divided among her children, where she wished to be buried, and who she would have preach her funeral discourse. Then she offered to assist in getting dinner; but while the dinner was being prepared she expired in her chair, without a struggle, moan or groan. Her funeral was preached on the fifth Sunday in May, by Eld. John Prichard, from 1 Cor. xv. 55, at the Enon church, in Guernsey county, Ohio, where her membership has been from 1841. She had been an orderly member nearly forty years, enjoying the confidence and fellowship of all the Old Predestinarian Baptists who knew her, and many can testify of her hospitality. Her seat in the assemblies of the saints was never vacant when she was able to fill it. Salvation by grace, through Christ, was her theme and only hope, and she delighted to dwell and converse on that subject. She has left three daughters and one son, with a large circle of friends to mourn; but we believe our loss is her gain, and that she is taken from the evils to come.

JOSHUA DICKERSON.

TECUMSEH, Neb., July 8, 1868.

BROTHER BEEBE:—At the request of his surviving widow, I send you for publication an obituary notice of the departure of our late much esteemed brother, **Lewis Neal,** of Shelby county, Ky., who died May 1, 1868, aged 69 years and 11 days. His complaint was pulmonary consumption, with which he was confined to his room for six months; suffered much, but with a becoming resignation to his Father's will. He united with the church of Christ in 1834, was chosen Moderator of the Middle District Association a few years afterward, and when the controversy arose between the Old and New School Baptists he was one of the principal and valient leaders in putting to flight the army of the aliens; after which he served Bethel church as Moderator until the time of his confinement very acceptably. I visited him several times during his confinement, always finding him calmly and firmly relying on his Savior, trusting in his grace, "looking unto Jesus," and for final deliverance through him, and him only. He often expressed a desire to sleep in Jesus, saying at times 'tis the Lord, let him do what seemeth him good. After shaking hands with the family and friends present, he raised his hands saying, Lord, have mercy upon us, for Jesus' sake, which were his last words. A discourse was delivered by the writer of this from Isa. lvii. 1, 2, to an unusually large and solemn concourse of relatives, neighbors and friends, many of whom were there from a considerable distance, to pay the last tribute of respect to a highly esteemed and worthy friend. In the demise of brother Neal his bereft widow and children have lost an excellent companion and father, the church one of her most worthy and useful members, and the community a prominent, valuable and trustworthy citizen. May God, who worketh all things after the counsel of his will, bless the dispensation to the good of all.

J. F. JOHNSON.

DEAR BROTHER BEEBE:—I little thought when I wrote you a few days since, enclosing an obituary notice of the death of our beloved brother, Deacon Minard Sutton, that the painful duty would again so soon devolve upon me to record the departure of another of the dear children of God, a member of the "little flock," the remnant left according to the election of grace. Our dear sister, **Mrs. Hannah Case,** wife of brother John B. Case, of this village, died on Wednesday morning, July 15th, aged 54 years, 9 months and 24 days. To many of our brethren, who saw her at the Warwick Association in June, in the enjoyment of perfect health, this announcement will fall with startling surprise, which will be followed by almost painful anguish as they read the melancholy details. Sister Case passed the afternoon of Friday, the 10th inst., with her daughter, Mrs. Barnes, living in a distant part of the village. Early in the evening Mr. Barnes took her home, taking also his little son about two years of age. On their arrival, fearing that the child might fall from the wagon, sister Case told him to remain in the wagon, and she would get out without assistance. He proposed to assist her, but she declined, and

in stepping out unfortunately she stepped on the edge of the sidewalk, where it inclined towards the street, and her foot turning, broke her leg just above the ancle, breaking both bones entirely off, and forcing their way through the larcerated flesh, penetrated even the hard graveled walk. She was at once carried into the house, and medical and surgical aid immediately summoned. Hearing the sad news, I went to the place while the surgeons were replacing the broken bones. It was found necessary to saw off a piece nearly three-fourths of an inch in length. Her sufferings, which were intense, were borne with great fortitude. All that love, and sympathy, and skill could perform, was done for her relief, but the unusual heat of the weather, and the severe shock which the entire system had received were against her, and after four days of agonizing suffering, death relieved her of her pain. Sister Case was well known to many of the brethren, and living near our meeting house, many had partaken of her hospitality. She was a faithful wife, a tender mother, a kind and sympathizing friend, and a meek and humble follower of the dear Redeemer. She was baptized with her husband in 1852, being the last members baptized by Elder Hartwell during his residence at Warwick. Her funeral was held in the meeting house in Warwick, when I preached to a large and sympathizing audience, from 1 Samuel xx. 3: "But truly as the Lord liveth and as thy soul liveth, there is but a step between me and death." Brother J. N. Badger took part in the solemn exercises. By this solemn dispensation of providence our brother has been bereaved of a beloved companion, and a large family of children of a most affectionate mother. May the Lord sustain them, and enable them to bow in resignation to his most holy will.

ALSO,

Please publish the death of **Mrs. Maria Parmer,** wife of Abraham Parmer, who died July 1st 1868, aged about 66 years. She was a sister of sister Sarah C. Randolph, whose death was published in the "Signs" of April 15th I believe. Although she had never made a profession of religion, she was a firm believer in the doctrine maintained by the Old School Baptists, and it is believed she was a subject of redeeming grace. Her disease was consumption, from which she suffered many months, but bore all without a murmur or complaining word. Elder W. Housel preached an appropriate discourse at her funeral from Rev. xx. 6.

ALSO,

The death of **John Welling,** only son of brother William and sister Elizabeth Welling, of Warwick, aged about 26 years. In company with three other young men, he went to bathe in the creek near the village in the afternoon of the 19th inst. Probably not aware of the depth of the water, he plunged in, and unable to swim he sank to the bottom, rising once only to the surface; after a brief struggle he again sank to rise no more. His companions unable to swim, could afford no assistance. His funeral was attended in the meeting house on Tuesday, when brother J. N. Badger preached to a very large congregation from the 46th Psalm, part of the 10th verse: "Be still and know that I am God."

On invitation of the family I participated in the deeply affecting exercises. By this painful and sudden event his parents and sisters have been almost overwhelmed with affliction and sorrow, and the community shrouded with gloom. May the Lord support them, and enable them to be still and know that it was his hand which hath touched them.

ALSO,

The death of **Mr. Asa Wilcox,** which occurred near Waterloo, Orange Co., N. Y., on Thursday, the 23d inst. His age was 84 years, 7 months and 23 days. More than fifty years since he professed faith in the Lord, and united with the Brookfield church. As he lived quite remote from the church, and in a distant part of the county, I was **not** personally acquainted with him, but learned from his neighbors and acquaintances that he maintained a consistent walk and deportment as a christian, and a good citizen and honest man. On invitation of the family I attended his funeral, and preached to a very large audience from Rom. v. He leaves an aged companion with whom he lived in wedlock more than sixty years, and four sons, one daughter and several grand-children to mourn their loss. Their broken sobs and falling tears denoted his worth and their unfeigned grief.

Yours in gospel bonds,

W. L. BENEDICT.

WARWICK, N. Y., July 28, 1868.

Associational Notices.

The Indian Creek Primitive Baptist Association will be held with Camp Creek church, Mercer Co., West Virginia, commencing on Friday before the first Sunday in September, 1868.

Lexington, N. Y., will meet with the Lexington church, Greene Co., N. Y., on Wednesday, Sept. 2, 1868, at 10 o'clock, a. m.

Kehukee, N. C., will be held with the church at Great Swamp, in Pitt Co., N. C., to commence on Saturday before the first Sunday in October, 1868, at 11 o'clock, a. m.

Contentna, N. C., to be held with the church at the Pleasant Hill meeting house, in Edgecomb Co., N. C., six miles south-east of Rocky Mount, to commence on Friday before the second Sunday in October, 1868, at 11 o'clock, a. m.

Ocmulgee, Ga., to meet with the church at Shoal Creek, Newton Co., Ga., (nine miles south of Social Circle,) on Saturday before the second Sunday in September, 1868.

Uharley Primitive, Ga., to be held with the church at Rocky Creek, Gordon Co. Ga., (about eight miles west of Calhoun,) on Saturday before the third Sunday in September, 1868.

Oconee, Ga., to be held with Moriah church, four miles south of Danielsville, Madison Co., Ga., on Saturday before the second Sunday in October, 1868.

Salisbury, Md., to be held with the church at Broad Creek, Sussex Co., Del., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1868.

The Maine Predestinarian Old School Baptist Association will be held with the church in Whitfield, Maine, on Friday, Saturday and Sunday, September 11th, 12th and 13th, 1868.

The Maine Predestinarian O. S. Baptist Conference, will be held, as usual, with the North Berwick church, York Co., Maine, on Friday, Saturday and Sunday, Sept. 18th, 19th and 20th, 1868.

The Spoon River Regular Predestinarian Baptist Association will hold her thirty-seventh annual meeting, the Lord willing, with the Mount Zion church, six miles east of Astoria, and sixteen miles south of Lewistown, Fulton Co., Illinois, at which latter place there will be conveyances on Friday before the first Sunday in September, 1868, to convey the brethren and friends to the meeting.

R. M. SIMMONS.

The Mad River Predestinarian Baptist Association will convene with Sugar Creek church, Putnam Co. Ohio, thirteen miles north of Lima, on Friday before the second Sunday in September, 1868, at 10 o'clock, a. m., when and where we invite the brethren and sisters to attend with us, especially the ministering brethren. Those coming from the East and South by railroad will be met at Lima by brethren to convey them to places of entertainment, and to the meeting; those coming from the North will be met at Columbus Grove; coming from the West will be met at Delphos.

JOHN DEFFENBAUGH, Clerk.

BROTHER BEEBE:—Please publish the following notice: The Indian Creek Association, (a new association organized October 5th, 1867, composed of eight churches, five from Greenville association, and two from Mad River, and one not identified with any association,) will meet with the Indian Creek church, Reily, Ohio, commencing on Friday before the third Sunday in September, 1868, at 10 o'clock, a. m., at which time and place we cordially invite all our brethren and sisters who can to attend, and we especially request Elders Beebe and Durand to visit us, and as many of the ministering brethren from the East and elsewhere as can come; and as the Licking Association the present year is to be held not far from Covington, Kentucky, and only a few days between them, we hope that brethren Beebe and Durand will find it convenient to attend at Reily, at the aforesaid time and place. Those coming on the Junction railroad will get off at Wood's Station on Friday morning, as the trains pass that station about 8 o'clock both ways, at which time there will be teams at the station to convey all who wish to go to the meeting.

By request of Indian Creek church.

JONAS ROBERSON.

BROTHER BEEBE:—It has become my duty, by agreement of the New Providence church, that I request you to publish in the "Signs of the Times" that by divine permission the Salem Association will meet with said church at their stone meeting house, thirteen miles north-east of Quincy, on the Warsaw road, on Saturday before the second Sunday in September next, at 10 o'clock, a. m., to continue three days, and we invite our brethren, and especially O. S. preachers, to meet with us, and moreover that there will be teams at Fowler on Friday at noon to convey the brethren and sisters who come by railroad to places of entertainment, and to carry them to the meeting. Fowler is the first town east of Quincy on the railroad. Affectionately yours in the bonds of the gospel.

J. G. WILLIAMS.

The Lebanon Old School Baptist Association will convene with the Harmony Church, Grant County, Indiana, on Friday before the third Saturday in August, 1868.

Brother Beebe and brother Durand are requested to be with us, together with as many of our brethren in the ministry as can come.

Should you, brother Beebe, or brother Durand, or both of you come, please write me in time, and I will make arrangements to meet you at Munice, on the Belfontain Rail Road. Yours in Christ,

J. A. JOHNSON.

The White Water Regular Baptist Association will meet, by divine permission, with the Shilo Church, in Hancock Co., Indiana, on Wednesday before the second Saturday in August, 1868, at 10 o'clock, where we would be glad to see brother Beebe, and as many more of our brethren from all parts as can be with us. Those coming by railway will be met with conveyance, both at Greenfield, on the Central, and at Morristown, on the Junction road.

As this is the first association in our correspondence, brethren can visit five associations in succession, weekly viz: White Water, Lebanon, Greenville, Salem, and Cons Creek. And now come, brethren and sisters, one and all who can come; we shall be happy to see you.

HARVEY WRIGHT.

The South Arkansas Association will convene with the church at Centre, Clark Co., Arkansas, on Saturday before the third Sunday in September, 1868.

The Washita Association will convene with the church at Lebanon, near Homer, La., on Saturday before the first Sunday in October, 1868. Ministers and brethren are cordially invited to attend.

A. TOMLIN.

BROTHER BEEBE:—Please publish that the Licking Association of Particular Baptists will be held with the church at Sardis, near Union, Boone Co., Ky., the second Saturday in September, 1868, and the two succeeding days.

Brethren coming from a distance by cars or boat, will have to come by way of Covington, Ky., take the stage at Covington, and come to Florence, [the stage leaves Covington daily, at one o'clock] where they will be met by some of the brethren with conveyances, and carry them to the association. Your brother,

J. M. WILSON.

BROTHER BEEBE:—Please publish that the Clover Regular Baptist Association will meet, by divine permission, with the East Fork Church, in Highland Co., Ohio, on Friday before the first Sunday in September, 1868, at ten o'clock, where we would be glad to see our brethren in the ministry, and as many more of our brethren from all parts as can be with us. They can call on brethren Foster and Farlendorf, near Lynchburg.

E. M. REAVES.

CORRESPONDING ASSOCIATION OF VA.—MANASSAS, Va., July 1, 1868.

DEAR BROTHER BEEBE:—Please publish, for the information of brethren who contemplate attending the Corresponding Meeting, that the time of said meeting is on Wednesday before the third Sunday in August, 1868; and the place is Mt. Zion, in Loudon Co., Va. Those coming from the east, by public conveyance, will be met at Leesburg, on the arrival of the cars from Alexandria, [via. Loudon & Hamshire Rail-Road) on Tuesday morning, the 4th, and conveyed to the meeting.

R. C. LEACHMAN.

BROTHER BEEBE:—Please publish in the "Signs of the Times" that the Spoon River Association of Regular Predestinarian Baptists will be held with the Mt. Zion Church, in Fulton Co., Illinois, on Saturday before the first Sunday in September, 1868, at ten o'clock a. m., and continue three days. It is twenty miles south-west from Lewistown at which place teams will meet the brethren and friends, on Friday, September 4th, at twelve o'clock, and convey them to the place of meeting.

Elder Beebe, we especially invite you to attend our meeting, and all the ministers, brethren, sisters, and all well wishers of the Lord's Zion. In behalf of the church,

F. LOLAKER, Church Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Mary Woolford, Md., 2, B F Hamilton, Ill., 2 30, James Knight, Fla., 2 30, E Cooper, Pa. 2 30, S G Ludlow, Mich., 2 30.—Total, $11 20.

Subscription Receipts.

New York:—Simeon Reynolds 2, Thos M Graves 2, Geo Climp 1, Peter Beyea 2, Hermon Fisk 3 50 ..... $10 50

Maine.—Eld Wm Quint 1 50

New Jersey.—Mrs S Bloom 2, Mahlon Strumple 2 ..... 4 00

Delaware.—Mrs Mary Brady 2 00

Maryland.—Sarah E Dunnock 1 00

Virginia.—Moses C. Greer 4 00

Arkansas.—D C Scudder 2 00

Mississippi:—J G Crecelins 2 00

Tennessee:—Eld Peter Culp 2 00

North Carolina.—Eld R D Hart 5, Hon Asa Biggs 2 ..... 7 00

Oregon.—Eld I Cranfill 2, R C Gibson 4 ..... 6 00

California.—B Newkirk 2 00

Ohio:—Robert Lockhard 1, Mrs M Goble 1, E S Bishop 2 ..... 4 00

Indiana.—Elias Newkirk 2, Joseph Billings is paid up to May 1, 1868, Eld J A Williams 4, Eld P K Parr 2, Nancy M Cook 2 ..... 10 00

Illinois:—Aaron Welch 8, A M Douglass 2, Mrs M Kimball 2, A Boling 2 ..... 14 00

Missouri.—D S Woody 2, A F Dudley 2, Mrs D Roberts 2, Eld H Louthan 2 ..... 8 00

Iowa.—Mrs Sarah Anderson 2 00

Kentucky:—S T Findley 2 00

Total ..... $ 84 00

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteecpd.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Ayon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., **Lightning Express,** Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex. Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily, (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., AUGUST 15, 1868. NO. 16.

Samuel McCall 11June68

SELECTED POETRY.

BEAUTIFUL EPITAPH.

Bold Infidelity, turn pale and die;
Beneath this stone four sleeping infants lie:
Say, are they lost, or saved?
If death 's by sin, they sinned; for they are here:
If heaven 's by works, in heaven they can't appear,
Ah reason, how depraved!
Revere the sacred page, the knot 's untied—
They died, for Adam sinned; they live, for Jesus died.

TRAITS OF EXPERIENCE.

"Thy Maker is thine Husband; The Lord of Hosts is his name."—Isa. livi 5.

My Husband is my Maker,
And will for me provide;
He 's no unkind forsaker
Of his poor helpless bride.
He loved me when a stranger,
And bought me with his blood;
He helps me when in danger,
And watches for my good.

My Husband is my Maker;
A precious Husband he;
Of snares he is the breaker;
My soul he has set free.
I'd bless him for his favor,
'Tis better far than life;
His name 's a fragrant savor,
To his own married wife.

My Husband is my Maker;
And this I will confess,
He makes me a partaker
Of his own righteousness.
He is beyond all praising;
I fain would set him forth,
Higher, and higher rising
To show his matchless worth.

TRUST.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands:
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will,
In living or in dying.

Just as God leads, I would resign;
I trust me to my Father's will:
When reason's rays deceptive shine,
His counsel would I yet fulfill,
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars keen;
God does not yet his guidance show;
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true he leads me still.

CORRESPONDENCE.

KINDERHOOK, Pike Co., Ill., July 11, 1868.

BROTHER BEEBE:—We are informed that "They that feared the Lord spake often one to another." I seldom have the privilege of conversing with a brother or sister of our order, except by correspondence. I often have been strengthened, instructed and comforted in reading the editorials, and the letters of dear brethren and sisters in the "Signs of the Times," and I have felt a strong desire to tell them something of what I trust the Lord has done for me. I feel that his hand has led me in a way that I knew not, and in paths which I had not known. If I am indeed a child of God, I am a very little disobedient one; but, trusting that you who are strong will bear with my infirmities, I will try to relate to you some of my experience.

I was born in Jefferson, Schoharie Co., N. Y., December 27, 1809. My parents were William and Charlotte Carpenter. In 1815 they moved to Troy, Athens Co., Ohio. They were Baptists, and my mother often talked to her children of the necessity of being prepared for death; that we were sinners, and that without repentance and a new heart we could not enter into heaven. I dreaded these religious lectures, but had to hear them. I intended to become a christian before I died, so that I could go to heaven, but felt no necessity of troubling myself about it at that time, as I was very young, and as I hoped to live many years. I was an only daughter, and my mother being feeble was under the necessity of putting me forward beyond what my age would seem to justify. I soon found that I could excell all those of my own age in whatever my hand found to do. I received much applause from those around, which made me proud and self-conceited; for I loved praise, and was ambitious to deserve it; I think I felt somewhat as the pharisee did when he boasted of his good works, and thanked God that he was not like other men; but I kept these feelings concealed in my own heart. I was indeed a poor blind pharisee; yet ignorant of my blindness and poverty, until the spring after I was fourteen. At that time the church in our neighborhood had preaching but once a month; but the members would meet every Sunday. I attended one of those meetings, because others went, to see and be seen. The meeting was opened by singing and prayer; then one of the brethren arose, and after speaking some time took his seat, but after a few moments got up again and said, "Brethren, I cannot sit still; I feel that I have something more to say." His getting up again so soon and making that remark, excited my curiosity. I wondered what more he had to say. But while he was speaking, in a moment, and before I was aware, my eyes were opened to see myself a guilty sinner, and in the immediate presence of a just and holy God. The black defilement of my heart, the deep sinfulness of my nature, the purity and justice of God, were presented to my view so plainly, that I forgot every thing else, and, for a time, alone with my Maker, whose all-seeing eye penetrated the secret recesses of my soul. How long I sat and wept, I know not; the first consciousness I had of where I was, or of any thing around me, I saw I would be observed by the congregation, and I felt ashamed to be seen weeping. I started immediately to leave the house, but found that my trembling limbs were scarcely able to do my bidding. When I got to the door I staggered and caught the side of the door a few moments for support, and then went out a little way from the house and waited until the meeting closed, and then went home, trying to compose my feelings and to assume my usual appearance. But as soon as my mother saw me, she asked me what was the matter? I told her my head ached, which was true, but I could not tell what a vile sinner I was. I was in great distress of mind throughout the week, and thought I must soon be cut off as a cumberer of the ground; but I prayed that I might be spared another year, and made many promises, which I vainly thought I could fulfill. I went to meeting the next Sunday, and heard some of the brethren and sisters complaining of their coldness, and of the low state of religion in the church. One of the brethren told them not to be discouraged, God had not forsaken them. He said he believed better times were at hand. From that time the meetings became gradually more interesting, until the house became crowded at every meeting, with rejoicing saints, weeping penitents and attentive spectators. I felt that I was too great a sinner to have a right among them, but my heart was there, and I could not stay away, but attended every meeting. But I sought for the most obscure corner, weere I might weep unobserved. Thus the time passed, and I found no rest. When I plead for mercy and pardon I felt that I was committing sin; that the prayers of the wicked were abomination to the Lord. Yet I could not forbear; it was my only hope; for the more I tried to make myself better, the more I saw of my sinfulness, and of my total inability to please God. I knew that I had not committed as great, or outbreaking sins as some had, but I was a sinner by nature and by practice, and under the just displeasure of that God whose approving smile I coveted more than life, with all the pleasures and applause of the world. Jesus was often presented in my hearing, as a full and sufficient Savior, and I believed there was hope for all but me. O how I longed to know that Jesus was *my* Savior, but saw no ground to hope. I thought, if he were on earth, and I could but touch the hem of his garment I should be made whole. Young converts were coming to the church and telling what great things God had done for them. This would sometimes give me a little hope that there might possibly be mercy in store for me; but at other times it would drive me almost to despair I felt that they were accepted, and I was rejected. I loved christians with all my heart; but my sins were a great gulf between them and me, which I could not pass; nor could any human person aid me. I believed God was able and willing to save, and freely pardon, and justify the truly penitent; but my heart was so hard that I thought I did not feel that true penitence which God required. I could not tell my feelings to any one, but always concealed them as much as possible. Spring came, and I had been spared another year; but all my vows had been broken, and I was no better, but worse. I knew not what to do. I could only continue to cry for mercy. I envied the beasts of the field, and the fowls of the air, because they were sinless, and had no account to render at the bar of God. Gladly would I have changed places with them, that I might have no future existence. My trouble was greater at some times than at others. The cares of this life necessarily occupied a share of my thoughts and feelings; still there was an abiding sense of my situation

which prevented me from enjoying the things of this life. Thus time passed on until the next November; then there was an appointment given out for Elder McAboy, (a Baptist) to preach in the evening at the house of one of the brethren. I went with my parents to hear him. Soon after he commenced preaching, the last ray of hope left me, and every refuge was swept away from my grasp, and I sank in hopeless despair. It seemed to me that my hour had come, my probation was over, and I was weighed in the balance and found wanting. I had transgressed God's holy law, which required perfect and perpetual obedience, and all its penalties seemed ready to fall on my defenceless head. I saw that my sentence was just, and God was good and righteous. No pen can describe my anguish; the fountain of my tears were dried, and every breath I drew was a deep groan that with difficulty I prevented from being audible. As soon as the meeting closed I opened a door near which I was sitting, and went into the next room, desiring to be alone. In a few minutes Elder McAboy came in and sat down by me, and commenced talking to me, and the congregation followed, until they all stood in the room. Of what was said by either of us I have no recollection. The congregation, men and women, old and young, stood around us weeping; but I had no tears for myself. How long we talked I do not know; but after a while those around us retired in silence, and went to their homes. My parents stayed all night, but I went home, accompanied by one of my uncles. After he left me to go to his house, I fell on my knees, and once more begged the Lord for mercy. But I found no relief. I then went in the house and sat down by the fire, still groaning in anguish of soul. I felt that my doom was sealed, and there was no reprieve for me. I tried to read a little book called, "Grace Abounding to the Chief of Sinners." But every line seemed to condemn me, and I laid it by. At about two o'clock in the morning I laid down and fell asleep, with the sentence, "The soul that sinneth, it shall die," echoing through my trembling soul. I slept till morning light. My first waking thoughts were, I, even I shall see his face; I shall be holy there. And faith was given me to believe that I, even I should be freed from sin, and made holy, and meet my God in peace; that Jesus was my Savior, that he had borne my sins on the cross. I turned my thoughts within, and my troubles were all gone; not even a shadow of the passed dark and dreadful night lingered there, but all was peace. I did not think I was a christian, but believed God would, in his own good time, speak my sins forgiven. Before my parents came home, I had resolved to say nothing about the change in my feelings until I received the evidence that my sins were pardoned. I waited on about four weeks, trusting and believing that the evidence would be given me in some way, I knew not how, and I longed for the time to come, that I might tell it to the church, and follow my Savior in the ordinance of baptism. The poet expressed what were my feelings—

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

About the middle of December I went to my uncle's to stay all night; in the evening my uncle and I were talking, and I told him all. He pointed me to the time when my burden was removed, and the great change that then took place in my feelings, and said he was satisfied that I was then born of the Spirit, and that my subsequent exercises were those of a child of God. I listened in amazement; hope and joy mingled with fear.

"My rapture seemed a pleasing dream,
The grace appeared so great."

We talked on until two o'clock in the morning. The family had all retired except one of my cousins, a girl of about fourteen years. I did not know that she took any interest in our conversation, but thought she was only waiting for me. When we went to our room; she placed the light on the stand, then clasped her arms around my neck, burst into tears, and told me she was a lost and undone sinner; that there was no mercy for her. She said she would give the world, if she possessed it, for as good a hope as I had. I tried to point her to the great Physician, who is able to heal the sin-sick soul. I then opened the bible and read the 118 Psalm. I could exclaim with the psalmist, "O give thanks unto the Lord, for he is good; for his mercy endureth forever. I shall not die, but live and declare the works of the Lord. Open to me the gates of righteousness; I will go into them, and I will praise the Lord." I felt that I must go to the church the first opportunity, and ask for some humble place within her gates, that I might dwell in the house of the Lord all the days of my life; for I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. It was yet two weeks before the church meeting, and before that time I had many fears that I might still be wrong, and resolved not to go. But I heard that some of my young companions were coming before the church, and I wanted to go. I had never been at a church meeting, nor heard any one relate their experience. I went, and when there I wanted to tell the church of all my hopes and fears; but I felt unworthy of the humblest seat among the people of God. I thought what little I could tell would not give satisfaction. When the door was opened, three young men and two young women came forward and gave the reason for the hope that was in them, and were received. Then one of the brethren called on me, and in a broken manner I also related my experience, and was received. The next day, which was Sunday, Jan. 1, 1826, we were baptized by Elder Horace Parsons, the pastor of the church, in the fellowship of the Troy Church of Regular Baptists. I felt deeply my unworthiness, yet thankful that I was permitted to follow in the footsteps of my dear Redeemer, and give up all for him, who had done so much for me. I went on my way praying that I might walk worthy of my high calling of him "Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began;" and that I might please him in all things, and be fruitful in every good work, and increase in the knowledge of God. I think I felt something as Peter did when he said, he was ready to go with his Lord to prison, or to death. I could say,

"Through floods or flames, if Jesus leads,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

I desired to be kept humble and submissive, in all things, to the will of my heavenly Father. But I was not aware that I possessed such a rebellious nature, and that many and severe chastisements would be necessary to keep me submissive; but I soon found to my sorrow that when I would do good, evil was present with me. I remained with the Troy Church two years, then, with my parents, moved into Meigs County, in the bounds of a branch of the Troy Church, which branch was soon afterward set off and constituted into a church, called Tupper's Plains Church.

Brother Beebe, I have already extended this sketch beyond what I had intended; but I will venture a little farther, and leave it with you to cast part or all of it aside, as your judgment may dictate.

I was married in 1835. My husband was not a professor, but he never opposed me, but was willing I should act according to the dictates of my own conscience. My soul's desire and prayer was that he might become a christian; yet I could say, "Thy will be done." I will now pass over a number of years, in which time I often got out of the way, and into darkness, doubts and fears, by trying to press forward while looking back at my own imperfections, instead of keeping my eye on the mark of the prize of my high calling in Christ. Yet I was sometimes enabled to look away from myself to Jesus, and feel that my righteousness was in him, and rejoice that I was nothing, and that God was all in all. In the summer of 1850, two new preachers came among us, calling themselves Regular Baptists. They had a form of godliness, and seemed to be in the spirit, and determined to do a great work for God. But our beloved and aged pastor, Elder Parsons, could not fellowship them; he would not go to their meetings, and when they called to see him, he treated them with coldness. But he did not tell us why? I think they were new to him, as well as to us, and perhaps he could hardly define his own feelings. But they continued their work, and got up quite a revival—had their anxious seats, and called loudly on all christians to aid them in the great work of saving souls. They exhorted parents and children, husbands and wives, to commence at once a series of prayers for their unconverted friends and relatives; and assured them that their prayers should be answered. My thoughts naturally turned to my companion and children, who were out of the Ark of Safety. I thought if there was any thing I could do, I would do it, and resolved to commence the work in earnest, and never give up until they were brought in. But my way seemed to be hedged up. Darkness gathered around me, and all my prayers for myself or others seemed but an empty sound. I read my bible, but could not understand it, nor claim a single promise. I felt that I had no right to the children's bread, and was afraid to pick up a single crumb. Still I was determined to plead for my family, whatever might become of me, believing it to be my duty. I talked with one of these blind guides, and he said I was all right, and that the darkest time was just before day; and he assured me that I would soon see my way clearly. Thus time passed on till November; I then took a letter from the Tupper's Plains Church, and moved with my husband and family to Pike County, Ill. I enquired for Baptists, and was informed there was a church near by. I asked if they were the Old Regular Baptists, and they said they were. I went to their meeting and presented my letter and was received; not knowing that any other denomination called themselves by our name. I was prevented by sickness from attending their meetings, except a few times, while we remained there. I subsequently learned that they were called Missionary Brptists; but I did not understand, for I knew nothing about the division of the Baptists. I was still groping my way, and still in a captive state in Egypt, and sighed by reason of my bondage, and my task-masters laid on me heavy burdens. When I attempted to pray, there seemed to be a thick dark cloud just above my head, preventing my supplications for myself and others from ascending to the throne of grace. This struggle continued for about five years, and until, like the prodigal son, I had spent all my living in a strange land, and I was pressed sore by famine. In 1855 we moved to Hancock County, where I enquired for Baptists, but

found none until I asked a woman who lived ten miles from us. She said there was a church where she lived claiming to be Baptists. She said they were good people, but they held such awful doctrine; they were fatalists, and preached infants in hell; they were Hard Shells, Iron Jackets, who thought no body would go to heaven but themselves. I told my husband what the woman said, and he thought they might be the people I was in search of, for he had heard our Baptists in Ohio slandered in the same way. He said he would go and see what they were, and we went and heard Elder Castleberry preach on Saturday and Sunday. I talked with some of the brethen, and told them I had a letter from the Missionary Baptists. They said the Missionary were the New School. I returned home and thought much on what I had heard, and was now convinced that I had got into the wrong company. I went again and examined their church book and their articles of faith, and all their former proceedings. There I found the old land marks, and a voice within me said, "This is the way, walk ye in it." But the door was closed against me. I had shut it, and knew not how to open it, or what to do. I had been stumbling along for years in the dark, without a ray of light to guide my steps. But, our God will not cast off forever, though he may cause grief; yet he will have compassion according to the multitude of his tender mercies, and he had compassion on me, and caused the light of his countenance to shine on me, and my darkness fled, and, like Nebuchadnezzar, I lifted up my eyes to heaven, and my understanding returned unto me; and I blessed the Most High, and praised aad honored him that liveth forever, who doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? He is in one mind, and none can turn him; and what his soul desireth, even that he doeth. He performeth the thing that is appointed for me; and many such things are with him. Now I saw that I, a poor vile worm, had been exercising all the energies of my depraved nature, to persuade the God of heaven and earth to bow his sovereign will to mine. My soul was humbled within me, and I was made willing to trust myself, and all I had, without reserve, in his hand, for time and for eternity. I saw that his watchful care had been over me through all my wanderings, and could say with the psalmist, "I know, O Lord, that thy judgments are right; that in faithfulness thou hast afflicted me." I again talked with the brethren, but found them very cautious. I was a stranger, holding a letter from another denomination, and could give no evidence that I was what I professed to be, an Old School Baptist. I was in a tight place; yet truly glad to see the brethren thus careful for the purity of the church, and for the cause of God. Finally one of the brethren advised me to write to the Tupper's Plains Church, which I did, and told them what I had done with the letter, and the situation I was in, and requested them to send me another letter, with a copy of their articles of faith, which they did, and I presented them to the church, and I was received into the fellowship of the Providence Church, of which Elder Jacob Castleberry is pastor, and I went on my way rejoicing in God my Savior, who had thus led me through dangers seen and unseen. I could say, The Lord is my refuge, my fortress and my God, in him will I trust. For about two years I enjoyed almost perfect peace of mind, and thought I never could doubt again that Christ had won the victory and all my foes were slain; but I have since found to my sorrow, that the Canaanites are still in the land. Even while I now write, fears intrude that I am not what I would be, an humble follower of the meek and lowly Jesus. Still I can say with Job, "Though he slay me, yet will I trust in him."

Brother Beebe, I leave this imperfect sketch entirely at your disposal. And, brethren and sisters in Christ, that we may be enabled to trust in the Lord with all our hearts, and lean not to our own understanding, is the prayer of your unworthy sister,

SARAH C. DODDERER.

Near New Castle, Del., Aug. 3, 1868.

BROTHER BEEBE:—I have been applied to by several esteemed brethren for my views on certain portions of scripture, all of which applications I will try to respond to as soon as I conveniently can.

I will now attend to a request touching the parable of the talents, or as stated, "more particularly the one talent."

The kingdom of heaven is likened or compared to a man who having servants, commits the care of his household to them, gives them authority, and to every man his work; and travels into a far country. These servants appear by comparing different scriptures to be stewards, and their principal work is briefly comprehended in the forty-fifth verse of the preceding chapter, viz: *To give to his household their meat in due season.* The talents were, as I understand it, qualifications for the work. And these qualifications are given "according to their several ability," by which we may understand the extent of the field assigned them, and the character and amount of labor to be required at their hands. Their ability as servants of Christ for usefulness, would depend much more on this than on the natural faculties they might be found in possession of. This comparison of the kingdom of heaven with its subjects, to a household with his servants, presents the King himself as the man who calls among the subjects of his kingdom his own servants, and delivers unto them his goods. The abundance, variety and richness of these goods has been attested, both in the scriptures, and in the experience of those who have fed thereupon. It is required of a steword that he be found faithful, which would imply that he bring forth out of that treasure things both new and old, so that each and every one should receive a portion in due season. If there be any lack to any, that inquiring minds fail to be instructed, or the hungry to be fed, or the sorrowful and mourning to be comforted, it is chargeable to the unfaithfulness of the servant, and not to any lack in the provision. For, "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."—Songs vii. 13. By comparing this paragraph with one in the 19th chapter of Luke, the reader will find *pounds* spoken of instead of *talents*, and the distribution is equal among the several servants. I am inclined to believe this paragraph in Luke a record of the same event. It is similar in many respects, and yet dissimilar in some. If it records a different conversation, undoubtedly the same lesson is inculcated, and in either case the one will serve somewhat as a key to the other. In all the several cases presented, there is an improvement and growth in the gifts bestowed.

In this one case where talents are spoken of, it would seem that there was something like jealousy, because others had greater gifts. "He that had received the one talent came and said, 'Lord I knew that thou art an hard man," &c., "and I was afraid, and went and hid thy talent *in the earth*," &c. Because gifts differ in character, or in name, it does not follow that they differ in value; or because one possesses a more brilliant gift, it does not follow that it will be the more useful. In the version given by Luke, the Lord claims to have given the murmuring servant the same amount as the others. They all possess but little at first, yet we may remember that be it ever so little possessed by any one, if the Lord has given it, it is genuine gold. The giving *authority* to his servants, and making them *rulers* over his household, would seem to imply, that among the gifts bestowed were some embracing the order and discipline, or government of the church. These are sometimes given in connection with teaching and preaching, and sometimes separate from it. Indeed it would appear to be as important to the well being of the household, that gospel order and discipline were maintained, and that the house be well governed, as that they be well fed. Governments are mentioned as one among the several gifts, and I should think this gift indispensible to a pastor, and some appear to possess it without the preaching gift. Giving to each and every member of the household their portion of meat in due season, I think would include the administration of all needful admonitions and warnings and instructions, as well as those comforts and evidences upon which they may be said more appropriately to feed. Pastors are spoken of by the prophet as feeding the children of Zion with knowledge and understanding.—Jer. iii. 15. In another scripture Israel is spoken of as perishing for *lack of knowledge*. Again, "Wisdom and knowledge shall be the stability of the times, and strength of salvation." From these and many other scriptures I conclude that the administration of the whole gospel in its order, ordinances, worship and discipline is committed unto these servants in the delivering to them of his goods. A dispensation of the gospel embraces the care of the churches and the oversight thereof. It was the detective mark of the hireling, that he careth not for the flock. "The father said unto his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf and kill it; and let us eat and be merry."—Luke xv. 22, 23. The character and fate of the man who did not improve his gift has been a perplexing query to many people, in perhaps all ages of the church. We notice first, his complaint against the King, that he was a hard and austere master, or rather that he had dealt hardly and unfairly by him. Greater gifts in his judgment had been conferred upon his brethren, and for this reason he was unwilling to exercise his at all. The truth is, in undertaking to covet the best gifts, we have generally set up our own judgment as to which were the best, and all come to about the same conclusion. We all want to be *great preachers*, able to preach *big sermons*, draw crowds of hearers and call forth the admiration as well as the esteem of our brethren. Nobody covets the *one talent*, or to be only *a teacher of babes*. Hence we find in some sections of the country a few able gospel preachers, and all the rest of the talents hidden. Is it not a lamentable truth that brethren, if they cannot preach, and be acceptable as preachers, they are unwilling to do anything. Where are all the other gifts? Have we no brethren who possess the spirit of prayer, besides the preachers? Does prayer require many words, or an eloquent utterance? Have we no longer need of exhortation? Have we no need that meetings be kept up when we cannot have preaching? Brethren should think of these things.

Secondly, we notice that he was *afraid*. Whatever proportion of this

fear was in regard to his being acceptable or profitable to the brethren with his small gift, a very prominent feature of it was undoubtedly with regard to his support. What shall we eat and what shall we drink; or how shall we live? are questions in regard to which they are of a doubtful mind. At best that can be made of the prospect, laboring with a few scattered brethren, or with some of our small, poor churches, looks quite unpromising. With the love of saints and the good of the cause at heart, we might suppose that all objections and murmurings would be soon silenced. But it is not always so. It is agreeable to the flesh to have a certain dwelling place, and to fare sumptuously, and the world presents many openings, so at length the talent is duly invested *in the earth*. We look after him, as he went and digged in the earth, to query whether the idea is confined to an investment in the soil, or to farming operations; and I do not hesitate to say, I think not. It appears to me that a man may lay aside his gift in a napkin, and go to college or the theological seminary, for the purpose of raising himself in that profession, or some other, to popularity and affluence, and really be digging in the earth. He will enrich himself with the earthly sciences. But any earthly calling or occupation in which he buries his gift, may be understood. I think I have seen some brethren, themselves, gift and all, buried in the world; especially so when successful for a time in their speculations; and others completely swamped as to usefulness in the political strifes of the times. By digging in the earth, I have thought that some succeeded in burying their talent, without accomplishing much else.

Nothing is probably more clear from the scriptures than that the servants are not all pastors. You may have ten thousand instructors in Christ, with very few fathers, or those possessing the qualifications of a pastor among them. I doubt whether these qualifications were ever coveted by those who were destitute of them, but the office of pastor is often eagerly sought after. Many excellent preachers seem to think that they cannot be useful in any other place or calling than as pastors of churches. If they are not settled with some church, or cluster of churches, they consider themselves laid aside as to usefulness, and go to digging in the earth. I have thought that even some of the apostles never held the office of pastor, but instead thereof filled a larger and more important field, in traveling from place to place, "everywhere preaching the word." Why should any one desire a higher or holier calling; or wherein should any one be more acceptable or more useful? If the servants are men of like passions with their brethren, that is only another way of saying that their brethren are men of like passions with themselves. Brethren have some pride and vanity about them too. They would rather always have a *great feast*. They do not want to hear a *poor preacher*. Because it is *only a prayer meeting* they neglect to go. And so the poor conscientious brother, struggling with his own diffidence and doubts, looking anxiously for the countenance and support of his brethren, gets discouraged. And why should he not? Do we not know and remember that some of the most approved gifts among us have grown from a very small beginning. The ten pounds was originally but one pound. These servants with their several gifts are directed to *occupy* till he comes. But how shall they occupy if their brethren make no place for them? In meeting together for singing, prayer, exhortation and social worship, the gifts may be called into exercise, and have room for growth. Brethren should endeavor to exonerate themselves from all responsibility and blame in the conduct and fate of this unprofitable servant.

Prominent among the duties of the servants appears to be watchfulness. Faithfully watching and warning against enemies and innovations, and especially to apprize the household of every indication of the speedy return of their Lord and Master. The negligent servant, instead of devoting himself with all his gift and ability to nursing, feeding and comforting the household, murmurs in the first place against the Master, and afterwards turns upon his fellow servants. His murmuring and repining has settled down into a kind of jealousy and hatred. He is soured toward his brethren because they so love and esteem those faithful servants. He is annoyed and vexed when he hears the brethren tell how they have been fed and comforted under the preaching of some one of his fellow servants. He probably begins to make light of the preacher, or his preaching; despising or criticising it, and abusing him. He loses no opportunity to beat his fellow-servants, and ridicule their manner or matter, and those who are most beloved by the brethren always come in for a share of those back-handed blows.

In the closing of this backward career we find him contradicting and setting at naught the testimony of his brethren, saying, "My Lord delayeth his coming," and eating and drinking with the drunken; mingling with those who are intoxicated with the excitements and passions of this world. I do not think that all who fail to improve their gift go this length, or meet this fate. Still it cannot be denied that many persons who have enjoyed the love and confidence of their brethren, and have been not only useful but highly esteemed members of the church, getting it into their heads that they must preach, while the brethren fail to see a preaching gift, have persisted in it till they have destroyed their own usefulness; and not only so, but their own comfort, and all the comfort of the brethren with them.

At the Master's coming, which it appears is before he is at all aware, he is cut in sunder, and his place assigned him among the unbelievers. The tie by which he was united to the gospel church, the bond of christian love and fellowship, is at length suddenly sundered. He is cut off, not only from the honorable and responsible position of a servant, as having a gift to the comfort and edification of the household, but perhaps also from all connection with or participation in their fellowship. His portion now and from henceforth is with the unbelievers. I do not mean to signify that he has either fallen from grace, or that he never had any. If this or either of these were the case it would be no affliction to be thrust out of the light and peace and fellowship of the saints into the company of hypocrites and unbelievers.

As the several gifts are improved and developed, increased labors and responsibilities are heaped upon the servants. The servant has grown from exercising his single *pound* in a private way in the church, to evince all the qualifications and varied gifts necessary to take the oversight of the flock. Five or more cites (churches) are assigned in some instances to his care. Upon him upon whom the heaviest burden already devolves, also now devolves that of the one neglected talent. All that duty and responsibility of which younger or smaller gifts are capable at length falls upon some one who has already more than his hands full. Give it to him that hath ten talents.

In conclusion, I will observe that there have been good pastors, under whose care the churches have prospered, who have not been distinguished as very eloquent preachers. Again, some men can preach that seem to be fitted for little else, and little usefulness has ever resulted from their labors.

We are undoubtedly all involved more or less in the losing sight of the importance, if not of the very existence, of those gifts which appear more feeble. They are all necessary however, and if the same care was exercised over them, there probably would not be quite so many buried in the earth.

I will submit what I have written to the inquirer, and also to you.

Your brother, as I hope,

E. RITTENHOUSE.

Russell Co., Ala., June 18, 1868.

BROTHER BEEBE:—If you will permit one who lives in a land of sorrow, and feels that she has a hard heart and a wretched wandering mind to so address you. I have been thinking for a long time of writing a few lines for the "Signs of the Times," but afraid to attempt it, for I have never before written anything for publication in your paper. I feel very dark and weak, yet that God who said, "Let there be light, and there was light," is the same yesterday, to-day and forever. Christ is the fountain from whence his people receive all spiritual light, wisdom and understanding, and from him all blessings flow. He is an ever living fountain to his people, the Alpha and the Omega, the first and the last to them. Hence it is said, "There is a river, the streams whereof shall make glad the city of God." The heart in man is the fountain of life, and from it the vital blood flows to all the members of the body, giving to them their vitality and animation; and if you destroy the body, you destroy also the heart; they are so vitally connected that you cannot divide them without destroying both. So it is with Christ and the church, which is his body; for in him they live, and move and have their being. He is the fountain or cause of all the spiritual action of the body, the church, and he says to his members, "Without me ye can do nothing." Without him we are as the grass that withereth, and the flower that faideth; but the word of our God shall stand forever. He says to the church, "Since thou was precious in my sight, thou hast been honorable, and I have loved thee. But not for works of righteousness which the church has done, but because she was precious in his sight. He says, When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. I, the God of Israel, will not forsake them." Although their sorrows be ever so great, and even their tongue faileth, yet that fountain will still flow to quench their thirst, and cause their tongue to speak his praise. But destroy the fountain and you would destroy its streams; but as long as the fountain remains the streams will continue. So long therefore as Christ lives, his church shall live also, for she is the flesh of his flesh, and the bone of his bones; and he has her engraved on the palms of his hands. "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he carried and bear them all the days of old." He says: He will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried, and they shall call on his name, and he will hear them; and he will say, It is my people, and they shall say, The Lord is my God." Then it is very clear that Christ is the life and source of all the spiritual action of his people. Where there is action, it proves that there is life. He says, I give unto them eternal life, and they shall never perish.

Then that life which is given by him who is the head and fountain of spirituality to them, is the vitality by which the children of God are enabled to look to the fountain, whence it came, and see that it flows alone from Christ unto all his people, giving them light and understanding, whereby they see and know their true condition. They are made to weep and mourn, and to loth themselves before God, and they can find no fountain within themselves to cheer or to cleanse their guilty souls. Then their tongue faileth for thirst. But lo! the gushing stream from that living fountain doth flow plentifully to cleanse from all sin, and quench their parching thirst. Thus it is in and by the operation of the Holy Ghost that all the children of God are brought to Christ as the living fountain. Christ had done all for them, and he is their Resurrection and their Life. Salvation is not therefore of him that willeth, nor of him that runneth, but of God that sheweth mercy. The enemies of truth complain that these are hard sayings, and ask, Who can hear them? They have no desire for such a Savior, or such a salvation. Jesus says, "No man can come unto me, except my Father which sent me draw him, and I will raise him up at the last day." And again, "All that the Father giveth me shall come unto me; and him that cometh I will in no wise cast out." When the child of God is enabled to look to him, and to feel satisfied that Jesus has done all things well, he can rejoice with joy unspeakable and full of glory. Hear, ye children, what Jesus saith to you: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." How different it is now, with the majority of those who profess to be the servants of the Lord. They say they are seeking a bride for Christ. How unlike Abraham's servant when he was sent to find a bride for Isaac. He prayed God to prosper him in his journey, and to show him who she was, by signs, whereby he might know her. He was directed to go to his master's kindred. When she was revealed to him by the Lord he did not begin to entreat and persuade her, or call on her to prepare herself to be the bride of his master's son,—to put on her jewels and make herself attractive, that his master might be induced to accept of her. O no, but he said, "The Lord hath blessed my master greatly, and he has become great, and he hath given him flocks and herds, and silver, and gold, and men-servants, and maid-servants, and camels and asses. And Sarah, my master's wife, bear a son to my master when she was old, and unto him hath he given all that he hath." But previously to this the ear-rings and bracelets were put on Rebecca, which assuredly sets forth the work of the Holy Ghost. And we see what was the result. When her kindred saw the ear-rings and bracelets, and heard her words, "Come in thou blessed of the Lord, was the exclamation. There was plenty of room and of provender, and seemed to rejoice together. Rebecca mounted her camel, and away they went to meet Isaac. And how did she perform when she came in sight? She lighted off her camel to meet him, as every child of God lights from off their own works when Jesus is revealed to them. How was it with you, dear child of God, when you came in sight of Jesus? Did you need a camel, or any works of your own righteousness? Did you not rather feel to confide in his righteousness alone? O how delightful was his tent. Tongue cannot express the joy of those who drink of that fountain of living water, which shall be in them a well of water, springing up into everlasting life. Jesus says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." It is also written, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. Now, when did they become sons? Was it when they repented and did many good works? He says, "Ye have not chosen me, but I have chosen you." When? Before the foundation of the world." When the children were not yet born, neither having done any good or evil. It was according to his own purpose which he purposed in himself. And he says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Notwithstanding all their sins, rebellion and utter unworthiness, the Lord has provided the way whereby his banished shall not be expelled from him. He says, "I will say unto the North, Give up, and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name."

The children of God are called a poor and afflicted people while here below, but they have an incorruptible and unfading inheritance laid up for them in heaven. "In the world, says Jesus, ye shall have tribulation, but be of good cheer, I have overcome the world. Then take courage, dear children of God, though your sorrows for the present time may be great, and your afflictions sore, so that the rivers of wo may threaten to overwhelm you, remember this is a part of your inheritance while on earth. Jesus has promised to be with you; he will therefore never leave nor forsake you. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I have written somewhat lengthy, and I feel that I have written poorly; but if you think its publication will do no harm, you may give it a place in your highly esteemed paper. I feel from my very heart that I desire the glory of God and the good of his people.

ELVY MYHAND.

LANESVILLE, Ind., July 10, 1868.

BELOVED EDITOR:—Three days ago I returned home from a visit to the Hickory Creek O. S. Baptist church in Jasper county, Illinois, where I formerly resided, and I desire to give you and your readers an account of the revival of God's glorious work of grace there. But first permit me to premise that, since I left there a little more than five years ago to reside here, that church has been most severely tried through its attempts to secure another minister—one who proved to be the advocate of unsound doctrine, and who caused divisions and offenses contrary to the doctrine of Christ. This trying and afflicting state of things continued until two years ago last March, when, by a special request of the brethren, I visited them, at which time Christ evidently appeared in our midst and said, "Peace be unto you;" for the difficulties were removed, the church much edified and united in love and fellowship, and three added to their number by baptism during the short stay that I was with them. Since which time the church has been in peace, but without a preacher until last fall, when it pleased the Lord to send Elder J. E. Armstrong, of this State, to reside there, who is now their pastor. The Lord enabled me to visit the church again the latter part of May last, and in company with our dear brother Armstrong, to hold an interesting three days' meeting, commencing on Friday before the fifth Sunday of that month. The church meeting was the following Saturday and Sunday, at which, by my request, the church unanimously and warmly received me into membership again, upon its own letter of dismission, (which was by my request returned to me by the church here.) At the close of our afternoon meeting on that day, (the first Sunday in June, which was my last appointment, as I thought,) my brother Joseph's wife desired to talk to the church, gave a a clear and satisfactory evidence of a work of grace, and was received for baptism at 4 p. m. the next day. And at the solicitation of the brethren I consented to remain with them longer. At the appointed hour a large congregation met at the water side, and after I had tried to preach to them, "the door of the church was opened," and three others gave the reason of their hope, and a beloved brother who had withdrawn from the church during its difficulties returned, and all were joyfully received amid many tears. And I then led down into the water and baptized those four willing followers of Jesus. One of these was a very intelligent lady who had for many years belonged to the Methodists; she related a very interesting experience. Another was a young man who had been immersed by the New Lights, whose mother, a sister with us, was over-joyed to receive her son, and remarked to me when I came up out of the water with him that, "This is a refreshing from the Lord." The fourth one, Miss Rachel Jones, is a sister of the first one, and the last one of three sisters. At 4 o'clock, p. m., the following Saturday, we again held meeting at our meeting house, and after preaching my brother Johnson, who had also left the church in the time of its trial and trouble returned, and talked very feelingly and satisfactory, and was cordially received back. The next day (Sunday) a Mrs. Creed told a good experience, at the close of our forenoon meeting; was received by the church and baptized that evening by Elder Armstrong, after preaching at the water side.

The next Sunday we had preaching at 4 p. m., after which a Mrs. Hord, a woman of intelligence and much piety, talked very interestingly and feelingly to the church, and was welcomed to baptism and the fellowship of the saints. She was immersed two years ago by the New Lights, and had only the day before sent them word to drop her name from among them; for which they assailed her with reproach, though they had before regarded her as an ornament to their society. But ah! she was leaving them to go to the Old Baptists, so hated by the world, and therefore they thought it was meet that they should reproach her for taking this, to them, strange step. But she was meek and even happy under their reproaches, choosing to suffer affliction with the people of God.

The fourth Sunday in June I attended with brother Armstrong a meeting in another neighborhood in the forenoon, and in the afternoon we again had meeting at our meeting house, at the close of which my brother Johnson's wife related a very interesting experience, and the church cordially received her by relation. Also her sister, Mrs. Hume, and Mrs. Fear, both gave a clear and satisfactory evidence of a gracious work, and were gladly received for baptism. This was truly a season of rejoicing. The next Saturday, the first in July, was again the regular church meeting. We met at 10 a. m., and after two sermons, the church sat for business, during which Miss Mary Armstrong, daughter of the pastor, Mrs. Sims, wife of brother Sims, and daughter of the Deacon, brother Ireland, and Mrs. Coffman, who had been immersed by the Methodists, all

told the dealings of the Lord with them, and received the right hand of fellowship. We again had a pleasant meeting that afternoon, at which a brother and Elder Smith, of the Wabash district Association, preached a most excellent experimental sermon. At 9 a. m. on Sunday a very large congregation, the largest and most attentive and solemn that I ever saw on a like occasion, assembled under the trees on the bank of the creek, and after praise and prayer and some remarks appropriate to the occasion, the door of the church was opened, and Mr. Hume, whose wife had previously been received for baptism, related a very interesting and touching experience, and was joyfully welcomed by the church to the solemn and holy ordinance of baptism; and then, by the mutual request of brother Armstrong and of some of the candidates, I buried with Christ in baptism those seven dear followers of Christ, who thus "put on Christ." O, brother Beebe, this was a most solemn and joyful occasion, which will long be remembered by many who witnessed it. When brother Armstrong led his own dear daughter down to me, assisted by our beloved Deacon, his full heart overflowed, and I could not help saying to him, "Bless God, dear brother Armstrong, for his mercy." From the water we repaired to the meeting house, which would scarcely hold the people, though there was another meeting near by, and after one sermon by Elder Smith we ate the Lord's Supper. It was lovely and delightful to see the peaceful and happy expression that rested upon the countenances of those dear friends of Jesus who had so recently taken his yoke upon them and united with his church, and whose looks had before been so troubled. O how I esteem and love them! And O, it was so good and pleasant to behold the love and unity and sweet fellowship that so freely flowed from heart to heart, and abounded among all the precious saints. We were truly "made to sit together in heavenly places in Christ Jesus." And we received abundant evidence that this work of sovereign grace is still going on; and the number of deeply interested persons outside of the church did not seem to be lessened, but rather increased. Much of my time was spent in visiting the brethren and friends and conversing with them upon spiritual things, and as I went from house to house I was continually rejoiced to find so many of the Lord's hidden ones who gave me joyful evidence that he had began a good work in them. I tried to instruct, encourage and comfort such as the Lord gave me the ability. To his blessed and holy name be all the glory.

At 5 p. m. last Sunday I again tried to preach to a large congregation of brethren and friends, and then took an affecting leave of them, amid many tears, and words of love and encouragement to my poor, tried spirit, and warm appeals to "come again." How sweet and precious is the love and fellowship of God's dear children! On Monday morning I set out for home, where I arrived just after daylight the next morning, having walked from midnight, and found my family in excellent health, for which I felt glad and thankful. But I am still present in spirit with the dear brethren whom I left in Illinois, and also in Ohio, Kentucky and elsewhere. May the Lord graciously revive and bless them and all his people. With love to all the saints, DAVID BARTLEY.

COVINGTON, Newton Co., Ga., July 14, 1868.

DEAR BROTHER BEEBE:—If I could write as easily as I can sometimes converse with brethren and friends, it would be no task for me to correspond by letter. Sometimes I cannot think of any thing to write; at other times my thoughts and ideas are much more active than my pen can be in expressing my thoughts and ideas on paper.

After we parted at Blood's Station, on the Erie Rail-way, in company with brother Durand I proceeded on to Canada, where we spent a week, and attended the meeting of the Scotch Baptists at Ekfred, and also spent one night with our aged and venerable brother, Elder Thomas McColl. I parted with brother Durand at Suspension Bridge, on Niagara River, Wednesday morning, July 1st, and proceeded on my way home, via. Washington, D. C., and arrived at my own house Sunday, July 5th, at eleven o'clock a. m., and found my wife, son and friends in comfortable health. Though I had traveled night and day, subjected to the excessive heat of the weather, my physical and mental energies were not impaired. I have reason for gratitude to God for his goodness to me in my journey of seven weeks, and the preservation of my family during my absence.

I never before undertook a journey with so little mind of my own as to the course I should pursue, or what I should say or do. I felt like I desired to know what the mind and will of God was concerning me, and I was ready and willing to do it. I left home rather suddenly, and under great pressure of mind; yet I was prospered on my way. The time passed very pleasantly at the Baltimore Association, and the week or more I spent in Washington, D. C. I was directed I hope of the Lord to go further north, and attend the Delaware River, Warwick, and Chemung Associations. At these associations, the Conference of Western N. Y., and at other meetings, I felt some assurance that the Lord directed my way, or had sent me. During the time I spent in Canada, I was encouraged to believe that I was engaged in my heavenly Master's service, and felt to say, The will of the Lord be done. I never felt less interest in the things of this world, and more interest in the things of the kingdom of God, than during my journey, from first to last.

On my way home I spent a few hours in Washington City. I had felt a willingness to serve Shiloh Church in that city, if the Lord so directed; or at least I knew not but what it was the mind and will of God for me so to do. It was the expressed desire of the church for me to serve them; but it was ordered otherwise. I could have obtained an office in the Treasury Department upon the condition of taking the "iron clad" oath, so called, which I refused to do, as I am not disposed to swear falsely, for the love of money, or any other consideration. And I am not favorably inclined to taking an oath, or swearing, under any circumstances; for our glorious King, who reigns in righteousness, says to his subjects, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil"—Matt. v. 34-37. One of the twelve judges of Israel also says, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath. But let your yea, be yea; and your nay, nay; lest ye fall into condemnation."—James v. 12. As it is my settled belief that the twelve judges of Israel were of one mind on this point, I dare not raise an objection, lest I sin against God. And when we consider that the judges on their thrones were in full agreement, and of one mind with the King on this important and weighty subject, as well as on other points relating to the subjects of Christ's Kingdom, it is not safe to call in question the decisions and commands of the King and his judges.

Since my return, the busy cares of this life rather engross my time and attention; but I do not intend to let this world or its busy cares entangle me; for another one of the judges says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. ii. 4. I expect to be engaged nearly half of the time from now until the middle of October, attending meetings and associations.

Our meeting at Holly Springs last Saturday and Sunday was pleasant, and quite interesting. Your son William and wife were present, and stopped over night at my house.

A severe drouth is prevailing generally throughout this country. Business is very dull, money scarce, and no credit. A species of despotism exists of the most revolting character, and beyond all human description. A frightful state of demoralization exists, which is encouraged and sustained by those who are in authority. When the wicked bear rule, the people mourn.

I am slow to believe that any Primitive, or Old School Baptist, untrameled by party prejudices, will encourage and sustain a course of wickedness of so revolting a character as to oppress our best citizens, and especially his brethren, and allow the refuse, the most worthless of society, to go at large, and have the ascendency and control of affairs. Such is the state of things among us, without any exageration, or disposition to misrepresent the state of things, or make them appear worse than what they are. But a small portion of the truth has yet been told.

I have seen within a few years what might perhaps be called hard times, in a temporal point of view. I am measurably prepared for a still worse state of things. There is some probability, according to present indications, of imprisonment for preaching the gospel of the Son of God, unless a man takes an oath, or swears away his conscience. Jesus says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." This is what he says to his followers. Paul says, "All that will live godly in Christ Jesus, shall suffer persecution." Those who experience tribulation are a blessed people; and are the same people who suffer persecution, and who are happy in consideration of this truth, that they are partakers of Christ's sufferings, as well as of the consolation which aboundeth by Christ. Happy is the people whose God is the Lord.

I feel to leave every thing in the hands of God, and not worry or be troubled amidst these evil times, these days of tribulation, persecution and temptation. This world is not our home. The saints are strangers and pilgrims on the earth; their home is with Jesus in that heavenly land.

"Fair distant land, could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more.

No cloud those blisstul regions know,
Realms ever bright and fair,
For sin, the source of mortal wo,
Can never enter there.

Prepare us, Lord, by grace divine,
For thy bright courts on high;
Then bid our spirits rise and join
The chorus of the sky."

J. L. PURINGTON.

PALMYRA, Nebraska, July 5, 1868.

MUCH ESTEEMED BROTHER BEEBE:—It being what is usually called Sabbath morning, (although it proves to be no Sabbath to my poor sinful wayward heart unless the dear Lord of the Sabbath of gospel rest, graciously deigns to quicken me to enter into his rest by living faith,) and having no engagement requiring immediate attention, suffer me, dear brother, to request you to change

the address of my paper to this place, from De Kalb, Illinois. I have left Illinois in the hope to find a location where I can enjoy the fellowship of the dear people of God, who are known as the Old School, or Particular Baptists. Having failed in this particular, and having exiled myself from the few dear friends whose friendship I have, to a limited extent enjoyed; for my acquaintance with them was limited, I have cut myself off from what little fellowship I formerly enjoyed, and have received but a few copies of that sweet messenger, the "Signs of the Times," since I left Illinois. I do long and thirst to receive them again as formerly, that I may be able measurably to hold communion with the dear saints of the Most High, although utterly unworthy of the hallowed privilege. Although this country is somewhat sparcely settled, yet there are many defamers that can be heard on every side, as it was in our dear old brother Jeremiah's times, who are on the watch for my halting, and who sometimes make this poor worm feel a little akin to him, when he said, "I was weary of forbearing, and could not stay." There is but one organization of Baptists of the Primitive order in this State at present, so far as I am advised. I was favored to hold meeting with them while on my way in search for a home, but I am located some thirty-five or forty miles from them, and with but little leisure or means to visit them. I have not enjoyed the privilege since. I earnestly entreat a renewal of correspondence with all my friends in Illinois, and the church of the Living God. Should any Baptist brother, or brethren, pass through this part of Nebraska, they may find me near the old Steam Wagon road, twenty miles from Lincoln, the new Capitol, and thirty-two miles from Nebraska City.

Allow me, my dear brother to say, I was comforted in my solitude by a communication of our Father's Will, contained in Judges xiii. 19. "And Manoah and his wife looked on." O happy pair! doubtless heirs together of the grace of life. Surely these must have formed part of the galaxy of glory enumerated by the beloved apostle Paul, of whom he attests, "These all died in faith," and through the which precious grace they are said to have subdued kingdoms, wrought righteousness, obtained promises, &c. It seems plain to my poor mind that they formed part of what are often derisively called the *Do-Nothing* fraternity. No, blessed forever be the dear name of our covenant God, they were content to witness the soul-cheering spectacle of another doing for them, even the glorious God-man, the Angel of the everlasting Covenant. O for a more abundant measure of the like precious simple confiding faith, when all without, and, what is far worse, all that is within is dark and forbidding, when we see not our signs, or any who know how long before our light shall break forth from obscurity, or our darkness become as the noonday, to enable us to trust in the name of the Lord, and stay upon our God. But did not the faith of these primitive saints embrace far greater results than the private surroundings of the occasion? Yes, methinks their faith embraced the intervening space of time to the day of Christ, when the Tabernacle of God should be with men, and He, the adorable Jehovah, in the person of the God, Man and Mediator, should dwell with them, and be their God. By faith they saw him when as the suffering example and representative of his elect bride, in his blameless and toilsome life, and the unutterable anguish of his terrible death, he should make his soul an offering for sin, and they saw him when through the flaming ordeal of law and justice's inflexible ire, he, as the mighty conqueror should pass, on the morn of the resurrection, to demand admittance through the gates, saying, "Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors, that the King of Glory, mighty in battle, and strong to deliver, may come in." Thus announcing hell's defeat, death's destruction. The holy law of God, in all its unsullied holiness honored; every claim presented by the justice of God, cancelled to the last mite, and the complete salvation of the bride of his love; thus blending the expressive and instructive strains sung by the typical Israel on the shores of the Red Sea, in indissoluble and choral harmony with the blessed symphony of redeeming love, and so reflecting the glorious song of Moses and the Lamb. Well then may the ransomed Israelitish host call on those who have crossed the flood of death saying, "Sing, O ye heavens, for the Lord hath done it; break forth into singing, ye lower parts of the earth. Mistaken and envious men may laud thir own, and follow the doings of mortals to the skies; but the Lord of Glory will not know them, so as to approve them. But free, distinguishing grace will forever sing unto the Lord; for he hath triumphed gloriously. Well may Zion take courage and sing, in view of the complete defeat of all her enemies by the blood of the Lamb. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

The dear Lord make thee like Napthali, satisfied with the favor, and filled with the blessings of the Lord.

THOMAS NORRIS.

OGDEN, Ia., April 15, 1868.

BROTHER BEEBE;—I was much gratified with your answer to my inquiry in the "Signs" of April 1st; in which all that I desired is amply answered in the third column, page 81, in these words: "And that therefore the *same man* that had been born of the flesh, and is flesh, before he can see or enter the spiritual kingdom of God, must be born *again* of the Spirit." And in this, and the folowing column, you have also illustrated with some very important declarations of the word of truth. And I was the more gratified, because as I did not write for controvercy, but for unity of faith, that I should see such plain evidence of unity, or agreement. I do think, brother Beebe, that mutual correspondence, in brotherly love, tends both to unity and peace. For I find again that you speak as though you supposed I believed the *body* to be the subject of the second birth, which I do not believe; and I felt sorry that you or your readers should be left under such impression. I had no fears that those would who have heard me try to preach for the last fifteen years; but others who have not heard me, might; and for their sakes I write this; for I do not suppose that any well informed Old Regular Baptist, either east or west, could approve of such an idea; for their own experience teaches them that "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that *ye* cannot do the things that *ye* would." And now this ye, here spoken of, who possesses both the flesh and the spirit, when first delivered, or born of the Spirit, felt like they were delivered from guilt, and from all their troubles and sins; and whether in the body, or out of the body, they could hardly tell; even as Paul describes such a one. But they soon found that they were yet in the body, that bondage of corruption. So then he is spoken of, whether in the body, or out of the body, whether dead or alive, born or unborn, blind or seeing, whether in the body, or out of the body, he is spoken of as man. For the apostle says, "And *you* hath he quickened, (or made alive) who *were dead*." And no Old School Baptist, I hope, believes that it was the body here quickened or made alive; for it was alive before. (as afterwards) But, "If Christ be in you, the body is dead." Therefore, this you spoken of above as quickened, is not the body or flesh; but the inner man who now possesses not only the body, but also the spirit of Christ, by which, though once dead, they are made alive. And although once captives under the power of darkness, they are now delivered from the power of darkness, and translated into the kingdom of his dear Son. And looking back to that wretched condition in which we unconsciously lay, we exclaim, O what a deliverance hath my God wrought for me. by that Eternal Life which in the beginning, was with God, and was God. For he hath given to us eternal life, and this life is in his Son. Therefore, "He that hath the Son hath life; and he that hath not the Son of God hath not life." For, "It is the Spirit that quickeneth." Not the body, not the flesh, but the poor child who was dead in sins. And he now receives this life in Jesus. For he says, "I give unto them eternal life, and they shall never perish." And why given? It is said, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." It appears very clear how that the spirit received by the heir is not the child or son, nor to make them children; but because they are sons, they receive in their hearts the spirit of his Son. And thus "The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ. Then equal. O what wondrous thought! that we are heirs to all that he possesses; yea, to all the glory of the Father, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Therefore, all this is ours. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. And we can adopt the language of the apostle, and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Not the spirit of bondage, "But ye have received the spirit of adoption, whereby we cry, Abba, Father." And when we were alienated, and enemies in our mind, then "Ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls." And having now received the spirit of adoption, which is the earnest of our inheritance until the redemption of the purchased possession. Therefore, "Ourselves also, which have received the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." For, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." And now our hope rests on the immutability of God, who has promised and cannot lie. Therefore, "Our conversation is in heaven, from whence also we look for the Lord Jesus Christ, who shall change our vile body, and fashion it like unto his glorious body."

Dear child, beloved of God, what a glorious hope, what a blessed promise to such a poor unworthy soul. For says Paul, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "For the Lord himself shall descend from heaven with a shout, and with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and reman, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort ye one another with these words."

And now, while we sojourn below in the infirmities of our flesh, may the God of Israel keep us, and lead us, that all things may be done to edification; and may we endeavor to keep the unity of the Spirit in the bond of peace, is the earnest desire of your unworthy brother,

HARVEY WRIGHT.

KINGWOOD, N. J., May 12, 1868.

DEAR BROTHER BEEBE:—Feeling myself very much in debt to you and to your numerous correspondents, for the comfort I have received from your editorials and their communications, I sometimes feel constrained to cast in my mite; but then again my ignorance seems to be so great that I shrink from the attempt. My dear companions, tell me is it thus with you? I wish to ask you some more questions. Do you feel as though every child of grace can write more to edification, and if you could write like them, they should hear often from you? And that if you were only sure that you were a child of God, you would have more courage to write? If you do, then you are my companions. All these things we see and feel, after God who commanded the light to shine out of darkness, has shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Before this light was given us, we saw no corruption in ourselves, nor did we groan being burdened, nor cry, God be merciful to me, a sinner. We did not hunger and thirst after righteousness, nor feel like one alone. What then is the matter now? Why, God has shined in our hearts, and he has given us to see and feel what we never saw nor felt before. Now I see in myself only a mass of corruption, a cage of unclean birds, but I can see no way of escape. I see that I am condemned before a holy God, and justly too. I have ventured to talk with some of the people of God, and afterwards felt sorry for it. They have tried to comfort me by telling me this is what christians feel; but I cannot think it possible; for I am so very bad. I love the people of God most dearly, but I wish not to deceive them. There is no danger now of deceiving them; for, "Blessed are your eyes, for they see; and blessed are your ears, for they hear." What do we see? Ah, we see that God is holy and just, and that we are poor condemned sinners. This is what we are first brought to see; and after God has prepared our hearts by this lesson, he will also reveal to us some glimpses of his saving power and grace, and then he gives us some views of many glorious things pertaining to his kingdom; for Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven." When the Lord, as I trust, delivered my soul, and revealed to a poor outcast his love, I thought I then knew every thing that was necessary; but in my pilgrimage of thirty-six years, I have often thought that I knew nothing. But blessed be the name of Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption, that our eyes are blessed indeed, when we can see these things. "But we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor, that he, by the grace of God should taste death for every man," (that is for the many sons whom he brings to glory) "to make the Captain of their salvation perfect through suffering." "I write unto you, little children, because your sins are forgiven for his name's sake." I love to talk and write to the little children. The very name, *little children*, is sweet to me. O how I love to see that child-like spirit manifested in the dear saints. John says, "Love not the world, neither the things of the world; if any man love the world, the love of the Father is not in him." Again he says, "Little children, it it is the last time;" and if it were the last time then, and as ye have heard that anti-christ shall come, even now there are many anti-christs; whereby we know that it is the last time. And if it was the last time then, it must be yet. Let us therefore watch and be sober, and watch unto the end. Let us keep our eye steadfastly upon our blessed Christ, and we shall not err. Little children, fathers and young men, do not forget that we are living in perilous times, and the majority of religious professors throughout the world are running greedily after the error of Balaam for reward. This is so plain that it can be read in or out of the chart. I do not know how evil men and seducers can wax much worse than they now are; they are now living in pleasure on the earth, and nourishing their hearts in a day of slaughter. They condemn and kill the just, and the just do not resist. Be patient, brethren, unto the coming of the Lord. Establish your hearts, for the coming of the Lord draweth near.—James v. Mind not high things. Let your conversation be in Christ's kingdom, and dwell there. His kingdom is not of this world, therefore his disciples do not dwell upon the earth. They have the mind of Christ their King, and therefore their conversation is in heaven. Some may say, If the saints do not dwell on earth, why is the angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth? This we understand to be for the gathering of his little bewildered ones out from the great body of anti-christ, into the joys of gospel rest; saying with a loud voice, "Fear God, and give glory to him, for the hour of his jungments is come; and worship him that made heaven and earth. And there followed another angel, saying, Babylon is fallen, is fallen; that great city." So when the last one of God's elect shall be made to obey that loud voice, which says to them, Come out of her, my people, then there shall be no more gospel preached to them that dwell upon the earth. David said, "All thy works shall praise thee, O Lord; and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power." Cheer up then, ye young and ye old soldiers of the cross; fear not, cry aloud, and spare not. Where ever there is a door open, even though it be on Mar's Hill, or in Babylon. I believe there are hungry children there, but they do not know what is the matter. All they need to make them manifest is to hear the joyful sound of salvation by grace alone.

My dear old brother Beebe, I said I felt indebted to you and to your numerous correspondents; but I fear this lengthy scribble will weary you, and bring me still more in debt. My thoughts are wandering, and I have been simple enough to let my pen follow them. If you think this will do no harm to the Zion of God, you may publish it. Do not forget us at Kingwood, in our desolate condition. Farewell.

CORNELIUS MYERS.

A CHURCH IN NEBRASKA.

TECUMSEH, Neb., July 9, 1868.

BROTHER BEEBE:—Once more we desire you to publish, for the information of our brethren, that there is a church of the Old Regular Baptist order in Johnson county, Nebraska, and the only one in the State that we know of. It is located about five miles south of Tecumseh, and we invite any brethren who may be living in the State, and all who may pass this way to call on us. Our stated meetings are held on the second Sunday in each month, and on the Saturday preceding. We would be glad to have one or more of the Lord's ministers to settle among us, as our preacher lives forty miles from us and cannot attend with us regularly. We desire to have preaching with us more frequently, as there is no other meeting we can attend short of Iowa, a distance of fifty miles.

JOSHUA DICKERSON.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1868.

TEMPTATIONS OF CHRIST.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. iii. 1.

"*Then.*" It seems to be more remarkable that Christ should at that particular time have been tempted, and especially in regard to his sonship. In the preceding chapter we are informed of his baptism by John, in Jordan, and of the incontestable demonstration of that relationship. The Eternal Father, in an audible voice from heaven had testified that he was his beloved Son, in whom he was well pleased; and the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting on him." But even then, "was Jesus led up of the Spirit." We are not to understand that Jesus was led at any time by any other spirit than that which had at his baptism descended on him like a dove; and this was the same of which he testified, "The Spirit of the Lord God is upon me, because he hath anointed me," &c. Although he encountered the wicked spirits of men and devils, he was never led by any unholy power or influence.

In all this let us notice as we pass, Jesus, as the Leader of his people, goeth before them, and they follow him. When as followers of Jesus the heavens were first opened to us, or when being born of the Spirit we first had a view of the kingdom of God, and the Dove-like Spirit of our God descended upon us, and by that spirit we were enabled to rejoice in God our Savior, and we received from God the testimony of our sonship, not in an audible voice, but in a still small whisper to our hearts, by which the spirit of adoption was given and received, and by which we cried Abba, Father; and when with all this evidence of our relationship to God, through Christ, our cup was full, we followed our Savior's footsteps to the baptismal waters, and there enjoyed in our measure the same approving testimony of divine approbation of our obedience to Christ our Lord, we little thought that we were also to follow him into the wilderness to be tempted of the devil; but so we have found it.

Let us carefully look over the pathway marked out by our Lord, and as we note the manner of his temptations, let us inquire whether we have been with him in any or in all of them.

Mark the wonderous feast at Jordan, when the bread of heaven came down in rich abundance, and when John saw and bore witness of him. But how very soon fastings and sore temptations were to succeed. "Immediately," according to Mark i. 12. That is immediately after his baptism, at which the Spirit descended upon him, and the Father from

heaven proclaimed, "Thou art my beloved Son, in whom I am well pleased." "And immediately the spirit driveth him into the wilderness, and he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts," &c. An apostle says, "He was in all points tempted like as we are." We are not therefore to understand that the devil literally had power to place his person on the pinacle of the temple, or in one moment to show him all the glories of the world, but in the temptation, the same as when we are tempted of him. How frequently and how painfully has this been illustrated in our own experience. When we have had a clear, full and satisfactory evidence of our acceptance with God, through Christ, and the Dove-like Spirit from above has descended upon us, and the voice of God in melting expressions has assured us that we are his sons. "For as many as are led by the Spirit of God they are the sons or God." As in the day of our espousal and of the gladness of our hearts, as when we followed him into the baptismal waters, and were cordially welcomed into the fellowship of the saints, and to all the privileges of the church of God. When we received such evidences of our relationship to God as we thought would last us all our days. How were we surprised when we passed into the wilderness state, and the wild beasts of the forest, or to speak without a parable, or figure, the corruptions of our own carnal nature, like wild, untamed and furious beasts, began to show their hideous forms; when we had to cry out in the words of the psalmist, "Thou makest darkness, and it is night; wherein all the beasts of the forests creep forth." Lurking in the dark places of our fleshly nature were hidden evils, which we thought were dead, or tamed—pride, passion, envy, wrath, strife, seditions, and unbelief, infidelity, carnal lusts, all warring against the new-born principles of love, joy, peace, gentleness, goodness, faith, &c. How like a waste howling wilderness did this state of things appear to us! How tedious and tiresome were our hours. and yet hour after hour, and day after day passed and still we fasted. No cheering streams to allay our thirst, nor heavenly manna came down, and we were still fasting, doubting, fearing, desponding, despairing. And then, to take advantage of our weak and trembling condition, came the sly and treacherous adversary, saying to us, as he had said to our dear Lord, "If thou be the Son of God, command that these stones be made bread." This suggestion would scarcely have the power to tempt, if presented to a full soul. Our Savior had fasted forty days and as many tedious nights, and was hungry; and could, in the weakness of that nature which he had taken on him feel the force of the temptation; but he was able successfully to resist it. But how has it been with us, when in a spiritual sense we have been long fasting and fainting in our wilderness condition, combating the wild beasts of our carnal nature, and starving for the bread of life to revive and strengthen us? How has the cruel tempter hurled his fiery darts, saying to us, If ye be the children of God, why thus tried? Test this matter at once; command these stones to be made bread. The sons of God have no occasion to hunger; if you were a son, you would have bread. These stones, on which the fiery precepts of the Sinai covenant were written, by a little means-using, would become food to sustain and comfort you. You cannot be a christian, or you would be able to live on bread of your own procuring. You would have all the religion you live for; or all the food you need could be easily procured by the use of means. How often has the devil tempted the children of God by insinuating to them that if they were indeed what they hoped they were,—christians, they could feed and grow, and rejoice in the works of their own hands,—that they could gather grapes of thorns and figs of thistles,—that they could feed and feast as deliciously upon the doctrines of men, and the institutions of anti-christ, as do others who profess to be christians. These are severe trials and temptations to God's children; but it is cheering to know that our great High Priest has felt the full force of them in the days of his flesh; and that he will bring them all off more than conquerors, and bruise Satan under their feet.

But as we understand the statement of the temptations endured by our Lord in his person, to indicate every variety of temptations encountered by him, in his mystical body, we will speak of them in their order.

Unsuccesstul in attempting to take advantage of the hungry and fainting condition of our Lord, the wiley tempter next attempts to carry his point by tempting him to test his sonship by casting himself down from a pinnacle of the temple. This temptation he urged on the ground that it was written that God had given his angels charge, in their hands to bear him up lest at any time he should dash his foot against a stone. This temptation was successfully repelled by a quotation from the law, forbidding to tempt the Lord our God, thus evidently implying that a compliance with the suggestion of Satan would involve a transgression of the law of God.

The people of God have not been free from temptation of the same kind. Perhaps no suggestion is more frequently made to them by their adversaries than that of presumption. Says the Arminian, If I believed the doctrine of predestination, election and salvation wholly by grace, I would indulge in sin. If you are to be saved, you will be saved, and if you are to be lost, you will be lost. But they are not aware that God has put his fear in the hearts of his children, that they shall not depart from him; and that they would shudder at the thought of sinning in order that grace might abound. With the apostle they would rather say, "How can we who are dead to sin, live any longer therein?" Although the perfect love of God shed abroad in them has cast out the slavish fear of hell, the fear of the Lord still abides with love in their hearts. Not as a servile fear that hath torment, but a reverential and filial fear which is the beginning of wisdom, and which trembles at the word of God. Still we are mistaken if God's dear children are not sometimes beguiled by the tempter to cast themselves down from some pinnacle of the temple, on some very similar plea. Let us suppose a few cases for illustration. Christ has commanded all who love him to keep his commandments, among which is that which requires them all to follow him in the ordinance of baptism. But here is one who has received the love of God, and feels its power, causing him to love God, to love his word, his ordinances and his people; but Satan suggests that there is a very potent *if* in his way. If I only knew I were a son or child of God I would delight to go forward, but if I am indeed a child of God, and an heir of glory, baptism is not a saving ordinance, and I shall be saved, notwithstanding my disobedience. I will therefore cast myself down from birthright privileges in the church of God, live in disobedience to his holy commands, and trust that I shall not be permitted to dash my foot against a stone. Or, if baptized and in membership in the church of God, loose and careless about assembling with the saints, for the Lord can provide for me as well at home. If my brother has offended me, I will not tell him his fault, as I am commanded to; the angels or provisions of mercy will bear me up, and also my offending brother; I may neglect the ordinance of the Supper, if it be inconvenient to attend to it; and I will leave others, better qualified, to attend to the order, discipline and ordinances of the church than I am; for my salvation does not depend on my obedience. Once more. I am a member of the church of God, and have a hope in Christ, and desire to serve him faithfully, but an opportunity is presented to gratify my carnal desire for the vanities of the world; the accumulation of riches, or the satisfaction of my passions in some unlawful gratification, now presuming on the boundless mercy of God to bear me up and bring me through, I yield to the tempter, and cast myself down, presumptuously relying on God to prevent my sin from sealing my final and everlasting ruin.

The pinnacle of the temple is a dangerous place for a poor weak and trembling child of God, who is easily beset with temptations; yet Satan will be sure to elevate us to such giddy and dazzling eminences, if permitted, that he may get an advantage over us. It is far better and safer for the saints to lay hold of the horns of the altar and pray, "Lead us not into temptation, but deliver us from evil," than to tempt the Lord our God by our presumption.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." The version by Luke, iv. 5–7, reads, "And the devil taketh him up into a high mountain, and showeth unto him all the kingdoms of the world, in a moment of time: and the devil saith unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." We have often heard it said that the devil had no power or right to dispose of what he was offering; but we are free to confess that Satan has done much to vindicate his claim. As prince of the power of the air, he has generally managed to fulfill his engagements with all who do fall down and worship him; and we are not prepared to dispute that the power to lavish the glories of this world on his worshipers has been given him for that purpose. And although he could not, and did not succeed in tempting the Son of God to take him at his word, it can scarcely be denied that he has a very large and respectable host of devout worshipers, scattered abroad throughout all the kingdoms of this world, who hold the power and glory of this world, as their reward. And to-day, if any class or denomination of professed religionists desire the wealth, the splendor, the applause, or the friendship of this world, or the power and patronage of the kingdoms of this world, they know the *price*. The *standing offer* still holds good; and all who will reject the truth of God, and embrace the doctrines of devils; ascribe the miracles of Christ to Beelzebub, the prince of devils, ascribe salvation to men and means, which are under his direction, pervert the truth of God, and drink of the cup of devils, and worship in any one of his numerous synagogues, they can secure the glories of this world, the mammon of unrighteousness, splendid and costly church edifices, tall and towering steeples, fine musical instruments, and the admiration and applause of an ungodly world. But if any man will live godly in Christ Jesus, he shall suffer persecution. They, and only they, of all the religious professions on earth who worship Satan, receive these rewards of unrighteousness, as they that count in pleasure to riot in the day-time. Spots they are, and blemishes, sporting themselves with their own deceivings. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; a heart they have exercised

with covetous practices; cursed children."—2 Peter ii.

All who worship the true God, worship him in spirit and in truth, and must all worship in the same way, and constitute but one church; and they are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. These only are true worshipers; all other worshipers are false worshipers; and as all false worship and falsehood of every kind is of the devil, who is a liar, and the father of it, there is but barely one church and religious order of people on earth, who worhip God in spirit and in truth. All others worship by another spirit, and are in falsehood and error; and instead of worshiping the true God, they are the worshipers of devils; and if they do not get their pay according to cantract, it is because Satan has deceived and swindled them.

When the deluded sons of Belial proudly point the humble followers of the meek and lowly Lamb to the splendor of their lofty domes, their worldly grandeur, and human applause, we tell them that all this was offered to the Old Primitive Baptists, by their master, more than eighteen hundred years ago, at the same price which he exacts of them; and his offer was rejected.

Still as this temptation of worldly honor and glory was presented to our divine Lord when he was here in the flesh, we may rest assured that, as a temptation, it will be presented to his children, who, although born of God, and led by his Spirit, still heve unslain elements in their earthly nature, lusting after these earthly glories, and willing to accept them on the terms which Satan proposed to our Lord. And were it not for his preventing grace, they also with the world lying in wickedness, would all go in the way of Cain, and run greedily after the error of Balaam for a reward, and perish in the gainsayings of Core. How often are God's dear children subjected to the trial and temptation as Moses was, when he by faith refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.

A CHURCH CONSTITUTED.

TONGUANOXIE, Leavenworth Co., Kansas.

BROTHER BEEBE:—By order of the church, I send you the following notice for publication:

A council met at the house of brother Lewis Thornrugh's, near Tonguanoxie, Kansas, on the fourth Saturday in April, 1868, for the purpose of constituting a church. After preaching by Eld. John M. Evans, the council, composed of Elders John M. Evans and Ezekiel Fidler, and Deacons John Mutter and Gideon J. Wood, organized by appointing Eld. John M. Evans Moderator, and G. J. Wood Clerk; then proceeded to examine the articles of faith presented by the constituents, and finding them sound and satisfactory, proceeded to constitute the church in the following order: Prayer and admonition by the Moderator; the right hand of fellowship by the Moderator. Recognized and pronounced a church duly organized, by the council. This church is to be known as the Little Hope Baptist church. Her regular meetings on the Saturday before the fourth Sunday in each month, at the houses of brother Lewis Thornrughs and Charles Mendinghall, near Tonguanoxie, where we would be happy to receive the visits of any of our brethren in the Lord.

EZEKIEL FIDLER.

ORDINATIONS.

BROTHER BEEBE:—The church in this place requests that you publish that a council will be held in our meeting-house, to examine, and if thought expedient, ordain brother Joseph N. Badger to the work of the gospel ministry, on Wednesday, August 26, at 9 1-2 o'clock, and Thursday, the 26th. Preaching is expected.

Ministering brethren, and others of our faith and order, are hereby respectfully invited to attend, as we cannot easily write to as many as we would wish to see here.

By order of the church,

JOHN L SAYER.
Church Clerk, pro. tem.

WARWICK, N. Y., Aug. 9, 1868.

According to previous appointment, the followihg presbytery met at Pleasant River meeting house, Hopkins Co., Ky., on Saturday before the second Sunday in July, 1868, for the purpose of ordaining brother Hezekiah Smith to the work of the gospel ministry.

Present—Elders Jno. H. Gammon, C. Payne, B. Phelps, A. Horn and J. H. Clark.

Ordination sermon by Elder J. H. Gammon, from 1 Peter, v. 2: "Feed the flock of God which is among you," &c.

1. Elder Gammon was then chosen Moderator, and brother R. R. Turner Clerk.

2. Called on brother Smith to relate his christian experience and call to the ministry.

3. Examination by the presbytery.

4. Ordination prayer by Elder Phelps.

5. Imposition of hands by the presbytery.

6. Charge by Elder Payne.

7. Right hand of fellowship by Elder Gammon.

8. Benediction by the candidate.

JNO. H. GAMMON, Mod.
R. R. TURNER, Clerk.

Change of Residence.

My brethren and friends will please address me hereafter at Oregon City, Clackamus Co., Oregon, instead of Needy, Clackamus Co., Oregon.

JOHN STIPP.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld J M Theobold, Ky., 2 30, Charles Ware, Ky., 1 30. Alfred Lyons, Texas, 2 30, J B Eaves, Texas, 2 30, Isaac Meadows, Texas, 2 30, Geo Selicman, Va., 2 30, A R Brees, Mich., 2, S M Holloway, Ala., 2 30, Elizabeth Headington, Pa., 2 30.—Total, $24 40.

Subscription Receipts.

New York:—Mrs D Johnston 2, James Brown 2..... 4 00
Massachusetts:—H Dangforth..... 2 00
Pennsylvania:—E J Jackson 2, Mary J White 75c, Eld Adlah Winnett 4, 6 74
Maryland.—Eld G W Staton 2, Dr John Thorne 5..... 7 00
Virginia.—Jesse Barb 2, Eld H Wright 2, John Plum 1 25, Henry Thompson 50c, M P Lee 2, F M Moore 2, Miss Nancy Birdwell 1, Mrs Sarah L Yates 2, Corresponding Association 29 30, Richard Bastow 2, Mrs E Gallatt 2, John L Chamlen 2, F M Lewis 2, Lewis Lucus 2, Martha Anderson 2, M D Strickler 2, Barbara Brubaker 2, E C Trussell 4, Robert Ish 2 50, J W Boley 1, Mary E Foley 2, Virginia Davis 1, Francis Gulick 2, Miss B Thomas 2, Mrs S E Frances 2, Mrs Martha Templeman 2, Mrs Jane H Florence 2, Dea Jas A Shackleford 1, Wm Mankin 2, Enoch Grimes 15..... 94 55
District Columbia:—John T Campbell..... 2 00
Georgia:—Wm Pattern 2, Mrs M J Bryan 1..... 3 00
Tennessee:—Miles F West 2, John Edwards 2..... 4 00
Alabama:—Anna Spragin..... 4 00
Texas:—C Anna Wilson 2, Alfred Lyon 3 10..... 5 10
Ohio:—Eld L B Hanover..... 4 00
Michigan:—Eld Thos Swartout..... 4 00
Indiana.—J R Blackford..... 1 00
Illinois:—Mrs M McCay 2, J C Simmons 2, Mrs T I Neal 2, R F Haynes 2..... c 8 00
Missouri.—Eld J M Stout 1, E Y Berry 2, C W Baker 2..... 5 00
Iowa.—Harriet Hopkins..... 1 08
Kentucky:—Eld J M Theobold 2, N A Humston 2, Jesse Holland 2, Eld J H Gammon 4..... 10 00
Canada West:—J T McColl..... 2 69
Total..... $16809

Marriages.

May 10, 1868, at the residence of Mr. Charles Perfects, by Eld. L. B. Hanover, MR. HARVEY BOYD and MISS SARAH C. BIGGS.

June 4, by the same, at his residence, MR. ARNER CLARK and MISS ELIZABETH MCNELY.

July 12, by the same, at the residence of the bride's step-father, MR. JAMES BIGGS and MISS ELIZABETH DAVIS.

Obituary Notices.

BROTHER BEEBE:—By request I send you the obituary of brother **John Tullock**, who was a citizen of St. Francis Co., Mo.

Brother Tullock was born Sept. 30, 1797, and died Dec. 10, 1867. He joined the Old School Baptists about the year 1832, at New Hope, and lived a faithful uncompromising Baptist up to his death. He leaves a large circle of relatives and friends to mourn their loss; but we believe it is his eternal gain.

B. O. ALLEN
Fredericktown, Mo., July 15, 1868.

DEAR BROTHER BEEBE:—I ask the favor of you, out of respect to the memory of the dear departed, to insert in the "Signs" the following.

DIED—At his residence, in Todd Co., Ky., July 4, 1868, our venerable brother, **Joseph Troutt,** at the great age of 110 years. Our dear and aged brother was born in the state of South Carolina; in what part of that state, I am unable to state; but he was with Morgan at the battles of Kings Mountain, Cowpens, and, in fact, through all the war in the South, during the Revolutionary struggle. About fifty years ago he emigrated to the state of Tennessee, where he stayed for some years, and then moved to Todd Co., Ky. He had been a member of the Baptists for eighty years, and was truly one of the Old School Order. Having been acquainted with him for a period of near thirty years, a part of that time a member of the same church with him, I can bear testimony to his character as a Baptist. He was a pattern in the house of God, by his christian deportment and Godly walk. During the latter years of his life, in consequence of his great age and bodily infirmities, he was unable to attend the church where his membership was, the Predestinarian Baptist Church at Providence, Logan Co., Ky., but still, the root of the matter was there; and while it seemed that his memory was gone, as it regards worldly matters, he was alive to spiritual things. I went to see him the last of May, on my way to visit our dear brother, Elder T. P. Dudley, at Lexington; I found him very feeble, his mind completely gone, as it regarded earthly things, not knowing his own children; but when I got him to understand who I was, and conversed with him about his hope, he brightened up in a moment, and remarked that his hope in Jesus for eternal life was as clear as it was when the dear Lord first revealed it to him; and he remarked to me, "Brother Gammon, I want to be with him, for I have been tired of this world for a long time;" a request which was soon granted him.

Brother Beebe, I feel like a dear and precious member of the body of our Lord Jesus was gone to his eternal home, having passed the vale of death, and now in the embrace of the dear Redeemer forever. Oh, my brother, if we are what we profess to be, what a happy exchange it will be for us.

Our dear old brother was poor in the things of this world, but I believe he was rich in faith, and an heir of the kingdom of our Lord Jesus Christ. Our aged sister Troutt still survives him. [now 100 years old] She likewise is looking hourly for her departure. He leaves a numerous progeny, scattered in the different parts of the United States.

ALSO,

Our dear and aged sister, **Mary Marquis,** who departed this life at her residence, in Trigg Co., Ky., on the 10th day of July, 1868. Our dear and venerable sister was born in the state of Virginia, September, 1778; consequently she lacked a few days of 90 years. I first became acquainted with this aged sister in the earlier years of my ministry, in Sumner Co., Ten. She was a member of the old Baptist Church called Elizabeth, near Gallatin. In after years she moved to this county, and joined the Predestinarian Baptist Church at the Dry Fork, Lyon Co., Ky., where my membership

is. Having enjoyed a long acquaintance with her, I can speak advisedly. I never knew a member of the Old Baptists more fully to understand the doctrine of the bible, and the nature and extent of the christian warfare, than did our dear sister. She was in the war with the Arminian party, when the Old Baptists declared non-fellowship for the different isms that they tried to palm upon them, and was one of the valliant ones of that day, contending for the doctrine of Sovereign Grace, in opposition to the Effort System of the Arminian party. Our dear sister was greatly blessed with the possession of her mental faculties, until a few weeks before her death. She was a regular attendant at our meetings, until she became unable on account of infirmity. The doctrine of Free, Sovereign, Reigning Grace, was her theme and her delight; and she often remarked to me, that the doctrine of the bible, as held by the Old School Baptists, was never too hard for her, as it was the only food that she could feed upon. Her last days here on earth were peaceful and happy, in prospect of her speedy dedarture from a world of sin, ruin and death; for it was her great desire to depart, and be with Christ, which is far better. Truly, we may exclaim with one of old, "Mark the perfect man, and behold the upright, for the end of that man in peace."

Sister Marquis leaves a large family of children, grand-children, and great-grand-children. In the death of these two old followers of Jesus, I am forcibly reminded of the language of the poet—

"Our age to seventy years is set,
How short the time, how frail the state;
And if to eighty we arrive,
We rather sigh and groan than live."

In conclusion, may that almighty power that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, prepare his people for that great change which they must soon experience; and O that they may hear the welcome intelligence, Come in, ye blesesd of my Father; inherit the kingdom prepared for you from the foundation of the world.

In hope of eternal life, I remain your unworthy brother in affliction,

JOHN H. GAMMON.

CADIZ, Trigg Co., Ky.

DEAR BROTHER BEEBE:—You will please publish the following obituary.

Departed this life, June 28, 1865, **W. M. L. Ashworth,** in the 32d year of his age. Mr Ashworth was amongst the first of the young men of Franklin who volunteered in defence of southern rights, soon after the war commenced in 1861, and discharged his duty faithfully, until he was captured at Gettysburg, when he was carried to Point Look Out, where he remained a prisoner for about nineteen months; during which time he wrote to his father that the Lord had visited him in mercy, and for Christ's sake and pardoned his sins. I had the pleasure of reading the letter he wrote to his father during his imprisonment, in which he gave an account of his change from nature to grace; and although he had never attached himself to any church, yet his general deportment was such as to make the impression that he had been with Christ. I knew him from a boy, and can say of a truth, that he was an exception to the general rule—he never indulged in the popular vices of the day, but was strictly moral in his deportment; and when asked, just before his death, what his prospects were, so far as his future destiny was concerned, he remarked that he was not afraid to die.

Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them. He left a good name behind; and the wise man informs us that a good name is better than precious ointment; and the day of death better than the day of one's birth.

You will please publish, in connection with the obituary, the inclosed verses, written by his disconsolate widow. Yours in gospel bonds,

JOHN R. MARTIN.

Forget thee? aye, when life shall cease
To thrill this heart of mine;
But not till then can I forget
One tone or look of thine.

Oh, no, it mingles with the sound
Of every sound I hear;
And think ye I can e'er forget
One I have loved so dear?

ELDER BEEBE:—Dear brother, it becomes my painful duty, for the information of the Baptists generally, and the many surviving friends, to inform them through the "Signs of the Times," of the death of my beloved husband, **Eld. Moses Neal,** who departed this life October 25, 1867, aged 61 years, 8 months and 3 days. He professed religion, and joined the Old School Baptist Church in his twenty-first year; was ordained to the office of Deacon in his twenty-fourth year; in this office officiated for a number of years, much to his own honor, and to the satisfaction of his own church, and the sister churches generally. About the year 1832 his mind was impressed with the subject of preaching. After making a few efforts, he thought the task too great for him. Thus he went with his head bowed down, for fifteen years. When in deep distress, in the summer of 1848, it pleased the God of all grace to afford him strength in weakness, proving to him by the manifestation of his presence, that when the wind blew, the dry bones shall live. In 1850 he was set apart by the laying on of hands, to the work of the ministry, in which he remained until the day of his death. Although I write it myself, he was a generous and good citizen, an obliging neighbor, a kind father and affectionate husband, and was a great stay and defender of the Baptists. His loss is greatly lamented, and his place will be hard to fill. As a disciplinarian, he was the strength and confidence of the churches. O may the great Head of the church fill the vacuum with his divine presence, thus teaching us that he is God. The Lord giveth, and he taketh away. O may he grant us all strength to say, Thy will be done.

He came to his death by a fall from the branch of an apple-tree, while gathering apples. The fall affected the spine. He was confined to his bed, and entirely helpless for three weeks. During that time he appeared perfectly calm, saying, he knew his steps were all numbered; and if the number was full, he must go. His theme had ever been free sovereign grace, as all-sufficient for every need. And as he drew near the dark valley, his faith seemed to increase as his body grew weak. He had always desired to retain his mind to the last. A few minutes before his death I took his hand, and asked him if he felt the love of God shed abroad in his heart, to support him in this trying hour? Pressing my hand, he bowed his weak head, saying, Yes. A few more efforts to breathe, and he sank in the arms of the Redeemer, leaving a large family of children, with myself, and many brethren and friends, to mourn his loss. Pray for us. Your sister, in much tribulation,

TEMPERANCE T. NEAL.

Yearly Meetings.

The Old School Baptist Church of Christ of Columbia, have appointed to hold their yearly meeting, to take place on Saturday before the third Sunday in September; and we would invite our brethren and sisters of our faith and order to attend with us, and especially our ministering brethren. We have the promise of brother Seitz to be with us.

Brother Beebe, we have learned from the Fairfield Church that you and brother Durand will be with them some time in September. Can you not fix it to attend with us?

THOMAS SWARTOUT.

Associational Notices.

The Indian Creek Primitive Baptist Association will be held with Camp Creek church, Mercer Co., West Virginia, commencing on Friday before the first Sunday in September, 1868.

Lexington, N. Y., will meet with the Lexington church, Greene Co., N. Y., on Wednesday, Sept. 2, 1868, at 10 o'clock, a. m.

Kehukee, N. C., will be held with the church at Great Swamp, in Pitt Co., N. C., to commence on Saturday before the first Sunday in October, 1868, at 11 o'clock, a. m.

Contentna, N. C., to be held with the church at the Pleasant Hill meeting house, in Edgecomb Co., N. C., six miles south-east of Rocky Mount, to commence on Friday before the second Sunday in October, 1868, at 11 o'clock, a. m.

Ocmulgee, Ga., to meet with the church at Shoal Creek, Newton Co., Ga., (nine miles South of Social Circle,) on Saturday before the second Sunday in September, 1868.

Uharley Primitive, Ga., to be held with the church at Rocky Creek, Gordon Co. Ga., (about eight miles west of Calhoun,) on Saturday before the third Sunday in September, 1868.

Oconee, Ga., to be held with Moriah church, four miles south of Danielsville, Madison Co., Ga., on Saturday before the second Sunday in October, 1868.

Salisbury, Md., to be held with the church at Broad Creek, Sussex Co., Del., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1868.

The Maine Predestinarian Old School Baptist Association will be held with the church in Whitfield, Maine, on Friday, Saturday and Sunday, September 11th, 12th and 13th, 1868.

The Spoon River Regular Predestinarian Baptist Association will hold her thirty-seventh annual meeting, the Lord willing, with the Mount Zion church, six miles east of Astoria, and sixteen miles south of Lewistown, Fulton Co., Illinois, at which latter place there will be conveyances on Friday before the first Sunday in September, 1868, to convey the brethren and friends to the meeting.

R. M. SIMMONS.

The Maine Predestinarian O. S. Baptist Conference, will be held, as usual, with the North Berwick church, York Co., Maine, on Friday, Saturday and Sunday, Sept. 18th, 19th and 20th, 1868.

BROTHER BEEBE:—Please give notice through the "Signs" that the Regular Baptist Association will be held with the church at New Salem Meeting-house, Tippah Co, Mississippi, nine miles south of Middleton Depot, Memphis and Charleston Rail-road, West Tennessee, commencing on Saturday before the second Sunday in October, 1868. Brethren coming by public conveyance will please give me notice at Jonesboro, Miss., and they will be met at the above named depot, on Friday before the meeting, to convey them to places of entertainment, and to the association.

Yours in love,

T. W. BOWLAND.

The Mad River Predestinarian Baptist Association will convene with Sugar Creek church, Putnam Co. Ohio, thirteen miles north of Lima, on Friday before the second Sunday in September, 1868, at 10 o'clock, a. m., when and where we invite the brethren and sisters to attend with us, especially the ministering brethren. Those coming from the East and South by railroad will be met at Lima by brethren to convey them to places of entertainment, and to the meeting; those coming from the North will be met at Columbus Grove; coming from the West will be met at Delphos.

JOHN DEFFENBAUGH, Clerk.

BROTHER BEEBE:—Please publish the following notice: The Indian Creek Association, (a new association organized October 5th, 1867, composed of eight churches, five from Greenville association, and two from Mad River, and one not identified with any association,) will meet with the Indian Creek church, Reily, Ohio, commencing on Friday before the third Sunday in September, 1868, at 10 o'clock, a. m., at which time and place we cordially invite all our brethren and sisters who can to attend, and we especially request Elders Beebe and Durand to visit us, and as many of the ministering brethren from the East and elsewhere as can come; and as the Licking Association the present year is to be held not far from Covington, Kentucky, and only a few days between them, we hope that brethren Beebe and Durand will find it convenient to attend at Reily, at the aforesaid time and place. Those coming on the Junction railroad will get off at Wood's Station on Friday morning, as the trains pass that station about 8 o'clock both ways, at which time there will be teams at the station to convey all who wish to go to the meeting.

By request of Indian Creek church.

JONAS ROBERSON.

BROTHER BEEBE:—It has become my duty, by agreement of the New Providence church, that I request you to publish in the "Signs of the Times" that by divine permission the Salem Association will meet with said church at their stone meeting house, thirteen miles north-east of Quincy, on the Warsaw road, on Saturday before the second Sunday in September next, at 10 o'clock, a. m., to continue three days, and we invite our brethren, and especially O. S. preachers, to meet with us, and moreover that there will be teams at Fowler on Friday at noon to convey the brethren and sisters who come by railroad to places of entertainment, and to carry them to the meeting. Fowler is the first town east of Quincy on the railroad. Affectionately yours in the bonds of the gospel.

J. G. WILLIAMS.

The South Arkansas Association will convene with the church at Centre, Clark Co., Arkansas, on Saturday before the third Sunday in September, 1868.

The Washita Association will convene with the church at Lebanon, near Homer, La., on Saturday before the first Sunday in October, 1868. Ministers and brethren are cordially invited to attend.

A. TOMLIN.

BROTHER BEEBE:—Please publish that the Licking Association of Particular Baptists will be held with the church at Sardis, near Union, Boone Co., Ky., the second Saturday in September, 1868, and the two succeeding days.

Brethren coming from a distance by cars or boat, will have to come by way of Covington, Ky., take the stage at Covington, and come to Florence, [the stage leaves Covington daily, at one o'clock] where they will be met by some of the brethren with conveyances, and carry them to the association. Your brother,

J. M. WILSON.

BROTHER BEEBE:—Please publish that the Clover Regular Baptist Association will meet, by divine permission, with the East Fork Church, in Highland Co., Ohio, on Friday before the first Sunday in September, 1868, at ten o'clock, where we would be glad to see our brethren in the ministry, and as many more of our brethren from all parts as can be with us. They can call on brethren Foster and Farlendorf, near Lynchburg.

E. M. REAVES.

BROTHER BEEBE:—Please publish in the "Signs of the Times" that the Spoon River Association of Regular Predestinarian Baptists will be held with the Mt. Zion Church, in Fulton Co., Illinois, on Saturday before the first Sunday in September, 1868, at ten o'clock a. m., and continue three days. It is twenty miles south-west from Lewistown-at which place teams will meet the brethren and friends, on Friday, September 4th, at twelve o'clock, and convey them to the place of meeting.

Elder Beebe, we especially invite you to attend our meeting, and all the ministers, brethren, sisters, and all well wishers of the Lord's Zion. In behalf of the church,

F. LOLAKER, Church Clerk.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at.....$2 30
Imitation of Morocco at..... 3 50
Best Morocco at..... 5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.
Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,.....$3 00
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Blue Plain Edge each..... 1 12
Russett—Plain, each..... 1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

The next session of this Institute will OPEN THURSDAY, AUGUST 27, 1868.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will cave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteccpd.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., **Lightning Express,** Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

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7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't.) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salaman a 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Samuel McCall 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., SEPTEMBER 1, 1868. NO. 17.

CORRESPONDENCE.

LANESVILLE, Ia., Jan. 15, 1868.

BELOVED EDITOR:—The parable of the tares of the field, recorded in Matt. xiii., has in times past deeply interested me; and having received some understanding of it, I trust, I have long desired to express my views to the brethren generally, in order to lead their minds to a scriptural examination of this interesting, important, and much controverted parable; and with your permission I will now venture to do so.

Jesus thus expounded the parable unto his disciples: "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Brethren have differed about the meaning of the words, "The field is the world." Now Jesus himself defines what is intended by "the world," in these words: "And they shall gather out of his kingdom," &c. Therefore his kingdom is the field or world; and happily, we here have a key to the parable. And now, in order to a correct understanding of it, we have only to ascertain who composed "his kingdom." Now I may in one word say, *the Jews* were his kingdom here spoken of. No others could have been intended, I think. Let us at once turn "to the testimony" of this. As I design brevity, and cannot, therefore, make full quotations, the reader will please turn to Matt. xxi. 33, and read the parable of the vineyard; at the conclusion of which, Jesus said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now turn back to Isa. v. 1, and read the song of the vineyard. This vineyard was in a very fruitful hill; and the Lord planted it with the choisest vine; and he looked for it to bring forth grapes, and it brought forth wild grapes, or tares, as in the parable. The holy prophet thus literalizes and applies the metaphor: "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Turn now to Jer. ii. 21, where the Lord said to Israel, "Yet I had planted thee a noble vine, *wholly a right seed*; how then art thou turned into the degenerate plant of a strange vine unto me?" Now let us see when this noble vine and right seed was planted in that fruitful hill. The Lord thus spoke unto Abraham: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."—Gen. xv. 5–7. Again, the Lord thus spake of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. xviii. 19.

Then the patriarch Abraham was that choisest vine that was planted in the Lord's vineyard—the goodly land of Canaan. And the Lord not only blessed him, but also promised with an oath, that in his seed all the nations of the earth should be blessed.

Now the apostle Paul says, "Know ye, therefore, that they which be of faith, are blessed with faithful Abraham." For, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "And (therefore) if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii.

Now then, these are the good seed and the children of the kingdom, the election of grace in Israel, that were embraced and blessed with their father Abraham, in the spiritual import of the covenant which God made with him, or rather confirmed unto him in Christ. But these did not include all the fleshly seed of Abraham, who were likewise embraced in the covenant of circumcision, and were of the kingdom of Israel. For the prophet says, "Though the number of the children of Israel be as the sand of the sea, (in fulfillment of the literal covenant) yet a remnant shall be saved." Why so? "For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." That is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. The Lord himself presents this truth in the eighth chapter of John, where he says to the wicked Jews, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." "If ye were Abraham's children, (who they said was their father) ye would do the works of Abraham." "Ye do the deeds of your father." Then when they said that God was their Father, he answered: "If God were your Father, ye would love me." "Ye are of your father the devil, and the lusts of your father ye will do." "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

So then, these are the tares and the children of the wicked one, to whom Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And these are those wicked husbandmen, who stoned, and persecuted, and put to death the servants, the prophets, whom the Lord of the vineyard sent unto them; and who, to fill up the measure of their iniquity, last of all, cast out of their city and killed the Lord of life and glory; and who were in the end of that world or kingdom miserably destroyed, and their city burned up.

"An enemy hath done this." It was Satan who put all this wickedness in their hearts; for he is the spirit that worketh in them, and that now worketh in the children of disobedience. And in this sense they were his children, while they were the natural children of Abraham. Now in that family and kingdom all the Jews, both the righteous and the wicked dwelt and worshiped together, and were all included in the Lord's kingdom of Israel, of whom as concerning the flesh Christ came. Therefore it is written, "He came unto his own, and his own received him not." Yet there were some among them who did receive their King, and those who had long looked and patiently waited for his coming. These were not only the children of Israel as born after the flesh, but also as born after the Spirit; for they were born of God, and were children of the promise. And now for their sakes, that dispensation and kingdom stood till Shiloh came. "Let both grow together until the harvest." One of the prophets of Israel said, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and like unto Gomorrah."—Rom. ix. 29. Therefore God's remnant in Israel were to be saved, and the wheat was to be garnered, before the tares should be burned up and the kingdom of God taken from the Jews and given to the Gentiles. "The harvest is the end of the world." "Now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself."—Heb. ix. 26. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of *this world*. The Son of Man shall send forth his angels, (or ministers) and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The last of the prophets, when looking to the end of the Jewish world or kingdom and the beginning of the gospel, says, "Then shall ye (that fear the Lord) return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as the calves of the stall. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." When this forerunner John the Baptist came preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand, and baptizing the repenting Jews, he rejected the many Pharisees and Sadducees who came unto his baptism claiming Abraham to their father,

and said unto them, "O generation of vipers, who hath warned you to flee from *the wrath to come?*" "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather *his wheat* into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. This language is very similar to the parable, and in striking agreement with it, and undoubtedly has reference to the destruction of the wicked Jewish nation, and the gathering out from among them the children of the promise into Christ's gospel kingdom. Before the fulfillment of this, Jesus therefore said to the children of God, "Fear not, *little flock*; for it is your Father's good pleasure to give you the kingdom." And therefore the prophet Daniel said, "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii.

We have now come to the fulfillment of the parable—to the rising of the Sun of Righteousness, the bright dawning of the glorious gospel day, and the setting up of the everlasting kingdom—to the time of which the Lord said, "Then shall the righteous shine forth as the sun in the kingdom of their Eather." And now is fulfilled the prophecy of Isaiah concerning the kingdom of Israel: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."—Isa. lx. 20, 21.

And since the wheat is safely gathered into the garner, where "They shall not hurt nor destroy in all my holy mountain," saith the Lord, let us now for a moment look back to that kingdom which was once the glory of the nations.

How fearful was the end of that world! and how terribly was the parable fulfilled in the final destruction of that sinful nation! who were of their father the devil. Their punishment and doom was even more terrible than that of the cities of Sodom and Gomorrah, because their wickedness and crimes were more enormous. When speaking of their destruction by the Roman armies, Jesus says, "These be the days of vengeance, that all things which are written may be fulfilled; for there shall be great distress in the land, and wrath upon this people."—"But there shall not a hair of your head perish," were his words to his dear disciples on the same occasion."—Luke xxi.

Then, this parable and its fulfillment is a solemn verification of the word of our King. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "Every plant which my heavenly Father hath not planted, shall be rooted up."—Matt. xv. 13. "Behold your house is left unto you desolate!"—Matt. xxiii. 38. But what a full and blessed assurance it gives, on the other hand, that because he is the Lord, and changes not, therefore the children of Israel are not consumed.—Mal. iii. 6.

O then, how incomparably excellent and blessed is the state of every one who is a Jew *inwardly*, and is made to sit down in the kingdom with Abraham, Isaac and Jacob! "For there the Lord commanded the blessing, even life for evermore."

The writer, though deeply unworthy, is yet permitted to enjoy the sweet and glorious hope that he is your brother and companion in tribulation, and in the kingdom of Jesus Christ.

DAVID BARTLEY.

Kansas City, June 1, 1868.

Elder Beebe:—(I would like to say brorther, but am not worthy to use that endearing name.) By some means, your valuable paper has found its way into my Post-office box, at this place; and I feel like adding my testimony, unworthy as I am, to its merits, as containing spiritual manna for the people of God. I have been greatly cheered and comforted by the perusal of many of the inestimable communications and editorials; and feel under renewed obligations to thank God for this, as well as all other means of grace through which he has been pleased to comfort my poor and sometimes disponding soul. But the various communications and editorials on the subject of Regeneration, and the New Birth, have claimed my earnest attention, and have afforded me a great ceal of comfort, as well as serious thought; trying to search within myself, comparing spiritual things with spiritual, the best I could, so as, if possible, to determine what, if any thing, in me has been changed. This is an individual matter, and one in which each and every one is deeply interested for himself, and not another. Now as we see through a glass darkly, at best, here in the flesh, it is no great wonder that we should differ some on such great questions as this. That there has a great change taken place in us, we all agree, creating new desires, new hope, and a new reliance on the efficacy of the blood of Christ, and his righteousness; but the question is, What is it that has been changed? If it is only the spiritual seed that has been reserved in Christ the spiritual Head, that is developed, in the natural, not uniting with or absorbing the natural, I would ask, how we, as the natural offspring of the first Adam, are to be benefitted by the introduction of the spiritual seed? For, as it seems to me, the ideas of some are, that the spiritual seed is only developed in this Adamic tabernacle, wears it out, and returns again to its former happy abode in the pure realms of glory, from whence it came. I concede the fact that Adam was the head and representative of all the natural seed, and that they are developed by regular generation, keeping up the unalterable law, "That which is born of the flesh is flesh;" and also that in him all sinned, and became the subjects of natral death, and are in the economy of God as surely dead as they will be after their natural birth development, and the final departure of the spirit from each individual body.

Now my ideas seem like this: that it is this natural Adamic seed that was *lost*, that became corrupted, and must die. Not the spiritual seed, for that never was lost, never became corrupted; for it is incorruptible. Hence I conclude that it is the natural seed of Adam that must be born again, or I shall never be able to see the kingdom of heaven.

I write solely for the purpose of eliciting more light; hence I give my thoughts as they occur to me, so that I may be corrected if wrong. I do not claim any respect for my opinions; for, with shame, I have to acknowledge twenty years prodigality. But I try to thank God daily for the hope I now enjoy, that he has, by means of the rod of chastisement, brought me back, and allowed me to return to my "First love;" though I have not heard a Regular Old School Baptist sermon in fifteen years; and I know of but one of the same faith in this town; yet it is the only doctrine taught, as I believe, that fully accords with the testimony as given by the apostles, and the testimony of every one that is taught of God: all of free grace, unmerited.

As well as I can understand the difference of brethren on this vital and all important subject, it is, that some, as I seem to see it, think it is the natural or Adamic seed that is born again; while others, and I must say very able, and manifesting a high degree of christian spirit, seem to think there can be no change in the natural man, the carnal man, &c., because of the well known principle laid down, "That which is born of the flesh is flesh," and, The carnal mind is enmity against God, &c. I must think that the natural seed does possess a principle with which the spirit does unite, and change, and purify, and elevate, so as to produce the new man; or else it is not *I* that is to be saved, but something else. And I now venture the thought that it is the *natural spirit*, with which the Holy Spirit or seed does unite. "Man was created in the image and likeness of God," consisting, as I understand it, of body, soul and spirit. The spirit of man seems to have very readily affiliated with the spirit of evil, and thus become spiritually wicked. Now if that wicked spirit is cleansed out from my spirit, and the spirit of Christ unites with it, quickening it into a new and higher life, with new and higher desires, new hope, new every thing, of course we have the new man, created after God in righteousness and true holiness, like its progenitor. The leaven is placed in the three measures of meal, that is, body, soul and spirit, and the whole lump must become leavened. This leaven is the spirit of Christ, which spirit not only quickens our spirit, but soul and body; for it is the spirit of Christ that dwells in you that will quicken your mortal body. There is no quickening without death.

Christ, as far as the flesh is concerned, is from Adam, just like the rest of the seed of Adam. We find there is no trouble about the Holy Spirit acting upon natural material, in the case of the Virgin Mary, and producing a man; and that man, like its progenitor, that is, without sin. Hence he is bone of our bone, and flesh of our flesh. "Forasmuch then as the children *are* partakers of flesh and blood, he also himself likewise took part of the same." The relationship is perfect in a natural sense, or so far as the natural seed goes. There was no trouble about the Spirit of God dwelling in and acting upon and through that *man* Christ. Now as the relationship in a natural sense is so perfect, I conclude that the "leaven," or spirit of Christ, will work *until* not only our natural spirit, but soul and body will all be brought into perfect harmony with his. "For *we* shall be like him; for *we* shall see him as he *is*." "As *we* have borne the image of the earthy, *we* shall also bear the image of the heavenly." When he "restores that which he took not away," (innocence) then we are as pure as though sin had not come in contact with us; and then the spirit of holiness can as readily affiliate with us, as did the evil spirit. But its tendency is to elevate into a higher, purer life, in place of sinking us into darkness and death. The *man* Christ Jesus, both soul and body, went into the grave, or hell. But as he the "elder brother" conquored death, hell and the grave, and rose again, just so all his brethren, having his spirit, will come forth.

This subject is inexhaustible, and I have trespassed too far upon your valuable time. As I said before, my great object is to get more light. I therefore earnestly desire an interest in your prayers, as well as all the readers of the "Signs," that God may keep me from yielding again to the tempter, and straying into the

wilderness of sin. My lesson has been severely taught me to have no confidence in the flesh.

Yours, I hope, in the bonds of christian love and fellowship,

J. B. WELBOURN.

Cow Marsh, Del., June 4, 1868.

Dear Brother Beebe:—Feeling disposed to address the dear brethren and sisters with whom I recently parted at our association held with the Welsh Tract church, at the foot of Iron Hill, I will address you personally, and with your permission, address them collectively, through our common medium.

Very dear kindred, while you are gone on to the other associations, my mind unbidden runs after you, in humble prayer to our heavenly Father, that each privilege may be blessed to your special benefit individually. I have this week returned to my vocation, feeling quite refreshed, as it were, by my brief respite from the world. Such privileges as these associations afford are but little known to me, for which I sometimes feel regret. But perhaps were I as highly favored in this way as some of the brethren are, I should realize the verification of the proverb, "The full soul loatheth a honey comb."

I think that of all the preaching which I have recently heard, none has been more highly appreciated than Elder Durand's communication in "Signs" No. 8, current volume, which I have just read at noon today. He has expressed my views far better than I could.

How much real anguish and perplexity I have in former years suffered concerning predestination I can never tell. I knew that it was very dear to my mother, and since she considered my judgment and opinion in many things superior to her own, I labored to establish it so, in this particular, and to that intent spent solitary hours in searching the record, often at dead of night. I struggled intensely against it with often renewed energy, until at last I was *sweetly forced* to yield the conquest and just receive the doctrine as passively as does an infant its soothing draught. I say sweetly, because parallel with the finger of God impression of this great truth, came the sweet assurance that I was in eternity predestinated to the adoption of a child, by Jesus Christ, according to the good pleasure of his will; "According to the eternal purpose which he purposed in Christ Jesus our Lord," in whom I was enabled to have boldness and access with confidence by the faith of him. And for some years after I was reconciled to the doctrine, and it became lovely to me, and dearer I have said than the very air I breathe, it has been my lot to dwell with those whose minds seemed active in bringing to bear against it every known case of suicide, paricide, fatricide, or homicide of any character, as well as death from intemperance, unlawful amalgamation of the races, distressing conflagrations at the hands of incendiaries, and in short any thing which to short sighted human nature seems otherwise than good. But none of these things move me. I know that very dear brethren will say beware of fatalism; see that you do not make void the responsibility of the creature, &c. But I am equally ready to admit that all unrighteousness must meet just retribution, and am also fully persuaded that any and all wilful violation or neglect of the laws of the gospel kingdom by the saints after being brought to a knowledge of the truth, predestination inclusive, will most assuredly be visited with the rod of correction by him whose they are. But when we look for the cause of these dire effects, is it not evil? Then whose creature is it? And what purpose does it serve? Why, it is incontestably the Lord's creature, and the Psalmist by inspiration says, "All thy works *shall* praise thee, O Lord," &c. O, I have often thought when hearing the doctrine assailed and protested against, as an attribute altogether inconsistent with a merciful God, O! my fellow, if you have ever been calmly consoled by it as I have, how can you thus contend? For is not even the evil around and within us designed to work together with all other things for our good? and in the abstract prove a mercy? For without a knowledge of evil, which gives us to hate sin and loathe ourselves because of its effects, from whence the capacity to love holiness and appreciate good? Thus you perceive it is not at all surprising that the letter referred to should meet a hearty response in my mind. How appropriate the expression "We had better pay more attention to what God has said of himself, and less to what men may think."

Often since, "The lines have fallen to me in more pleasant places," with regard to christian fellowship. I have felt some disposition to let the scattered friends know how it is with me now. More than two years ago I left Lowe's Cross Roads, Sussex County, and came here, applied to the church and was received, on relation of experience. Millsborough, the one from which I came, being so dilapidated that a letter therefrom was alike impracticable and useless. I think I have realized that it is good for me to be among the faithful brethren and sisters, who heed the apostle's admonition, to "Let all things be done decently and in order." Twice a month we have preaching by our beloved and faithful pastor, E. Rittenhouse, who visits us once every month, and preaches twice each visit, and sometimes thrice. Also one other time each month our doors are open, when as many as see fit come together for prayer and praise. And I can not but feel that we deny ourselves many luxuries of mutual fellowship by an unwarrantable reserve, as to the way we are exercised and led along. Why there are those of us with whom I have from time to time met, during my sojourn here, of whose peculiar conflicts and deliverances I am entirely ignorant. When I came I found them all here agreed, of course, for how otherwise could they walk together? And I have abundant reason to believe that they have all been delivered from under bondage to the law, and transplanted together into the glorious liberty of the gospel rest. But I often yearn to know if any of them in all the way which the Lord has led them, has been exercised like I am. With regard to my own case, I am not looking to the flesh for perfection. But it does seem to me that the scriptures warrant us to look for a growth in grace and in the knowledge of the truth, which I am very far from exhibiting. It seems that the deceitfulness of sin is choking the sown word, and I have frequently to exclaim, O, that I were as in months past, when the candle of the Lord shone upon me, when by his light I walked through darkness, &c.

There is an obvious contrast between those halcyon days, when I never opened the book without reading something which was already written in my heart, but which I had hardly dared acknowledge until the knowledge thereof was more plainly developed through the record, and seasons which I have since endured, when I have attempted to search the record for further instruction in things pertaining to the Kingdom, and have been totally unable to draw in the wanderings of the carnal mind so as to be profited at all, or even to tell on closing the book anything I had read.

However, through all that I have been called to pass I have been sustained, and in the inmost recess of the heart have not been utterly deprived of that hope which is as an anchor to the soul, both sure and steadfast. Yours in hope that is not seen,

MARY A. TRUITT.

[A letter addressed to Dea. Miner Benedict, of Sullivan Co., N. Y., and forwarded to us for publication in the "Signs of the Times." It will undoubtedly be read with interest.]—Ed.

Sulphur Springs, Ind., July 10, 1868.

Dear Brother Benedict:—You have no doubt thought strange of my not answering your letter, which you wrote me after you returned home, and I assure you that I feel that I owe an apology for not doing so. But I delayed an answer until your letter was mislaid, and forgetting your address as well as your first name, I was unable to answer it, until meeting with your son on yesterday, I was able to obtain the necessary information.

I have just returned from the White Water Association, where we enjoyed the blessed privilege of meeting with many of the Lord's children, holding sweet counsel together, and of hearing the brethren in the ministry proclaim the truth in its purity, simplicity and power. And we have reason to hope that it was effective in building up, establishing and confirming the children of our God. When the truth of God is uttered and attended by the influence of his holy Spirit, it comes "Not in word only, but in power in the Holy Ghost, and in much assurance." How firm the basis upon which that truth rests. Its author is eternal and invincible in wisdom, and his veracity cannot be questioned. Therefore the truth *must* stand. Infidels and blasphemers may have the brazen effrontery to oppose it, but their opposition is vain; the Lord will judge them in his anger and trample them in his fury. The truth of heaven is one golden chain reaching back into eternity and embracing the deep and mysterious designs of Jehovah, showing the unfolding and developing of them in time, and fully consummating and perfecting all his purposes in eternity again. So that the whole force of the truth goes to vindicate the affirmation of the Eternal God, "I AM THAT I AM." Without beginning of days or end of life. How sublime his majesty, and how terrible his anger. Truly,

"Chained to his throne a volume lies,
With all the fates of men;
With every angel's form and size
Drawn by the eternal pen."

And will he not accomplish his will, and establish his truth even forever? Shall not his counsel stand and he do all his pleasure? Can man with his sinful and feeble powers resist his will, thwart his purposes, frustrate his motives or hinder his designs? No, *never!* Then notwithstanding "All flesh is as grass, and all the glory of man as the flower of grass," and like the grass and its flower must wither, perish, fade and die; yet the word of the Lord endures forever. "The truth can never die." Though men may hate it and its author it remains, and cannot change. Uttered with profound majesty from the throne of God and guided by his holy Spirit with unerring aim, it finds a hearty response in the hearts of all God's dear children, producing confidence and assurance, inspiring with love and zeal for the cause of their dear Redeemer. Taught by his Holy Spirit, we make that truth the basis of our hope, and confidently expect and look for a full consummation of all that God hath promised in that truth. Once it uttered in terrible majesty the dreadful consequences of the violation of God's holy law: "The day that thou eatest thereof thou shalt surely die."

Again it uttered its mighty voice, saying, "In thee and in thy seed shall all the families of the earth be blessed." When enunciated from the smoking and blazing summit of Mt. Sinai, attended by such terrific and sublime grandeur and glory, it caused Moses, the servant of God, to tremble and quake. Its thunderings and lightnings were so terrific that the children of Israel entreated that the word should not be spoken unto them any more, and put a vail over their faces. Again it speaks from heaven proclaiming a Savior who "Shall save his people from their sins." O, my soul pause, wonder and adore! What heavenly comfort does *that* truth afford to poor apostate sinners. The good tidings is borne from tongue to tongue, and all the holy angels of God join in the happy and thrice glorious theme, with the sublime exclamation, "Glory to God in the highest, on earth peace, and good will toward men." The world looks on with silent wonder when the humble babe of Bethlehem is born. But soon the arch fiend, jealousy, begins to eye him as her victim. Failing to understand the character of his mission she views him as a rival, and therefore sought his destruction. But firm, unflinching and exacting justice had marked him first, and when the fatal and unerring stroke is ready to be made, truth again thunders her voice from the high court of heaven, saying, "Awake O sword against my shepherd!" The awful thunderbolts of God's wrath descend upon him; his terrible vengeance falls with telling effect and crushing weight upon the victim. The awful scene is attended by strange, remarkable and unaccountable phenomena. The earth is rocked with terrible convulsion, the sun conceals himself, and darkness covers the earth, the lightnings play about the cross, flashing forth the fury of God's holy law; the thunders roll, the vale of the temple is rent in twain, the flinty rocks burst asunder, while men and angels gaze in wonder, and Jesus sinks into the grave. But truth leaves him not there. No, he springs to life again, leaps from the grave, mounts in glorious triumph the heavens, baffles his enemies, and rides on to everlasting victory, not only for himself, but for all his chosen people. And that glorious truth affirms that he hath gone to heaven, and that thither he will finally bring all his people to reign with him forever, where the sad scenes and tribulations of earth will be forgotten, our fears banished, our tears wiped away, our sorrows turned to joy, our trials all forgotten, and where we shall be eternally free from death, hell and the grave. These, my dear brother, are a few of the glorious assurances which the truth of God brings to us.

After a perusal of the foregoing yourself, if you think that there is anything in it that would contribute to the comfort of the Lord's children, you are at liberty to send it to brother Beebe for publication.

Yours in hope of eternal life,

J. A. JOHNSON.

SOUTHAMPTON, Pa., July 31, 1868.

DEAR BROTHER BEEBE:—I cannot refrain from writing any longer, as my mind has been impressed for a number of weeks to write, and I feel that I must relieve it by so doing.

Dear brethren and sisters, kindred in Christ, if I am worthy to call you such, when I look back on the past year, I feel that the hand of the Lord has been leading me along, in this vale of tears, from one thing to another, thus fulfilling his purposes, in his own way and time; and I feel to rejoice that, in a good measure, I trust, I have been enabled to be still and know that he is God, and does all things well. Although it has been made manifest to me that it was according to the will of God, to sorely afflict me, in removing from me, by death, my only daughter, yet I am confident that it was done in love; and I hope that he has enabled me to "kiss" the rod that smote me, and feel that it was right. Yes, dear brethren and sisters, I feel that I can say, He has done it in love; I think I can say he prepared me for it.

During my daughter's illness, for the past year, I saw that she was fast declining, under her severe affliction, and it gave me a clear view of what poor, frail mortals we are; and all I could say was "God be merciful to me a sinner." I desired to be reconciled to the will of God; I felt that I could trust in him; although my daughter's last sickness was very trying to me, for a few days, for I felt that it was almost too much for flesh and blood to bear; but the prayer of our Savior would come into my mind, when his soul was "exceeding sorrowful, even unto death;" for he prayed "that, if it were possible, the hour might pass from him;" and, at the time, I saw that deep sorrow for me was drawing nigh, I felt a desire that the cup might pass from me; yet, at the same time, my heart replied, "Nevertheless not what I will, but what thou wilt." Then I felt that assurance that my heavenly Father would grant me grace, so that I could endure whatever he designed that I should pass through; and I trust that a resignation to his holy will had been given me; and the day that the spirit of the loved one took its flight, I felt a calmness, not realizing that the time of her departure was so near; for before I was aware of much change, she gently fell asleep in Jesus, without a struggle or a groan. O! I felt that she had reached that land she so often spoke of, which is so beautifully described in the 1290th hymn, which was her favorite one. I had much satisfaction in conversing with her during the last year; she would often talk to me upon the scriptures, and ask for information concerning them; and she often told me that she felt herself to be such a sinner, and would ask me to pray for her. I tried in my poor, feeble way to point her to Jesus, feeling that if it was the Lord's work, he would carry it on. I believe she was conscious that her time on earth was short, by the many expressions she made; also she put all her little worldly matters in order, which was very unusual for her. She asked me one day what I would do with all her things, when she was gone; and I was forcibly struck with the manner in which she asked me. I wished to know what she would like me to do with them; and I shall never forget how calmly she answered me; for said she, O! I don't know, you may do with them as you please—you may have them all. At this time her manner was such as to plainly show that this world and its pleasures had no longer any charms for her; and such was her appearance that I could not help noticing her; but she has left us, and her sweet voice in conversation and singing, of which she was very fond, we hear no more; but when memory revives those things, sorrow seems to spring up afresh. I hope that she has joined that happy throng in ascriptions of praise and thanksgiving unto the Lamb for ever and ever.

Now dear brethren and sisters, as I have already said, I feel that the Lord has afflicted me, in love; I feel to "kiss" the rod, and say all is right; for an inspired apostle has said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Brethren, when you have leisure read the *entire* chapter, in which those remarkable words are recorded. I feel to say that affliction is good for me. King David said, "Before I was afflicted I went astray; but now have I kept thy word." I need a great deal of chastening; and that my dear Savior knows; but he deals it out to me in love, and in much mercy; and I feel to praise him for his goodness and mercy to me, a poor, sinful mortal. O! that I could praise that dear name more; for I desire to love, to honor, and to glorify him; but I come so far short of doing so, that I often fear I shall bring a reproach upon the sacred cause of truth; yet, at other times, this passage of scripture comes with sweet and soothing power to my mind: "Cast not away therefore your confidence, which hath great recompense of reward." I feel at times that it would be a sin to distrust the goodness of the Lord, he has been so merciful to me; for I am permitted, sometimes, to look back, on my life, and see the hand of the Lord in all the straits and trials through which I have passed; *then* I feel to praise him for his goodness and loving kindness to me, realizing, as I trust, that he is too wise to err, and too good to be unkind.

Elder Wm. J. Purington is now our pastor, and he preaches to us the everlasting gospel of our Lord Jesus Christ; and we esteem him very much for the truth's sake. I hope that he may long be spared to us, and that his labors may be blest among us. I often think how we are blest with the privilege of sitting under the sound of the gospel nearly every Sunday, while many are deprived of that privilege; but do we appreciate the great favor bestowed upon us by our God?

Dear brethren and sisters, scattered abroad, let us examine ourselves, and see if we are not becoming cold and indifferent, and, in a measure, forgetful of the great blessing of a faithful gospel ministry. How often do I think what a tiresome life is this; for hope and disappointment follow each other in such rapid succession; and, also, there are so many cares, anxieties and toils attending our journey through this world; but O! how refreshing to leave the cares of life, and turn aside, as it were, for a little season, and sit under the sound of the gospel. Are there not times that we are raised above the world, and delivered from its troubles and turmoils? Does not faith carry us, as it were, beyond the scenes of time? I often think of the declaration, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The grave question often presents itself to me, "Can it be possible for one to have all these feelings and not be a child of God?" I have had it suggested to me that it could be. Now, if such be the case, where is our hope? Do we not read in the scriptures, that he who believeth on the Son of God hath the witness in himself? and is not our experience that witness, spoken of in the scriptures? My sheet reminds me that I must close.

Brother Beebe, do with this as you think best; if it will crowd out better matter, cast it aside and all will be right. Your sister in hope of eternal life,

A. M. FETTER.

EXPERIENCE.

Without stopping to notice my early religious impressions, I will commence, at once, with the Lord's dealings with my soul, and my search after gospel truth.

For some time after I thought I had a hope in Christ, my joy in him was great. This joy was preceeded with conviction of sin, and, to some extent, a sight of the depravity of my carnal heart. I soon after related the little experience I had to the New School Baptist church, was baptized and received into their membership. This was in 1857. Soon after, removing from the place where I joined the church, and coming in contact with old scenes and associations, the workings of the carnal nature began to discover themselves. This I supposed to be contrary to a christian experience. And as I saw, from day to day, more and more my sinful acts and depraved nature, I began to believe I was not a christian, or I should be freed from all these sinful acts and inclinations. I prayed earnestly

that I might be forgiven and cleansed from this tendency to evil. I fasted and read the bible, attended all the stated meetings, engaged in the Sunday School, and in fact all the late *so-called* christian enterprises of the day. I attended regularly the preaching, and for the most part, the only consolation which I then received from it was that "I had all the religion I lived for. If I wanted more I must work more."

During this time I became acquainted with several persons who believed in "Christian perfection," and who professed to enjoy the blessing of having this carnal mind removed, and were without sin. In the state I then was, it was good news to me and so I gladly embraced their views and at once commenced seeking by prayer and works to obtain that great blessing, perfection in the flesh. My seeking, however, only brought out more and more the depravity of my nature, and the "exceeding sinfulness of sin." When I look back upon all the abominations of my past experience, and my confederacy with those who pervert gospel truth, together with my connection with all the institutions of anti-christ, I am astonished at the sovereign grace which God manifested to me, in opening my eyes to behold the wonderous light of his saving truth, and delivering me from the net in which I was so willingly entangled.

For six or eight years was I thus drifting about in search of truth "seeing men as trees walking." Sometimes I enjoyed a short season of refreshing, and then again all would be dark. At length it pleased the Lord to send to the place where I resided, for a short time, a man who preached *imputed righteousness* by Jesus Christ. Then it pleased God to reveal to me a "Savior who of God is made unto us wisdom, and righteousness, and sanctification and redemption." Jesus became to me then the chiefest among ten thousand and the one altogether lovely." I experienced the truth, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." How God from eternity chose me, a worthless worm of the dust, and manifest to me, at that time, a knowledge of his electing love, was a wonder which remains so to this day.

Previous to this manifestation of the grace of God, my wife was exercised upon the subject of baptism, she having been brought up a Pedo Baptist. She read attentively and critically the works of Baptists and Pedo-Baptists, and talked much with those who hold to each of the above. But the more she read and talked, the more she became confused and unsettled; both seemed right. She was, finally, led to reject all these helps and trust alone in the word of God, as revealed by the Holy Spirit, to teach her the truth. Her duty soon became manifest, and she was soon after baptized.

From this time forth we were led to "search the scriptures," relying on the Spirit to reveal the inspired truth, and make it food to our souls. Thus we were permitted from day to day to feed upon "the bread of life." Jesus became our all in all. We began to tell what the Lord had done for our souls; but to our surprise, we found it was listened to as an idle tale. "*Imputed righteousness*," "Jesus the *way*, the *truth* and the *life*," "rejoicing *in Christ Jesus*, and having *no confidence* in the flesh," were truths which suited not the carnal heart. They could not understand us, for these spiritual truths are spiritually discerned. We removed West, where we hoped to hear the pure word preached, but we soon found that the New School churches were alike everywhere, anti-christ, and that we had no fellowship with the unfruitful works of darkness. We left them, or rather we believe God delivered us from the thraldom of those who are working abominations in the sight of God.

We now view our past experience as a *wonderful* deliverence from the bondage of sin and darkness to the glorious *light* and *liberty* of the children of God. We have often been led to inquire, Why was this distinguishing grace manifested to us? We only know that he "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 5, 6. We do not now go to hear those who preach another gospel, which is not another, for we are infinitely better off at home, with the word of God, and the Holy Spirit for our teacher and interpreter. We feel almost alone, yet not alone if Christ be in us. We occasionally are permitted to meet a few who are the Lord's tried ones, with whom we take sweet counsel, and to whom, by the blessing of God, we are indebted for much valuable instruction and edification. We are many miles from an Old School Baptist church, yet we enjoy the reading of the "Signs," and are much encouraged by the valuable contents of each number.

We feel that the Lord has blessed us with many spiritual blessings in Christ Jesus, still we feel our weakness, (although strong in Christ,) and know we are but beginners in the "school of God." Surrounded by enemies, and opposed by "the world, the flesh and the devil," we greatly feel the need of spiritual strength. Dear brethren, pray for us.

B. F. HAMILTON.

PRATTSBURG, N. Y., August 9, 1868.

"Did not our hearts burn within us, while he talked with us by the way?"—Luke xxiv. 32.

DEARLY BELOVED BROTHER BEEBE, AND ALL THE SCATTERED MEMBERS OF MY FATHER'S FAMILY:—In reviewing my own past experience, I find so many occasions when these words have been the language of my heart, that I am ready to enquire of my brethren and sisters, Who have not felt them? How many times have we found the Savior manifesting himself to us in some place or manner least expected by us; and they have proved most refreshing seasons. Our last association was to me one of those seasons. I could say, My heart burned, while Jesus showed himself to me as my Redeemer. The preaching of the word was precious to me; and the Spirit has often since taken the words of truth there spoken, and showed them unto me. It was indeed a most joyful season to me. While standing by the water and looking upon the meek ones who were following the blessed Master down into the liquid grave, my mind was turned back to remember the time, the happiest hour I ever experienced, when I was buried beneath the yielding wave, and brought up as from the dead, to walk in newness of life. But O how far from my Father's house have I wandered, to feed on the husks of the world. How many times the seed of the truth has proved unfruitful, because choked with the cares of this life. I have sometimes almost desired to live the hermit's life, that I might be free to devote all my energies to the contemplation of the truth; but I remember the Savior's prayer, John xvii. 15: "I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil." How often, when trouble has overtaken us, and we have felt that we should be borne down by its surging waves, have we been conscious of the presence of another, whose gentle voice was whispering comfort to us, like one talking with us by the way. And when afflictions have pressed us down so low that the grave has seemed the burial place of all our joys, how has a gentle form walked beside us, and stayed us up, and caused our hearts to burn, while he talked with us by the way. How has our vision been opened to catch glimpses of the joys laid up for those that love him. To the world this is a strange paradox, that one can be in the deepest affliction, enduring all that the heart can suffer, and yet enjoying that degree of peace that the world knows nothing of. But so it is. And if in this life only we had hope, we should be of all men most miserable. Thanks be unto him who has said, "My grace is sufficient." Who of us has not at some time sat down by the wayside despairing, comfortless, and ready to die, and felt that life was a burden too heavy to bear, and ere we were aware, another sat beside us, and yet our eyes were holden that we could not know him? Then he has revealed himself to us while opening the scriptures to us, and we have been made to rejoice in him. And it seems to me that this same spirit that was in him, and is in us, is that spirit through which we have fellowship one with another. We read communications from those whom we have never seen, and yet we feel a drawing out of christian affection for them, through the truth they have spoken. Though sea and land may intervene, the family is one. All bear the same name, all speak the same tongue, each can understand the other. Though one come in to spy out our liberties, we know him; for he cannot speak plainly; he cannot speak the mother tongue; for he is an alien, and his brogue betrays him. The Savior, too, knows them that are his. What comfort in the thought. He calleth them all by name, as when he spoke to the trembling one that came first to the sepulchre. While she sought her Master, he met her; her eyes were holden; but when he called her, "Mary," she knew him. And scattered as his followers are, they all understand, and each hears the word in his own tongue. It is not necessary that his servants should be subjected to a certain course of training, to fit them for preaching. If they are called of God, they are qualified by him to go forth bearing the precious seed of the kingdom. They are all taught of the same spirit; so there can be no misunderstanding. It matters not to whom we are listening, if we have ever known the sound, we recognize it, and cannot be deceived; for all the wisdom of the wise is not sufficient to deceive the elect, however much they might wish to so.

I have been reading the "Editorial." I enjoy it much. I have been a reader of the "Signs" only about six or seven years, and have walked with the church but three years; so that my knowledge of the history of the Old School Baptists has been limited; and this book gives to me a complete and satisfactory account of them, as the church of God. I have felt while reading, that if I could have taken the "Signs," I should have been an Old School Baptist sooner; but God in his wisdom suffered me to wander in Babylon, until his *appointed* time, and then brought me out with songs of deliverance. How can I praise him enough for his goodness to me.

I must close this hastily written letter, though "the half is not told." With love to all the dear brethren and sisters, I remain your sister in Christ,

MARY J. EDDY.

GINGHAMSBURG, Ohio, March 13, 1868.

DEAR BROTHER BEEBE:—I have been comforted, encouraged and instructed, by reading the communications of brethren and sisters from different parts of our country, with the editorials composing the "Signs of the Times." I have not language to express the high estimate by which I prize them. They are of

(Continued on page 200.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1868.

THE REGENERATION, AND THE NEW BIRTH.

From what has been written and published in our columns on these two very important points of the doctrine of God our Savior, there seems to us to be a failure on the part of some of our dear brethren, either to understand the scriptural import of these words, or to comprehend the meaning of each other; and we are confident that the difference is much greater in appearance than in reality. The divine command to the saints of God requires of them to be of one mind; and it is therefore of great importance that on subjects of vital moment, we should all labor to obviate every seeming difference, and to see eye to eye. Every proposition should be carefully tested by the only infallible standard, the scriptures. Nothing can redound to the glory of God, or conduce to the edification of the saints, that is not sustained by the scriptures of truth. That even the saints, while in the flesh, should fail to understand every portion of the word alike, is not surprising; for we can only perfectly understand the inspired testimony of the bible so far as it is opened to us by the Spirit, which Christ has given to lead his disciples into all truth. When any difference, or seeming difference arises, and we are drawn into any thing like controvercy, we should carefully avoid all fleshly ambition to excel, or strife for mastery; and above all that we inflict no unnecessary wound on those of God's children who may fail to appreciate the force of our arguments. In reviewing the communications of brethren, before we indulge in any severe animadversions, we should be sure that we understand the positions assumed by them. It is true, whatever is published by any brother is open to the careful examination and criticism of all who read it, and should be candidly, but kindly scrutanized; that we may prove all things, and hold fast that which is good. All who write with the single desire to elucidate truth for the edification and comfort of the saints, will desire to have their views tested by the divinely authorized standard; and if any thing be detected which the scriptures will not sustain, especially any thing conflicting with divine testimony, its detection and exposure should be regarded as a favor equally to the writer and the readers.

Recently some difference has been obvious in the views of brethren in regard to the scriptural signification of the word *regeneration*, as used in the New Testament; some holding that it is, and others that it is not the same in signification and application with what is called the *new birth*. Some applying the word *regeneration* to the resurrection power of God which brought again from the dead the crucified body of Christ, and in him the resurrection life and immortality of all his mystical body and members, from under the law which was the ministration of death, into the resurrection life and immortality of the Son of God.

Now, as a birth, either natural or spiritual, always implies a generation, because without generation there can be no birth; and whatever is born, is the development of that which was generated, it is not strange that the two terms have been thought by many to mean one and the same thing. Such indeed had been our view for years; but as we now conceive, because we had not been led to closely investigate the subject, until it was presented for consideration by some of the brethren. Here let us observe, that those who take the position that the terms regeneration and the new birth mean one and the same, and that both apply to the experimental quickening of the children of God, do not deny that all the saints are redeemed and quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus. Nor, on the other hand, do those brethren who apply the word regeneration to the quickening of the whole elect family of God by the resurrection of Christ, hold with less tenacity the vital importance of the new birth, as it has always been held by the church of God, in its personal application to all of the saints in their individual experience, in being quickened by the Spirit, and born into the liberty of the sons of God.

While, so far as we understand them, we agree with our brethren that the regeneration which is mentioned but twice in the bible, in both cases refers to the *reproduction* from death of the whole mystical body of Christ, by his resurrection, we at the same time hold, as we have ever held, that every member of the body of Christ must experience the new and spiritual birth, of which Christ spake to Nicodemus, John iii. 3–10. Still in perfect harmony with that vitally important sentiment, we also believe that Christ in his incarnation took on him the seed of Abraham, and that all who are Christs are Abraham's seed, and heirs according to the promise; and that they were so identified with him in his assumption of our flesh, that when he died, they were legally dead with him; and when he arose from the dead, they were quickened together with him, and they were raised up together, and made to sit together in the heavenly places. The whole church, as the body of Christ, was buried with him by baptism into death, regenerated, or reproduced from death, by the resurrection life of his resurrection; so that in like manner as they were buried with him into his death, they were raised from the dead with him to newness of life; married and identified with him in resurrection, or regeneration life. How else can it be said we are quickened, and raised up together with him; that we are risen with Christ, and dead to the law by his body? How else shall we understand that we are raised up from the dead by the glory of the Father, to walk in newness of life? Raised up from under that law which holds dominion over a man as long as he lives; being by that law crucified with Christ, dead with him to the law by his body, and regenerated in a new life, and reproduced, in a new relationship, over the which the law of wrath and condemnation has no dominion; and being thus risen with Christ, now instead of continuing to seek for righteousness by the works of the law, or for those things which belong to the legal dispensation or worldly sanctuary, we who are risen with Christ are instructed to seek those things which are above, even in the heavenly places of the regeneration, which are the heavenly places of the spiritual kingdom, where Christ sitteth on the right hand of God.

If it be conceded that our participation of flesh and blood by our creation and generation in the first Adam, placed us in and with him under the law that he was created under, which he transgressed, and by the transgression of which he involved us in guilt and death, from which Christ, the second Adam, to redeem us was required to be made flesh, and to dwell among us, under the same law, and that in doing this, he took on him the seed of Abraham, that seed of Abraham which was reckoned in Isaac, (not seeds, as of many, but *to thy seed*, Abraham's seed, which is Christ,) and that in being made flesh, he was to suffer in the flesh, bear our sins in the body of his flesh, be put to death in the flesh; then not only was he put to death in the flesh, but the flesh in which he suffered was also put to death. Now observe, the reproduction of those thus buried in death by his baptism of suffering, was not a mere resuscitation, or recovering to that life which was put away, but a resurrection to immortal life, and to a spiritual state perfectly free from guilt, condemnation and death. Hence it is said that God hath begotten us again to a lively (or vital, immortal) hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is (like the seed by which this immortality is generated,) incorruptible, undefiled, and fadeth not away. Is it heresy to call this regeneration? Redeemed from the generation of the earthly Adam, Reproduced in the life and immortality of the second Adam, which is the Lord from heaven, our relation to earth, to the flesh, to the law, to sin, corruption and death is dissolved and we are identified with the risen Savior in his resurrection life, is not this regeneration? But, in other words, Was not that life which quickened and resurrected the crucified body of our Lord, the same resurrection life of which we are made experimentally the partakers when we are born again? If so, was it not communicated to the whole church of God, in her spiritual Head, when he was raised from the dead? If not, at what period was it communicated from God the Father, through Christ, the Mediator, to his mystical body and members? But why apply the terms generation, regeneration, begetting and birth, to this reproduction of the church in her spiritual life? Because the bible uses terms which in our judgment fully warrant us. That his Resurrection was a Regeneration, will appear from the record. He was begotten in the flesh by the Holy Ghost, conceived in the womb of the virgin Mary, and that holy thing which should be born of her should and was called the Son of God. Thus by generation He was made flesh, made of a woman, made under the law, that in this flesh he should be put to death. In his Resurrection divine inspiration has used similar terms, "Thou art my Son. This day have I begotten thee."—Psa. ii. 7. And in Acts xiii. 33, these very words are applied to the resurrection of Christ. "And we declare unto you glad tidings, how that the promise made to the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son; this day have I begotten thee." If these scriptures, together with those which declare him to be "the first begotten of the dead," Rev. i. 5; "The first born from the dead," &c., Col. i. 18, do not imply a regeneration, we are at loss to find words in our language to express the idea. Generated, in being made flesh, circumcised, in putting off the body of the sins of the flesh by the circumcision of Christ, and begotten again from the dead, and born from the dead, in immortal life, over which death hath no power; and to be known no more in the flesh, but to be known henceforth as the Resurrection and the Life of all his members.

But, admitting the application of the term, to the Resurrection of Christ from the dead, some may ask why we include it in the regeneration of the church.

Well let us see. Did Christ arise from the dead and leave his church, or any part thereof, behind him, and under the curse of the law, the guilt of sin and dominion of death, or did he not rather abolish death, and bring immortality to light in his resurrection? When he went forth weeping and bearing precious seed, did he not return again rejoicing, bearing his sheaves with him? Psa. cxxvi. 6. In what other sense, or by what other generation does Christ claim his members as the children of the resurrection? Can the relationship of children exist without generation? It is written, "A seed shall

serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it." Psa. xxii. 30, 31. Is it not presumptuous to deny that the church were quickened together with Christ, and that they were raised up together? In what other sense can we understand that impressive and striking illustration which he himself gave of his death and resurrection. "Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit?"—John xii. 24. The context proves that this double asseveration was used to impress deeply on the minds of his disciples the application of the figure, as illustrative of his death and the quickening and reproduction of his seed, whom he would redeem from the earth, and bring up with *him*, and in him, as their Resurrection. A very similar figure is used in illustration of the resurrection of the saints, in 1 Cor. xv. 36. "Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be; but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." If Christ is that corn of wheat which fell into the ground and died, what is *his own body* which God has given him, in his resurrection? Let the inspired apostle answer: "According to the working of his mighty power which he wrought in Christ when he raised him from the dead," &c. "And gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 19-23. "Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew, the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19. Compare with Hosea vi. 1, 2. "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will also bind us up. After two days will he revive us; and in the third day he will raise us up, and we shall live in his sight." Ages and generations may pass before all the members of Christ's mystical body shall be quickened and live in the sight of any but God. But in the sight of the omniscient eye, when his soul was poured out unto death, all his seed was clearly seen, as living in his sight, and in that life which is hid with Christ in God, and which in the absence of Christ can never be seen. When, and wherever he, who is their life, appear, then, and there do all his members appear with him in glory. In his death, the corn of wheat containing the germ, of all the harvest, fell into the ground and died. Here is the planting in the likeness of his death, which is set forth by christian baptism; and resurrection with him to newness of life. By death this relation to the earth is dissolved. "We have known him in the flesh, as a man of sorrow, acquainted with grief, subject to pain and death: but henceforth know we him no more. "He was taken from prison and from judgment; and who shall declare his *generation*; for he is cut off out of the land of the living?"—Isa. liii. 8. "Thou sowest not that body which shall be." Before his death he was under the law, laden with all the sins of his people; for God hath laid on him the iniquities of all his people; prepared for the sufferings of death, and made a little lower than the angels. But God giveth it a body as hath pleased him, and to every seed his own body. Now, in *his own body*, the church, quickened with immortal, or resurrection life, he dieth no more; death hath no more dominion over him. The greatness of God's mighty power is displayed, which he wrought in Christ when he raised him up from the dead. Having abolished in his flesh the enmity, even the law of commandments, which were on him when he was put to death in the flesh. He has nailed them to his cross—and leaving these all behind, he has arisen from the dead in a spiritual resurrection body, begotten by the Father from the dead, he is exalted in his resurrection body, "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." The seed which fell into the ground and died has burst the bands of death, and triumphed over the grave. Bearing his sheaves with him, he enters the portals of immortality as our triumphant Prince and Savior. "God has gone up with a shout, the Lord with the sound of a trumpet." "Lift up your heads,

"Ye everlasting doors, fly wide,
Make ready to receive my bride,
Ye harps of heaven, come sound aloud,
Here comes the purchase of my blood."

Now tune your sweetest harps, ye ransomed sons of God, and without a jarring note, swell the immortal notes written by Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again*." Don't falter at that strain—heaven shall resound with its melody; sing it loud, sound it clearly, and high as the heavens your voices raise when you repeat the chorus. Blessed God, who hath begotten us, in this Resurrection Regeneration, "to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Now, brethren, does this doctrine of Resurrection Regeneration alarm any of you? Examine it closely, carefully, and prayerfully, and compare it with the scriptures and with your experience.

We have called your attention to the scriptures on the subject; now suffer us to appeal to your own experience. You are born again of an incorruptible seed, by the word of God, which liveth and abideth forever. What think you, was that incorruptible seed in Christ when like a corn of wheat he fell into the earth and died for you? Were you quickened by the power of the resurrection of the Son of God, when you passed from death unto life? If not, from what begetting did your new birth proceed? To what generation do you by it belong? Do you really think the Head of the church was begotten from the dead at one time, and the body and fullness of Christ at another? Has your new birth brought you forth as children of the Resurrection? Is the life of the Head of the church the same that is the life of his body? Is Jesus Christ your Resurrection and your Life?

But, say you, Jesus arose from the dead eighteen hundred years ago; and our birth transpired but recently. True, but can you ascribe it to anything short of the death and resurrection of our Lord Jesus Christ? Had he failed to have risen from the dead, could you have been born again? Was not the very first gleam of hope that cheered your desponding heart, a view, by faith, of the risen Savior? Could you rest upon any other hope than that power which God wrought in Christ when he raised him from the dead? Were you quickened and made to believe in God, as were the saints at Ephesus, and all the faithful in Christ Jesus, according to the working of his mighty power which he wrought in Christ when he raised him from the dead? If you were born of the spirit that raised us Jesus from the dead, then rest assured that he that raised up Christ from the dead shall also quicken your moital bodies by his Spirit that dwelleth in you.—Rom. viii. 11.

Now let us review the decree, in the second psalm, "Thou art my son, this day have I begotten thee," and the inspired explanation of it in Acts xiii. 32, 33. "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee." How is the resurrection of Jesus Christ the fulfillment of the promise made to the fathers, unto us their children? This risen Jesus is our Resurrection and our life. The day of this decree of God, was ushured in by the resurrection of Christ, and cannot terminate until all who are begotten by his resurrection shall be born of the spirit that raised him from the dead. It has been rightly said by some of our brethren, that generation must always precede a birth; begetting and quickening are always before the new birth. This generation chosen in Christ, as a seed that shall serve him, which shall be accounted to the Lord for a generation, shall come, and shall declare his righteousness unto a people that shall be born.—Psa. xxii. 30, 31. Paul declares to us the gracious purpose of God, in quickening, and raising us up together (or simultaneously) with Christ; and it is, "That in the ages to come," for in the order of time, ages are required for the development of this regeneration, and the personal development of that people, who, being already regenerated in Christ, shall be born of his resurrection life and spirit; yet all this shall certainly be accomplished in the one day, in which God will make up his jewels, and in which a nation shall be born. So in the ages to come, the ages which have come, and the ages yet in the future, God will shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus.—Eph. ii. 7.

One farther consideration. Our Lord Jesus Christ is expressly called the Only begotten of the Father; how then is it possible for us to be brought into the vital relationship of sons of God, unless we were begotten and regenerated in him, as sons of God, and heirs of immortality? We have supposed that the eternal deity or Godhead of Christ, is unbegotten, underived, self-existent and eternal; and that his Sonship has reference to his Mediatorial Headship of the church over which he presides, and that the members of the church, as being the members of his body, have their sonship in his Sonship, their life in his life, their righteousness in his righteousness, and their heirship jointly with his, to an inheritance of glory. In what other way we can be sons or heirs of God, and joint heirs with Christ, we cannot conceive. In the election of grace all his people were chosen in him before the foundation of the world, and their eternal life was and still is hid with him in God. In the divine purpose, so far as that purpose is made known to us, our God ordained to manifest the body of Christ in all its members, by a first and second birth; provided for them through the first and second Adam. Through the generations of the first (in the order of their development) in Adam, they were partakers of flesh and blood, in which they were subjects of the law under which Adam was created and under which he fell; so that in Adam all die; and in their Adamic nature they were all children of wrath, even as others; but in their regeneration and new birth by, and through the second Adam, which is the Lord from heaven, they are made partakers of the divine nature, are washed from all pollutions, and cleansed from all guilt, by the washing of regeneration and renewing of the Holy Ghost.

Hereafter, we propose to treat on the new birth, as taught in the word and experienced personally by the saints.

(Continued from page 197.)

themselves a host of council, in the midst of which there is safety. And as it might be interesting to some of the numerous readers of your valuable paper, to relate some of the dealings of God with a poor unworthy sinner as I, although written by one who makes no pretensions, though desiring to contribute a mite to the wellfare of the household of faith; for we should not despise the day of small things.

When quite young, my mind was impressed with the subject of my future destiny. How should I be justified before God? was a question of great moment; when the thought of passing the ordeal of death, and stand before the Judge of quick and dead with all my sins and imperfections, every where condemned in God's book, and at the tribunal of my own conscience, how should I be just with God? The popular theory of self-sacrifice, or good works, was so congenial to my carnal mind, that I made a number of faithless efforts to bring myself into favor with God. Thus ignorantly in darkness, not understanding the things of the Spirit, striving to serve the law that was continually pouring its curses upon my head, I would turn away, resolved to drift along and meet my fate in the end. But the goodness and mercy of God that so kindly watched over me in my wayward course, though unseen and unsuspected, would, by some providence of mercy, or, as I sometimes judged, his displeasure, arrest my wandering course and cause me to think of that

"Dark river of death that is flowing
Between the bright city and me;
Though boundless the path I am going,
O how shall I pass over thee?"

Thus I passed the time, sad and sorrowful; at other times calm and composed, until in the month of February, 1840, when I attended an evening meeting, in the town of New Carlisle, Ohio. As I entered the house, a strange feeling came over me which I could not account for. The minister announced these words for his text: "For the great day of his wrath is come, and who shall be able to stand?" I mentally answered, I am not able. I was so much affected that I was unable to conceal my distress. Many of the friends counseled me, and I tryed to pray and read the bible; but all to no purpose; my burden none could remove; the heavens were brass, my sins rose up in mountains towering to the skies. For days and nights my efforts only tended to tighten my bands and sink me deeper in the mire. My distress became so intolerable I could not endure it longer; for my sins, the wrath of God's indignation, seemed to rest upon me. I was lost, for any plea I could make save God's mercy. As a last resort I sought a secret place, to plead God's mercy, although my soul were sent to hell. As I neared the place a deep pit opened under me and I appeared to be suspended in open space. Just in front and above me there was a dim appearance of a personage with three feet toward me. How long I remained in that condition I cannot say. A very bright light passed through me, removing all my burden of guilt. I found myself on my feet, free, and praising God, and nature around me rejoicing together. There was joy unspeakable, and peace that passed understanding. I had no more conscience of sin; all was love, and joy, and peace. What did it mean? I had been lost, but was found; blind, but saw; bound, but was free; in despair, but now full of hope. Old things had passed away; behold all things had become new.

Now, brethren, you have some of the incidents connected with the manner in which it pleased God to reveal his Son, the hope of glory, to me, which hope has ever since been to me both sure and steadfast.

WM. L. PENCE.

MORTON, Scott Co., Miss., May 26, 1868.

DEAR BROTHER BEEBE:—And all the children of God scattered abroad. My Father's children, it is to you I desire to speak. You have spoken so many words of comfort to my poor weary soul, that I feel inclined to speak to you, if it is the will of my heavenly Father.

Dear brethren, my heart's desire is, if I know it, that the name of the Lord may be glorified, and some of his poor feeble lambs comforted. I am a poor ignorant creature in this world, but I sometimes hope that the good Lord has revealed to me a secret that the world by wisdom knows nothing about; for the blessed Savior has said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." I desire the prayers of all God's children, that I may be led in way of all truth. One of God's servants has said, "Come hither, all ye that fear the Lord, and I will declare unto you what he hath done for my soul: he hath taken my feet out of the miry clay, and placed them upon a rock, and established my goings, and put a new song in my mouth, even praise unto the Lord."

I was born of the flesh in 1833, and if ever I was born of the Spirit, it was in 1853. I lacked four days of being twenty years of age. I was raised by Baptist parents, and was as morally raised, I thought, as any of my comrads; and I heard a great deal of talk about God and the devil, heaven and hell, and I was awfully afraid to die, for fear I would go to hell and fall into the hands of the devil. Under these fears and excitements I did promise the Lord if he would raise up, or let me live, I would do better, and serve him. Such confessions would be extorted from me when I would be sick, or some one would die. The fear of hell and the devil was a seat of torment to me. Under these considerations I would promise the Lord that if he would spare my life I would do mighty good; and I could not bear the thought of being a hypocrite; consequently I went to work to carry out my vow; but, to my great astonishment, I could not keep my vow as I thought I could; for just as soon as the cause would wear off, the effort would cease, and I would be the same creature. All the use I then had for God or heaven, was to keep me from going to hell. So I went on in this way until I trust it was pleasing to the Lord to give me to see that I was a poor hell-deserving sinner. And now, brethren and sisters, you that have been along here know better than I can tell you about it. Up to this time I had thought, there was a chance for me; but now I could not see how God could be just, and the justifier of such a sinner as I saw myself to be. Up to this time I thought I was a sinner only by practice, and only knew that by a historical faith. But now I was given to see that I was shapen in iniquity, and in sin did my mother conceive me. All I could do was to cry, Lord, have mercy upon me. Lord, what wilt thou have me to do? I begged of the Lord if he would spare my life I would serve him. But all the promises I made I broke. I went on in this way, until it seemed to me every hope and every chance was gone. I could find no rest by day nor night. I desired to be alone and pour out my poor soul in prayer to almighty God. My poor father was truly afflicted at this time, and it did seem to me he was afflicted on account of my being such a sinner; that the Lord was angry with me, and my poor father was going to be taken from me. So I had no friend in heaven, and the only true friend I had on earth was about to be taken from me. One night while in this situation, I dreamed there was an angel from God sent to deliver the message to me that I should in future become a christian, which was the desire of my heart; and this scripture came to me: "Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption." My troubles were all gone, and I rejoiced in believing it would be even as it was told me. For some two weeks that scripture rung in my mind. After this my troubles all came back to me, and it seemed my situation, if possible, was worse than before. My father was restored to health again, but as for poor me I was doomed to destruction forever. It seemed to me my sins now looked like mountains. My father and I took a walk around the farm late one evening, and I truly did think it was the last time I ever should go with him. I went to my room that night, and it seemed to me for the last night. I rooled and tumbled, begging the Lord for mercy; and when I turned in the bed for the last time, I said, Lord, do what seemeth thee good; and at that instant all my sins and condemnation passed away, and the glorious love of Jesus filled my soul. O how happy I then was. It seemed like it was all I could do to keep from shouting aloud the praises of my Redeemer Lord, who saved me by his sufferings, and washed me in his blood. My tongue can't tell it, nor my pen write it. Now I could say, My Lord and my God. Oh, the next day! what a happy day! With me my Savior was my song all the day long. All nature looked new, and seemed to be wafting the praises of God. Old things had passed away, and behold all things became new. O how I loved the dear children of God, and the blessed cause. I thought at that time I should be a happy man the balance of my time; but to my great surprise I have found the words of the Savior to be true, "In the world ye shall have tribulation;" but I hope I can say with the apostle, "By the grace of God I am what I am."

These lines are penned down for the consideration of the dear children of God, provided brother Beebe thinks proper to publish them. Hoping if they are published the Lord will cause some poor feeble lamb to be comforted by them, is the desire of the unworthy writer.

W. A. DAVENPORT.

CANEY, Ark., June 26, 1868.

MR. BENTON L. BEEBE:—Dear brother in Christ, as I trust, the book of Editorials is safe at hand. The entire contents is considered, and I must confess it has more than met with my expectation, in the vindication of the Old School Baptist cause, in regard to the New School innovation. I think every Baptist, especially those who have come in since the general division, should have one of the books, for it does so clearly show the cause of division and the justifiable ground for the same, that he that runs may read. It is a book that may be handed down to posterity, and for confirmation of my appreciation of the book, you will find seven dollars enclosed, two of which I wish appropriated to the use of W. B. Haney, for the "Signs of the Times" for one year; the balance for two copies of the Editorials, and the small balance to be placed to my credit on the "Signs." The two volumes ordered are for my children, as I have two that have married off. I wish to present them with the book, and I would every Baptist parent could and would do the same. You may put me down a subscriber for the future volumes of the Editorials, and may the Lord prosper you in your labors of love, in furnishing his dear saints with history of the conflicts of his people modernly, is the sincere desire of your brother in Christ, though unworthy the calling. I close, having nothing more to communicate at present. I remain yours in hope of eternal life, through Christ Jesus our Lord. LEROY PURIFOY.

Circular Letter.

The Corresponding Association of Old School Baptists in session with the church at Mount Zion, Loudon Co., Va., August 12, 13 and 14, 1868, to the churches, associations and meetings in correspondence with her, sends christian salutations.

DEAR BRETHREN:—In this our annual epistle, we would call your attention to a few brief reflections upon the character of the God we profess to adore. As there are no national traits of character, no language or custom that so strikingly distinguishes any people from all others, as the character of their religious worship: so it is only by showing that the object of our worship is the only true and living God,—the God of the bible, that we can have any well founded claim to being the church of Christ.

We are informed in the scriptures that there are lords many and gods many; and there is doubtless some distinguishing mark by which each of these gods are known from all the rest. But let them be called by whatever name they may, or no matter what material they are composed of, all are distinguished from the true God as being IDOLS. An unknown god, or a god of imagination, is as much an idol as one composed of wood, stone, or metal; and any thing to which we pay divine honors or religious service, (short of the true God) whether possessing form or not, is an idol. It is believed that we live in an age of gross idolatry, and that there are as many different gods worshiped as there are sects professing christianity. Our God differs so widely from them all, that either they or we are idolators. They tell us that we differ from them only in the mode of worshiping the same God. And yet when each describes his god, the difference is as wide as between the God of Jacob and the gods of the Amorite.

We do not propose in this address to describe the gods of our neighbors; as they are supposed to be much better qualified, we will leave that task to them. According to their repeated showings, however, their gods are changable, impotent, and dependent; and we have no right or wish to dispute their testimony. But our God is a sovereign. Not such a one as seized the reigns of power, and in the language of a late President, "Runs the machine" as he finds it; but one who has planned and established the whole system of the universe, and works all things after the counsel of his own will. His government embraces every event that ever did, or ever will transpire; and this according to his own eternal purpose; that is, whatever God does, is what he eternally intended to do. Our poor finite minds, incapable of measuring the unfathomable sea of his eternal counsels, are often confounded and bewildered, in attempting to reconcile what seems to be discordant attributes in his nature, and inconsistent displays of his power. But faith comes to our aid, and assures us that all things are working together in delightful harmony, and for the good of them that love him. Though justice and judgment are the habitation of his throne, yet righteousness and peace shall go before his face. Though truth is inflexible and cannot yield, yet mercy and truth are met together. He sent his Son into the world upon an errand of love and mercy, and raised up wicked men to kill him, the consequence of which will be known and felt to earth's remotest limit, and fill all heaven with rapturous songs. He raised up, qualified and sent forth Stephen to preach his everlasting gospel, and raised up wicked men to stone him to death. How strange! and how seemingly inconsistent! Yet Stephen never preached so effectively as at the time of his death. Millions then unborn have caught the sound, and while there is a bible to be read, or a gospel preacher to preach, the echo shall swell and reverberate to the latest generation. Thus from such recorded facts, we are left to gaze upon and admire the beautiful symmetry that pervades the whole of his government, though profoundly mysterious to us. If we view the work of nature, we will see discrepancies in the color, size, form and uses of all the different orders of beings and things, from the flowers that adorn the fields, through all the different grades of animals that roam the forest, to man, that inhabits all the zones. There is one glory of the sun, another glory of the moon, and another glory of the stars. Our God is the maker of them all.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

He is not only sovereign in all the works of nature, but equally so in the salvation of sinners. As such, he has ordained the plan, chosen the subjects, appointed the time, and arranged the whole system so exactly and minutely, that there never can be any clashing of interests in his divine attributes, or any departure from his original design. He ordained one plan, and but one, for the salvation of sinners, and no sinner can be saved in any other way. That plan was not a system of Sabbath Schools, tracts and bibles, front benches and protracted meetings; but by and through his Son Jesus Christ. Every thing essential to salvation has been done by him; consequently no sinner is or can be lost, whom God ever intended should be saved. In this salvation he is exhibited as a God of inflexible justice, and yet a God of grace and mercy. Dealing out his wrath and indignation against sin, and yet displaying his everlasting love. Concerning the subjects of this salvation there is nothing uncertain or doubtful. He has from the beginning chosen them to salvation. He has blessed them with all spiritual blessings in Christ, according as they were chosen in him before the foundation of the world. Their names are written in the Lamb's book of life, and this identity pursues them through all their generations, and through all the mutations of time, till they are called to the enjoyment of that salvation unto which they were chosen. When called, "He calleth his own sheep by name and leads them out." Our God issues no general or universal calls; nor does he send out or publish any invitations. His calls are all special and particular, and always effectual. The dead hear his voice and live. Whatever his will ordained, his power is omnipotent to accomplish. In every piece of human mechanism, we see conflicting interests in the different parts; hence the noise and unpleasant sounds we hear. Yet all these machines are designed to accomplish some single end; and the jarring and grating we witness are essential to their working. If we look at the structure and workings of a locomotive, we almost see a thing of life. And note how exactly it answers the purpose for which it was designed. Yet in its workings, fire and water (opposite elements) are both essential. It is as necessary to have the steam confined, as it is to have an outlet for it; and no matter what part of the machine we examine the workings of, we may see that it has resistence and opposition to overcome. The grandest piece of human mechanism, both as to its structure and design, is a mere toy, compared with the grand machinery of the universe, which embraces alike all men and all the works of men. Spring and fall, summer and winter, day and night, sunshine and clouds, fire and water, peace and war, life and death, sickness and health, food and poison, with all other conceivable things with which the world abounds, are all essential, and all working together in delightful harmony, to the accomplishment of God's eternal purpose.

"There 's not a sparrow or a worm
But 's found in his decrees;
He raises monarchs to their thrones,
And sinks them as he please."

As imperfect an understanding of his divine and glorious character as we are allowed to have, calls forth the exclamation of the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "He is of one mind, and changes not." All the prayers and supplications of his saints that were ever offered, never induced him to change his purpose, or to do any thing he did not always intend to do. When he grants the prayers of his children, it is only when they pray in accordance with his will. He is all wise,—knows all things—the future as well as the past; and this only upon the principle that he has ordained all things (whatsoever comes to pass) and never changes. He is omnipotent, at all times, in all places, filling immensity with his presence. Unlike the idol gods, he dwelleth not in temples made with hands; neither is he worshiped with men's hands as though he needed any thing. He is a spirit, and they that worship him must worship him in spirit and in truth. He is invisible. Although present every where and beholding all things, yet no eye hath seen or can see him. There is nothing like him,—nothing in heaven above, or the earth beneath, with which we can compare him. Who can join with the inspired psalmist and exclaim, "This God is our God; he will be our guide even unto death?" A god that cannot kill can have no power to give life. A god that cannot destroy possesses no power to save. Who of us can delight in that God who has said, "I wound and I heal; I kill and I make alive; and there is none can deliver out of my hand?"

In view of these brief allusions to the character and perfections of our God, we close by exclaiming with Job the servant of God, "Lo these are parts of his ways; but how little a portion is heard of him; but the thunder of his power, who can understand?"

By his kind providence and grace we have been indulged with another opportunity of meeting in our annual correspondence. Your messengers and letters have come to us with the usual refreshing tidings, breathing the same spirit of confidence and trust in Israel's God as formerly. The building of his spiritual temple progresses slowly, but surely, and we feel satisfied that except the Lord build the house, they labor in vain that build it. We have the same encouragements to wait upon God as at any former time; for he is not slack concerning his promises, as some men count slackness. We are in receipt of the minutes from corresponding associations, but not so many of their messengers as we had hoped to see.

Our next meeting is appointed to be held, if the Lord will, with our sister church at Fryingpan, Fairfax Co., Va., commencing on Wednesday before the third Sunday in August, 1869, when and where we hope again to greet each other.

R. C. LEACHMAN, Mod.
M. P. LEE, Clerk.
A. B. FRANCIS, Ass't Clerk.

ORDINATIONS.

WARWICK, N. Y., August 26, 1868.

In compliance with the invitation of the Old School Baptist Church at Warwick, Orange Co., N. Y., calling for a council, to consider the propriety of setting apart, by ordination, to the work of the gospel ministry, brother Joseph N. Badger, the following named brethren assembled: Eld. John A. Badger, Bowdoinham, Maine, Eld. S. Moore and brother Whitcomb, Lexington, N. Y.; Eld. A. St. John, Burdett, N. Y.; Eld. G. Beebe, Deas. L. Horton, J. C. Harding, and B. Corey, and brethren S. Jorden, G. Hallock, and S. W. Hoyt, New Vernon, N. Y.; Dea. Wm. Inman, B. Jenkins, H. S. Wilkinson, Wm. P. Hayiland, Wm. Kirby, and Stephen Harding, Middletown and Wallkill, N. Y.; Dea. Chas. Drake, 2d Hopewell, N. J.; Deas. Asa Elston and Wm. A. Sayer, Waterloo, N. Y.; Dea. J. B. Carey, and Wm. S. Benedict, Brookfield, N. Y.; Dea. John Gilmore, Ebenezer, N. Y. City; Eld. P. Hartwell, Hopewell, N. J.; Eld. W. Housel, Washington, N. J.; Eld. Wm. L. Benedict, Warwick, N. Y.; Eld. Wm. J. Purington, Southampton, Pa.

Elder P. Hartwell preached from John iii. 5. After which a motion was made, and unanimously adopted, that all the brethren present from sister churches be invited to participate in the deliberations.

The council was organized by choosing Elder G. Beebe Moderator, and Elder Wm. J. Purington Clerk.

Adjourned to meet at half past two o'clock, p. m.

2 o'clock, p. m.

Prayer by Elder G. Beebe.

Preaching by the candidate, from Isa. xliii. 11.

After which, he related his experience, and call to the ministry.

Then after a close and critical examination by the Moderator, it was unanimously agreed to proceed with the ordination; and that the time be to-morrow morning, ten o'clock.

Preaching at night, by Eld. W. Housel, from 2 Cor. iv. 6.

THURSDAY MORNING, 10 o'clock.

Ordination Sermon by Eld. Wm. J. Purington, from 1 Peter v. 1—6.

Prayer by Eld. A. St. John.

Laying on of hands by the presbytery.

Charge by Eld. G. Beebe.

Right hand of fellowship by Eld. P. Hartwell.

Benediction by the candidate.

Singing.

After a recess of two hours, Eld. A. St. John preached from——

Followed by Eld. S. Moore.

At night, Eld. John A. Badger, followed by brethren Whitcomb and Moore.

The meeting was peculiarly pleasant and harmonious, and all the performance solemn and impressive.

G. BEEBE, Mod.

WM. J. PURINGTON, Clerk.

At a meeting held with the church at Upper Broad Run, Fauquier Co., Va., August 15, 1868, called for the purpose of considering the propriety of ordaining, and setting apart to the work of the gospel ministry, Aaron Bise Francis, there were present, upon invitation of the church, Elders G. Beebe and Wm. J. Purington, and brethren M. Willard, of Pa., and Wm. B. Marshall, of the Mount Zion Church.

The council was organized by choosing Eld. G. Beebe Moderator, and Eld. R. C. Leachman Clerk.

Adjourned until to-morrow morning at ten o'clock.

SUNDAY MORNING,

Met pursuant to adjournment.

Praise, and prayer by Eld. Leachman.

After a few appropriate remarks by the Moderator, as to the object of the meeting, and the solemn importance of the occasion, the church, through her pastor, (Eld. R. C. Leachman) presented brother A. B. Francis, and requested that he should be examined as to his qualifications for the work of the ministry.

Whereupon, at the request of the Moderator, brother Francis gave first a relation of his christian experience; next, of his call to the work of the ministry; and lastly, a response to a critical examination of his views of gospel doctrine and order; after which a general enquiry was made as to his walk and conversation.

The coucil being satisfied upon all the above named points, unanimously agreed to proceed with the ordination, in the following order:

Eld. G. Beebe preached from Matt. xxviii. 19, 20. "Go ye, therefore, and teach all nations," &c.

Laying on of hands by Elders Beebe, Purington and Leachman.

Ordination prayer by Eld. Purington.

Charge by Eld. Leachman.

Right hand of fellowship by Eld. Purington.

Singing, and benediction by the candidate.

After a short intermission, Elder Purington preached from Phil. i. 27, 28.

A large and appaarently interested audience was in attendance, and the deepest solemnity marked the whole proceedings.

May the Lord bless our young brother, and make him strong in the Lord, and in the power of his might, and continue to send forth more laborers into his harvest.

G. BEEBE, Mod.

R. C. LEACHMAN, Clerk.

NOTICE.

BROTHER BEEBE:—"The Wandering Pilgrim" can be had at six dollars per dozen, postage paid, within the United States, to any address, by addressing the author,

BENJAMIN MARTIN,
Ashley, Ohio.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss., Joel J. Halbert, Columbus, Miss.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld S H Durand 15 70, Lydia Hauskins, Ill., 2 30, A Wood, Ill., 2 30, John Hellums, Miss., 2 30, Mrs. Minard Sutton, N. Y., 6, Mary Ann Pool, Miss., 2 30.—Total, $30 90.

Subscription Receipts.

New York:—D W Parson 1 50, Samuel Beyea 2, G S Bradner 2, H Faulkner 2, Lemuel Durham 2, Eld S Moore 2, Jas B Benedict 2, Mrs Hannah Sayer 1, Miss Harriet Benedict 3, John Honse 5, Mrs Minard Sutton 4, Mrs Geo Bell 2, C H Durland 2, J J Antes 2,	$35 50
New Jersey.—Eld P Hartwell	4 00
Pennsylvania:—John Dewell 2, Laura Weim 1,	3 00
Maryland.—Sue I Fite,	2 25
Texas:—Eld John Hunter	2 00
Alabama:—E Bolton	2 00
Georgia:—E Fogan	1 00
North Carolina.—Mrs Wm Faithful	25
Mississippi:—Mary Ann Pool	2 00
Oregon.—Eld M Loveridge	6 00
Ohio:—Joel Kaufman 2, B Martin 1, Mrs E Rowles 2,	5 00
Minnesota.—Julia A Libby	2 00
Indiana.—Eld J Strickland 4, John Davis 2, Wm H Dearing 1,	7 00
Illinois:—A D Gordon 1, H Hakes 20, Eld J G Sawin 5,	7 20
Missouri.—W B Mitchell 1, B A Patee 1, Lucy M Burton 4	6 00
Nebraska:—Eld J Dickerson	2 00
Iowa.—T H Thomas	1 00
Kentucky.—T B Barnes 2, Samuel Reed [not received but credited,] Eld J H Gammon [Post Office Orders are best] 2,	4 00
Total	$92 20

Obituary Notices.

DIED—July 30, 1868, after a painful illness, **Prescott Dunnock Bullen**, aged 8 mos., only child of William and Sarah E. Bullen.

SARAH E. BULLEN.

DEAR BROTHER BEEBE:—Please publish the death of my dear wife, **Anna H. Savidge**. She died August 10th 1868, aged 30 years, leaving one child, of seven years, with me, to mourn our loss. She was for the last eight years a member of the First Hopewell Old School Baptist church, of Mercer Co., N. J. We moved to Illinois in 1866; since that time we have not been able to attend our church. She was a firm believer in Christ. After severe suffering two weeks, the Lord called her to himself. The Lord's ways are not as our ways. May we be enabled to say, "Thy will be done." Your afflicted brother.

THOMAS B. SAVIDGE.

FIDELITY, Ill., August, 1868.

MUCH RESPECTED ELDER BEEBE:—Please publish the obituary of sister **Isabella Campbell**, wife of Mr. A. Campbell, of this place. The deceased was a consistent member of this church for twenty years. She was a quiet, inoffensive woman, well respected in the neighborhood; departed this life last Friday. A short discourse was delivered by Deacon J. Ford from Job xiv. 1, 2, which says: "Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth as a shadow, and continueth not." Among her last words were that she had no ill will to any, and often repeated the words of the psalmist in the 41st psalm, 3d verse: "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." She would say, "The Lord waited and bore with me in my ignorance, and shall I not bear this my affliction ordered by him. He will soon come and take me to himself," &c. She died as she lived, in hope of eternal life. She was eighty years old, and leaves a husband of about eighty-five, three sons and two daughters, to mourn their loss. Your brother in tribulation, for the gospel of divine grace.

THOS. McCOLL.

WALLACETOWN, Ontario, Aug. 20, 1868.

ELDER BEEBE:—Please publish the following lines to the memory of my grandmother, **Mary**, wife of Joel Washburn, of Andes, Delaware County, who died of congestion of the lungs and heart, April 18th, aged about 67 years. She united with the Old School Baptist church many years ago, and has always been a faithful and consistent member. She leaves an aged husband, and a large family of children and grandchildren to mourn their loss.

Ah! yes, we have reason to sorrow,
For great is the loss we sustain;
That tongue with its excellent counsel
Can never break silence again.

She'd a smile that our joys always doubled,
A heart that our grief always knew,
And love that would comfort in sorrow
As only a mother's can do.

But oh! while we miss thee so sadly,
What comfort we find in the word:
"That all things for good work together
To those that love Jesus the Lord."

Let us all bow in grateful submission,
And say with our God's blessed Son,
In whom is our hope of salvation,
Not our will, but thine, Lord, be done.

MARY E. D. BOYERS.

ANDES, N. Y., August 13, 1868.

DIED—In Prince William Co., Va., Dec. 30th, 1866, **Joseph Cole**, son of Basil and Rebecca Cole, aged 28 years, 7 months and 10 days, from a cut about a week before on his foot by an axe. When we think that he passed through four years of blood and carnage, the deadly missiles sweeping off thousands, yet to meet his death from a cause so slight, at first, surely it is convincing that the ways of God are past finding out. In the death of this young man his parents lose a dutiful child, the noblest characteristic of a young man, the community an honorable, high minded, promising youth. What may we speak more of him? All who knew him, knew him to be nobly generous. The survivors of the famous old 17th Va. Infantry remember his faithfulness, and feel that tenderness which was the result of mutual offices of kindness. His parents are members of the Old School Baptist church, as were his grand-parents, Joseph R. Syms and Sarah his wife, members of old Chappamansie church. They were patterns of christian charity and kindness; their doors open at all times to all, and though we have no evidence that this young man was a sharer of the joys and comforts belonging alone to the people of God, yet the Lord knoweth them that are his, and may we not hope that he was like Joseph of old, faithful indeed. May this sad dispensation be sanctified to the good of the bereaved family, and may they at all times meekly feel to say, "Thy will be done." Eld. Leachman preached his funeral sermon from Job vii. 1. A great many were present, and many a tear dropped to the memory of the departed.

J. S. L.

DEAR BROTHER BEEBE:—By request, please publish through the "Signs," the death of our aged and beloved sister, **Mrs. Ann Fisher,** who fell asleep on Monday, the 10th inst., at 15 minutes past 8 o'clock, p. m. She passed away without a struggle or a sigh; so calmly that we could hardly tell when the separation took place. Sister Fisher was truly a mother in Israel, and one whose walk in life as a christian was as near blameless as any we may ever expect to see in this world, always appearing to possess that inestimable virtue, meekness, and at all times possessed with that tender care for the welfare of her brethren, sisters and friends. She sympathized with them in their joys and sorrows, and was often noticed for her warmth of love and tender care; but she has gone. The Lord, the righteous Judge, hath called her unto himself to receive that crown ordained and reserved for all who come unto Jesus by him. May the church of which she was a member, not mourn for her departure, but rather rejoice that though absent in the flesh, yet her memory remaineth as one of the loved ones of her Father's house. We cannot but notice the circumstances connected with sister Fisher's death. When we saw the last enemy, death, was doing his mission, we were at a loss to know who we could get as a minister to perform that tribute of respect due to her, and as God moves in a mysterious way, brother Wm. J. Purington arrived at Alexandria just at the time she passed away. It seemed as though he was sent at the time his services was most needed. He preached an interesting discourse from Job xiv. 14. Sister Fisher was in her 81st year. We miss her mild and gentle face, but believe she is in the full enjoyment of that rest prepared for the saints.

Your brother, JOSEPH BRODERS.

The subject of this notice, **John L. Davis,** a son of William B. Davis and Verlinda U. Davis, volunteered in the beginning of the late war; was wounded in the ever memorable battle of Gettysburg; recovered, rejoined his regiment; was again wounded in the battle below Petersburg—leg broken and amputated, from which he died May 5th 1.65, aged 23 years, 1 month and 4 days, far away from that best of all places, home, which was in Loudon Co., Va.

As a soldier, his surviving comrades remember with that emotion which is the result of mutual offices of kindness under adverse circumstances, the obedience, cheerfulness, zeal and resignation he ever manifested as an active soldier. His private life was characterized by that meek, unassuming courtesy, that benevolence of heart, that faithful, ingenuous friendship that form the unselfish, manly character. Beloved, respected by all who knew him. Though he never made a public profession of that most important subject, religion, yet we feel that the evidences he gave warrant the hope that his heart had been touched by the finger of divine love. That he humbly felt and trusted that the atoning blood of Jesus availed for him, we quote his words while in the field: "Mother, I never forget to pray every day for you all at home, and myself too." To the bereaved family is extended the heartfelt sympathy of many friends, with the prayer that they may ever feel to bow submissively to all the dispensations of providence, though sometimes afflicting; to trust in the same God he trusted, and that after a few more dashings of the rude waves of life, they shall "rest from their labors." Now join the least of all in meekly saying, "Thy will be done, O Lord." I. S. L.

Prince William Co., Va., July 27, 1868.

Please give the following a place in the "Signs."

DIED—At Sanford, Maine, July 6, 1868, **George Fred,** son of Mr. George, and sister Emily Pray, aged 5 weeks and 2 days. He was a darling little boy, and looked more after he was dead like being five months than five weeks old. He was spared just long enough to gain the affections of parents, grand-parent, and of all the family, and then God took him to himself.

Little Georgie Fred, thou art gone,
How short thy stay on earth has been;
Thou didst not set thy heart upon
This world of sorrow, sin and pain.

Our darling 's gone, we still remain;
Our loss is his eternal gain;
He 's gone from sorrow, pain and wo,
The lot of mortals here below.

WM. QUINT.

BROTHER BEEBE:—Will you please publish the death of my father, **James Perkins,** who departed this life on the 13th of Dec. last, at his residence, in Big Woods, Parish of Calcasieu, La., in the 67th year of his age. His disease was hemorage of the lungs, with which he suffered severely for about six weeks, when his powers of endurance gave way, and he fell asleep, as we believe, in the arms of Jesus. He bore his sufferings with great patience, and no murmurings were ever heard fall from his lips. A short time before his departure, he expressed himself to his family, as having a great desire to depart and be with Jesus, which was far better; stating that he could no longer be any advantage to his family, to his friends, nor to his country. I have often heard him say, while discoursing upon the joys of the saints in light, and the glories of the unseen world, that to remain a thousand years on earth would not better prepare him to come in the presence of the great King. Grace, reigning grace, was his theme. He was convicted in early life, but many years elapsed before he put on Jesus publicly. He has belonged to the church about thirty years, most of which time he filled the office of Deacon, and earnestly contended for the faith once delivered to the saints. He leaves my widowed mother, and a large family of children, all of whom are grown, to mourn his loss; but we mourn not as those that have no hope, believing that our loss is his eternal gain. Even amidst my sorrows there is one pleasing reflection; that is, that most of his family are walking in the footsteps of their father, having put on the yoke of Christ in their youth; renouncing the world with its fleeting joys, and confessing that they are strangers and pilgrims on the earth. May God bless us all, is the prayer of your unworthy brother,

W. M. PERKINS.

DEAR BROTHER BEEBE:—By request, I send you an obituary notice of my aunt, **Mrs. Malinda Baldwin,** who died in Covington, Ky., June 8, 1868, aged 68 years, leaving a daughter and one sister (my mother) to mourn her loss. She had been a great sufferer for a number of years, but manifested great patience, and resignation to the will of God. And when the time of her departure drew near, she freely gave up the world and its allurements, and cast herself in the arms of her Redeemer. My aunt was a member of the Old School Baptist Church, and a firm believer in the doctrine of the apostles and prophets. She had been deprived of church privileges for many years, and her lot was cast in the midst of her enemies; but none of their delusive snares ever caused her to swerve from the truth. Although naturally very affectionate and confiding, yet in her religious sentiments she was steadfast. Her disease seemed to be complicated; but finally an affection of the breast released her from this suffering earth, to join her Savior, where

"Delightful concord always reigns
In the fair realms above;
There hymns are sung in rapturous strains,
With ceaseless joy and love."

Your unworthy sister,

A. E. STANSIFER.

UNION, Boone Co., Ky., Aug. 7, 1868.

Yearly Meetings.

BROTHER BEEBE:—Please publish this notice in the "Signs of the Times."

The Old School Baptist church of Gilboa will, if nothing in providence permits, hold a Yearly Meeting at the meeting house in West Conesville, to commence on Saturday the 10th of October, 1868, and continue two days, commencing at 10 o'clock each day; the house the same as last year, being about one mile and a half east of the village of Gilboa. We wish for as many of our brethren and sisters to meet with us as can, and particularly ministering brethren. In behalf of the church,

BARNARD COLE, Church Clerk.

The Old School Baptist Church of Christ of Columbia, have appointed to hold their yearly meeting, to take place on Saturday before the third Sunday in September; and we would invite our brethren and sisters of our faith and order to attend with us, and especially our ministering brethren. We have the promise of brother Seitz to be with us.

Brother Beebe, we have learned from the Fairfield Church that you and brother Durand will be with them some time in September. Can you not fix it to attend with us?

THOMAS SWARTOUT.

Associational Notices.

Contentna, N. C., to be held with the church at the Pleasant Hill meeting house, in Edgecomb Co., N. C., six miles south-east of Rocky Mount, to commence on Friday before the second Sunday in October, 1868, at 11 o'clock, a. m.

Ocmulgee, Ga., to meet with the church at Shoal Creek, Newton Co., Ga., (nine miles south of Social Circle,) on Saturday before the second Sunday in September, 1868.

Uharley Primitive, Ga., to be held with the church at Rocky Creek, Gordon Co. Ga., (about eight miles west of Calhoun,) on Saturday before the third Sunday in September, 1868.

Oconee, Ga., to be held with Moriah church, four miles south of Danielsville, Madison Co., Ga., on Saturday before the second Sunday in October, 1868.

Salisbury, Md., to be held with the church at Broad Creek, Sussex Co., Del., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1868.

The Maine Predestinarian Old School Baptist Association will be held with the church in Whitfield, Maine, on Friday, Saturday and Sunday, September 11th, 12th and 13th, 1868.

Kehukee, N. C., will be held with the church at Great Swamp, in Pitt Co., N. C., to commence on Saturday before the first Sunday in October, 1868, at 11 o'clock, a. m.

The South Arkansas Association will convene with the church at Centre, Clark Co., Arkansas, on Saturday before the third Sunday in September, 1868.

The Washita Association will convene with the church at Lebanon, near Homer, La., on Saturday before the first Sunday in October, 1868. Ministers and brethren are cordially invited to attend.

A. TOMLIN.

The Maine Predestinarian O. S. Baptist Conference, will be held, as usual, with the North Berwick church, York Co., Maine, on Friday, Saturday and Sunday, Sept. 18th, 19th and 20th, 1868.

BROTHER BEEBE:—Please publish that the Licking Association of Particular Baptists will be held with the church at Sardis, near Union, Boone Co., Ky., the second Saturday in September, 1868, and the two succeeding days.

Brethren coming from a distance by cars or boat, will have to come by way of Covington, Ky., take the stage at Covington, and come to Florence, [the stage leaves Covington daily, at one o'clock] where they will be met by some of the brethren with conveyances, and carry them to the association. Your brother,

J. M. WILSON.

The Mad River Predestinarian Baptist Association will convene with Sugar Creek church, Putnam Co. Ohio, thirteen miles north of Lima, on Friday before the second Sunday in September, 1868, at 10 o'clock, a. m., when and where we invite the brethren and sisters to attend with us, especially the ministering brethren. Those coming from the East and South by railroad will be met at Lima by brethren to convey them to places of entertainment, and to the meeting; those coming from the North will be met at Columbus Grove; coming from the West will be met at Delphos.

JOHN DEFFENBAUGH, Clerk.

BROTHER BEEBE:—Please give notice through the "Signs" that the Regular Baptist Association will be held with the church at New Salem Meeting-house, Tippah Co, Mississippi, nine miles south of Middleton Depot, Memphis and Charleston Rail-road, West Tennessee, commencing on Saturday before the second Sunday in October, 1868. Brethren coming by public conveyance will please give me notice at Jonesboro, Miss., and they will be met at the above named depot, on Friday before the meeting, to convey them to places of entertainment, and to the association.

Yours in love,

T. W. ROWLAND.

BROTHER BEEBE:—It has become my duty, by agreement of the New Providence church, that I request you to publish in the "Signs of the Times" that by divine permission the Salem Association will meet with said church at their stone meeting house, thirteen miles north-east of Quincy, on the Warsaw road, on Saturday before the second Sunday in September next, at 10 o'clock, a. m., to continue three days, and we invite our brethren, and especially O. S. preachers, to meet with us, and moreover that there will be teams at Fowler on Friday at noon to convey the brethren and sisters who come by railroad to places of entertainment, and to carry them to the meeting. Fowler is the first town east of Quincy on the railroad. Affectionately yours in the bonds of the gospel.

J. G. WILLIAMS.

BROTHER BEEBE:—Please publish the following notice: The Indian Creek Association, (a new association organized October 5th, 1867, composed of eight churches, five from Greenville association, and two from Mad River, and one not identified with any association,) will meet with the Indian Creek church, Reily, Ohio, commencing on Friday before the third Sunday in September, 1868, at 10 o'clock, a. m., at which time and place we cordially invite all our brethren and sisters who can to attend, and we especially request Elders Beebe and Durand to visit us, and as many of the ministering brethren from the East and elsewhere as can come; and as the Licking Association the present year is to be held not far from Covington, Kentucky, and only a few days between them, we hope that brethren Beebe and Durand will find it convenient to attend at Reily, at the aforesaid time and place. Those coming on the Junction railroad will get off at Wood's Station on Friday morning, as the trains pass that station about 8 o'clock both ways, at which time there will be teams at the station to convey all who wish to go to the meeting.

By request of Indian Creek church.

JONAS ROBERSON.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

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Imitation of Morocco at	3 50
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Middletown, Orange Co., N. Y.

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A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

The next session of this Institute will OPEN THURSDAY, AUGUST 27, 1868.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceped.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

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H. RIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

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Middletown, Orange Co., N. Y.

AGENTS

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

THE "BANNER OF LIBERTY"

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., SEPTEMBER 15, 1868. NO. 18.

ORIGINAL POETRY

(Written for the "Signs of the Times".)

The church, the bride, the undefiled,
The body of our Lord,
Is not enticed, nor man-beguiled
With *witchcraft*, through his word.

Let all the wise and noble plead
For *schools*, their faith to teach,
God's children cannot give them heed,
While faith flows pure in each.

The faithful *feel* and *know* the way
They were in Zion born,
The law's command their hopes did slay,
Ere Christ revealed the morn.

And, when the revelation came,
'Twas not through words of man,
Our risen Lord took all our shame,
He showed us, so, his plan.

'Twas then our souls to him clung fast
Who all the law fulfilled,
And stood the Father's fiery blast
To raise us who were *killed*;

Not so with *nature's* children, who
Essay their hopes to blend
With faith, to live as but to "do
And live," unto the end.

Their children, (so they think) can gain
True faith, in schools of men,
And, more the labors they maintain,
More fruits will greet their ken.

A parent may his child instruct,
A birth of faith to gain,
And if he rightly shall conduct,
This faith shall so remain.

But if he labors not to hold
The faith his toil procured,
He shall to Satan's power be sold,
And lose all he procured.

But, O, my soul, thou hast no trust
In man, from first to last;
God's conquering word subdued thy *lust*,
Alone, when hope was past.

He made thy standing firm and large,
On Christ, the endless ROCK;
He gave thee his unceasing charge,
To shield from every shock.

Thy fellowship of pains he bore,
When offered for thy guilt,
Inspired thy faith to love him more,
For all the pangs he felt.

God made thee *feel* the groans and sweat
Thy Lord for thee had borne,
How, he, the weight of suffering met,
Which else had been thy own.

A little suffering—just enough,
To know how much he bore,—
God gave thee, teaching the rebuff,
That did thy soul restore,

Then, O, my soul, *put far away*
The help of man to save;
Thy only hope, is God's display
Of Christ, *this side the grave*.

His life is thine; his wondrous might
Will keep his charge secure;
In him the Father hath delight,
In him thou shalt endure.

WM. B. SLAWSON.

CORRESPONDENCE.

LANESVILLE, Ia., Aug. 6, 1868.

CORRESPONDENCE OF THE OUTWARD VISIBLE FORM OF THE CHURCH OF CHRIST, TO ITS INWARD SPIRITUAL NATURE.

That our Lord Jesus Christ has a church, of which he is the Head, that it is spiritual in its nature, and that it has a visible existence, are truths so plainly and fully taught in the word, it is unnecessary to refer to proof, as no true believer will deny any one of these three fact. And as it is not the object in this article to defend these divine truths, but, believing and rejoicing in them, to notice their perfect correspondence and divine fitness, I proceed at once to remark: That the church of the King Immortal is not of this world, but is from above; every thing, therefore, pertaining to it, must be diving, because heavenly, and of divine authority and appointment. For here "Christ is *all* in all." This is Christ's church; hence it is both *in* and *of* him. For this reason, it is, in all its characteristics, Christ-like,—"As is the heavenly, such are they also that are heavenly." So then it is spiritual, as he is spiritual. And hence an apostle speaks of it as "a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ." Thus it is holy, as well as spiritual, and therefore free from sin and death, and possessed of life and immortality. But all this is in and of Christ, who dwells in the light which no man can approach unto; and so the church is mystical, or secret and hidden, thus far; because she dwells in the secret place of the Most High. It was essential, therefore, that all this truth, relative to the church, should be expressed, manifested, and represented to us; so that we might be assured of its existence, nature and design, and of our interest and high calling therein, as well as for the declarative glory of the Author and Head of the church. For that which is mystical and invisible, can only be known to us as it is revealed, and is given expression and form. So Paul speaks of "the mystery which hath been *hid* from ages and from generations, but now is made manifest to his saints." And he speaks of "the manifestation of the sons of God." And so the prophet Daniel fortold that "the God of heaven should *set up* a kingdom." And our King said, "Upon this rock I will *build* my church." Hence, on and after the day of Pentecost, "the Lord *added to* the church daily such as should be saved." And Paul was called to the apostleship in the church for the purpose, he tells us, "that he should preach among the Gentiles the unsearchable riches of Jesus Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been *hid* in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." And he closes the chapter by saying, "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." With *this* before us, let us now notice, first, the peculiar nature of the church; and, secondly, its visible form, as "set up."

It has been remarked that the church, as viewed in Christ, is spiritual, heavenly and holy, and therefore free from sin and death, and blessed with eternal life and immortality. All this the church receives of Christ, and possesses it only in him; for he only hath immortality; because there is another relation in which the church was viewed as black as the tents of Kedar, and hence defiled, and under the dominion of sin and death. Therefore we read that, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blame." Again, "Feed the church of God which he hath purchased with his own blood." And again, "Thou shalt call his name Jesus: for he shall save his people from their sins." Then the church is a redeemed, a purchased possession; and she therefore sings, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." And, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us priests and kings unto God and his Father; to him be glory and dominion for ever and ever. Amen." Hence the apostle to the church, "Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the *image* of the invisible God, the first born of every creature: and he is the Head of the body, the church; who is the beginning, *the first born from the dead*; that in all things he might have the preeminence." Thus we are led back to the cross and to the tomb of Christ, and here, *in the crucified and risen Jesus*, we find the foundation and the nature of the church. For not only did Christ die for the sins of his people, "and make peace through the blood of his cross," but he was buried, and he rose again the third day, to die no more; and now, as the First Born from the dead, he is the Savior of the body, and the living, immortal HEAD OF THE CHURCH.

Without the death, burial and resurrection of the Son of God, there would be no church to live with him in glory and immortality; for the fearful reign of sin and death over us could not otherwise be destroyed. But, blessed be God! the grace "which was given us in Christ Jesus before the world began, is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to *light* through the gospel."

Such is the essential nature of the church; in her earthly relation she is defiled by sin, and cut off and separated by death and the grave from heaven and immortality; but in Christ, who is "the resurrection and the life," she is saved, "by the washing of regeneration and renewing of the Holy Ghost," and is sealed unto the day of redemption. And now, "we who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Therefore the salvation of the church is through Christ, and she lives by him.

2. Now the *visible* church must perfectly agree with and correspond to this its essential nature and true character; for, otherwise, it would not represent the thing signified. We see that the form of the stock of corn is wisely and beautifully adapted to its nature, and to the development of its nature in the perfection

of the full ripe ear. And so of every living form among the handy work of God. So when Moses was about to make the tabernacle, he was strictly commanded to make all things according to the pattern showed to him in the mount. Therefore we may know that, in reference to the form of the church, God has given a definite and perfect pattern, one which fitly expresses the nature of the gospel church, and manifests the wisdom and glory of the Great Architect.

Now the visible church is a congregation of true believers in Christ, who observe his New Commandment, and keep his ordinances, as they were delivered. These, existing together, constitute Christ's church, both in its inward, spiritual nature, and outward, visible form; for wherever these are found, there is found the true church; but in the absence of these, it cannot be found. But of these, faith and love are inward, spiritual graces; and therefore the outward, visible form of the gospel church consists in the holy ordinances of Baptism and the Lord's Supper. Hence wherever these are kept, as they were delivered, in spirit and in truth, there may be seen the visible church.

Now these ordinances of the church were thus delivered: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "And as they were eating, Jesus took bread, and blessed it, and brake it, *and gave it to the disciples*, and said, Take, eat; this is my body. And he took the cup, and gave thanks, *and gave it to them*, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new *with you in my Father's kingdom*. And when they had sung a hymn, they went out unto the Mount of Olives."

The visible church as first "set up" and "built," was according to the pattern, as the following will show: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "And the Lord added to the church daily such as should be saved." "And *believers* were the more added to the Lord, multitudes both of men and women." "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." "Now I praise you, brethren, that ye keep the ordinances, as I delivered them to you." We have now presented before us the *form* of the visible church. It is so well defined, it cannot be mistaken, by those who are born again, and can see the kingdom of God. It will be observed that the qualifying prerequisite to membership therein is, *faith in the Lord Jesus Christ*, and that upon evidence of this, the believer is baptized, and *so* becomes a member of the church. "See, here is water; what doth hinder me to be baptized? If thou believest with all thine heart, thou mayest. I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," &c. So now, in this holy ordinance, the believer solemnly expresses, and, so to speak, confirms his faith in the crucified, buried and risen Jesus, as the only Savior. Hence baptism represents in a figure, solemn, beautiful and affecting, the salvation of the believer, through the death, burial and resurrection of the Son of God. Thus all the members of the church meet and mingle their sorrowing tears around the cross, and are still more closely united and endeared, each to each, at the grave of their mutual Savior, who *thus* loved them; but who, as their Deliverer, rose from the dead, and ascended up into heaven, where he ever liveth to make intercession for them. Thus, "Buried with him in baptism, wherein also they are risen with him through the faith of the operation of God, who hath raised him from the dead," they go on their way rejoicing, or "worship him, and return to Jerusalem with great joy." The church is now their home; for they are fellow-citizens with the saints, and of the household of God; and because their loving Jesus lives, they shall live also. For, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." How beautifully our baptism sybolized this! as Paul teaches in the following: "How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God *through Jesus Christ our Lord*." Therefore in baptism, the subject not only affirms his faith in the crucified and risen Jesus, but he also solemnly declares, that with Christ, he is dead unto sin; that he is washed from his sins; that he is separated from the world, as one that is buried; that he is quickened with Christ and made alive fom the dead, henceforth to live unto God. So, then, baptism is a *separating* ordinance, in which the world is *put off*, and Christ is *put on*; and hence it marks the *boundary* of the visible church, and separates the kingdom of Christ, which is not of this world, from the kingdoms of this world. Hear Paul to the church: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Hence it is in baptism that the believer takes the yoke of Christ upon him and becomes his disciple and follower, and publicly acknowledges that he is his King and shall reign over him, and vows allegiance to him. And finally, in baptism the subject, by rising and "coming up out of the water," attests his belief in the resurrection of the body from the grave, and affirms that his inheritance, his home and his society are beyond the grave, in God's everlasting, spiritual and heavenly kingdom, with the general assembly and church of the First Born. O how expressive and full of meaning is this beautiful symbol! this solemn and impressive ordinance! How faithfully and touchingly it symbolizes the doctrine of the Cross; and how truly it corresponds to and portrays the nature of Christ's church!

Now let us turn our attention briefly to the other ordinance of the gospel, the Lord's Supper. This is likewise a solemn and impressive symbol. The Lord, when he instituted this ordinance, said to his disciples, "This do in remembrance of me." And Paul says to the church, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Jesus said to his disciples, speaking of the bread, "This is my body which is given for you." And of the cup he said, "This cup is the new testament in my blood which is shed for you." Now this is emblimatical, and has a spiritual meaning, which the Lord conveys in the following: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Wherefore the apostle to the church at Corinth says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." Now Jesus says, "I am that bread of life." Hence all the members of his body live by him, and it is he that nourishes and sustains in them "the grace of life." This we signify and express when we eat the Lord's Supper, which we do in remembrance of him, showing forth in these lively emblems his death, by which we are saved, and the testifying that "the life which we now live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us."

Thus it seems that the Supper is also a *characteristic* and *separating* ordinance, and was given exclusively to the disciples, the baptized followers of Christ. Hence this is, with baptism, a gospel-church-ordinance, and none but "the members of Christ," who have been baptized into Christ and have put on Christ, can partake of it. For this is "the communion of the body of Christ." Now, as the believer has eternal life, as Jesus testifies, it is both his duty and desire to show that he lives in Christ, and to be manifested as a visible member of Christ. Baptism and the Supper show this, and thus characterize him. Hence these distinguishing ordinances give character, form and visibility to the church, and constitute its counterpart. In the first ordinance we show that Christ has made us alive from the dead, and we are risen with him to walk in newness of life; and in the second, that we live upon the bread of life, and shall never die.

Thus there is a beautiful fitness in these simple and sublime ordinances of Christ, both in their nature and order; for, as we must first receive life from Christ, before we can live by him, so we must first be baptized, and thereby show that "we have passed from death unto life," before we can sit down in the kingdom of God with his children to eat the Lord's Supper.

Now not only did Christ appoint these ordinances to be the badge of his disciples, and to be kept by them in his kingdom, but he also himself observed them, and so sanctified and blessed them by his own holy example. And when he was about to be

baptized of John in Jordan, he said, "Thus it becometh *us* to fulfill all righteoueness." And it is remarkable and significant, that Christ was himself manifested to Israel in baptism. The Baptist says of him, "And I knew him not: but that he might be made manifest to Israel, *therefore* am I come baptizing with water."

Let us here pause, and notice the vital nature and crowning ornament of the church, which is found in Christ's New Commandment to his disciples, and is *Love*. "By *this* shall all men know that ye are my disciples, if ye have love one to another." The apostle John says, "We know that we have passed from death unto life, *because* we love the brethren." Again he says, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love." And again he says, "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." The beloved apostle here assures us that every one who believes on Christ is born of God, and that every one who is born of God has the "faith which worketh by love," and leads to "unfeigned love of the brethren,"—as also says the apostle Peter. To which "our beloved brother Paul" also agrees: "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another." This is Christ-like; for Christ loved the church, and gave himself for it; and hence it is meet that his followers should "love the brotherhood" of Christ. Therefore, "By one spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one spirit." Hence, "In Christ all the building (is) *fitly* framed together, (and) groweth unto a holy temple in the Lord." An angel said to John, "Come hither, I will shew thee the Bride, the Lamb's wife." Is not this it?

Here is a company of believers in Christ, who have been drawn together by love to God and to one another, and are separated from the world, and characterized as the followers of the meek and lowly Son of God, by the infolding and consecrating ordinances of the gospel. "Here are they that keep the commandments of God, and the faith of Jesus." This is "a garden enclosed." This is "the general assembly and church of the First Born." And this its form. Is it not beautiful, and holy, and heavenly? The Lord of glory gave this pattern. And this outward form of the visible church does truly correspond to, and beautifully represent its inward spiritual nature, show that its doctrine is divine, teach that it is a heavenly kingdom, and exalt and magnify its glorious Head. Where I see a company of believing and loving disciples thus obediently walking in the footsteps of their divine Master, now confessing their sins and professing their faith in him, now gathering at the symbolic grave of their crucified Redeemer, and "buried with him in baptism, wherein also they are risen with him," when I return with them from witnessing their solemn and joyful espousal unto Christ, and behold them gathering around the table of the Lord, and with them partake of his last supper, in which we affectingly show forth his death for us, and signify that, as members of one body, we are all partakers of Christ, by whom we live; when I listen to their new song of praise unto our God, and hear them speak of the glory of our precious Savior's kingdom, and talk of his power to save, I am constrained to say, that this is a lovely and blessed people, and to adopt the appeal of Ruth to Naomi. And I do not wonder that such a congregation as this, united together by ties so holy, affecting and endearing as these, should love one another. Nor do I wonder that the heavenly Bridegroom should address the following sublime and most beautiful language to his church: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and the countenance is comely."

Brother Beebe, I sumit this, first to you, and then, if you publish it, to the brethren. In writing it, I did not enjoy the liberty I desired, and sensibly feel that the subject is imperfectly presented; but I hope that the Lord will bless it to the brotherhood. I feel afflicted, poor and unworthy, and desire to be remembered at the throne of grace. In hope of attaining unto the resurrection of the dead, your brother,

D. BARTLEY.

HERRICK, Pa., August 19, 1868.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."—Isaiah lxv. 20.

In the "Signs" for January 15, 1868, there is a request for my views upon the above portion of scripture. My opportunity for writing has been limited during the past spring and summer, and when I have had an opportunity I have not felt able to approach so deep and so great a subject as that embraced in this text and its immediate connection. In an article published in the "Signs" for Sept. 15, 1866, I alluded to this scripture, and the understanding there presented, which was then new to me, has not been changed. But I do not feel able now any more than then to fully unfold and illustrate it.

In this place the gospel dispensation is undoubtedly presented under the figure of a new heaven and a new earth. The use of this figure is commenced at the seventeenth verse, and continued to the close of the chapter; and through its use many of the peculiarities of the gospel kingdom, or church of Jesus Christ, are described.

With the natural heavens and earth we are well acquainted. The heavens, rising from the earth, reach upward and outward into infinite space, and the gaze that rises with them is lost in the mysterious depth, or met by sun and moon and stars established forever in the infinite solitudes of space, which our imagination even cannot bound. To our view the heavens often appear disturbed and shaken and rent and dissolved by fierce storms and hurricanes, dark and rushing clouds, heavy thunder and flaming lightning. But when the commotion has passed we find there has been no failing or change in the great expanse. With the character of the earth also, and of its inhabitants, we are familiar; what violent shocks and changes it is subject to; what various tempered beasts and birds roam over and fly above it, from the mildest to the fiercest and most untameable. Among men selfish and malignant passions bear sway, and produce contentions and discord, oppression and suffering. The life, or earthly existence of man, like that of all the animal and vegitable existence, is limited. But there is no strictly equal limit. From earliest infancy up to extremest age, death is busy, claiming its victims all the way along.

The legal dispensation was worldly in its character. The law was given to a fleshly people, and the ordinances are therefore called "carnal ordinances." They were given and established upon worldly or natural principles, and are only "paterns of things in the heavens." That sanctuary was called a "worldly sanctuary."—Heb. ix. 1, 23. In considering the characteristics of the legal dispensation, therefore, we shall be considering that which characterizes all the earth—the whole race of mankind. The principles upon which the nation and government of Israel were formed were natural principles. The comforts and exemption from suffering which they should enjoy must be earned by obedience to the commands of their King, and would be in proportion to their right and wise exertions. The proper aim of all kings and laws is to give their subjects as great a degree of comfort, and as great an exemption from suffering, as possible; and could the laws be perfect, and the King or government entirely wise, just and powerful, none would suffer but those who should transgress. Sages in all ages have dreamed of such a government, have searched for the model of it, and striven to establish it, and have steadily looked forward to the time when it should prevail. But it can never be upon the earth.

The nation of Israel had that perfect government. The King of that nation was infinitely wise and powerful and just, and the laws he gave them were perfect like himself. Having infinite power, therefor, as well as wisdom and holiness, he could and would do what all good kings would desire to do, give his subjects perfect worldly comfort and peace, and entire exemption from suffering and oppression. But whether this should be enjoyed or not, and the degree in which it should be enjoyed, must depend upon themselves. It must be in accordance with their obedience. Under this government there could be no accidental or fortuitious suffering, as where the king has too limited a vision and too short an arm to see and control all things throughout his kingdom. Here only transgressors and the disobedient could possibly suffer. And yet during all the ages and generations of this peculiar nation, the sorrow and suffering that is incident to all flesh since the fall, never ceased with them. And thus was fully and clearly demonstrated by this trial, not of one generation only, but of many generations through a long series of ages, that man is totally depraved, and wholly unable to obey a holy law and be happy. As their law was infinitely above the laws of other nations in justness and holiness, so, by contrast, their sufferings on account of disobedience are made to appear greater and more striking.

This people is often spoken of as the earth, and the laws and ordinances placed over them as the heavens. Earthquakes of fierce and contending passions often convulsed and rent them asunder. From time to time their sun went down in darkness, and their moon withdrew herself. Angry and threatening clouds filled their heavens with blackness and terror, and sent forth fierce and desolating tempests, with awful thunder, and flaming lightnings that lit up the angry blackness of the heavens, and revealed their fearful glare. Anon the thunders and lightnings and tempest would cease their awful tumult, the dark clouds retire from over the terrified earth, and then the moon and stars would be seen again in their undisturbed beauty, and the sun would arise and send forth the cheering strength of his beams.

Thus figuratively was the vengeance of the law described, as it went forth in fiery wrath upon the heads of the transgressors; and thus the tender mercy and long suffering of God in ceasing from his anger, and withdrawing the arm of his vengeance without making a full end, that his people might yet again have time to consider their ways, turn from their rebellion and render their obedience to him.

As through the atmosphere of the natural heavens the sun and moon

and stars are forever to be seen, remain the same amidst all storms, entirely undisturbed by all the convulsions of the elements, so through all the laws and ordinances that constitute the elements of the legal heavens, are to be seen, when no clouds cover them, the ever-shining lights of eternal truth, the unwavering glories of the everlasting covenant of grace, the infinite and changeless excellencies of the kingdom of the blessed Redeemer, often shut out from earthly view by clouds and storms, but still remaining unchanged, and ever presenting to the eye that could pierce the clouds a peaceful abode, a place of rest that cannot be disturbed, "a house not made with hands eternal in the heavens."

The natural heavens hold thunders and lightnings and storms, which, though long withheld, must finally be fully discharged upon the earth. So the legal heavens were charged with storms and thunderbolts of wrath. Through the forbearance and long suffering of God they are kept hidden in their secret chambers; but they are only reserved. Throughout the generations of the Israelites they were foretold of a great and terrible day, when the vengeance of God should be fully poured out, and all his overwhelming terrors displayed; "a day of darkness and gloominess; a day of clouds and thick darkness." Before that day of utter destruction, wonders should be shown in heaven and earth, blood and fire and pillars of smoke. Then the sun should be darkened and the moon turned to blood, and the stars withdraw their shining in those heavens forever. Then thunders, more awful than ever before were heard, should rend the skies, and fierce flames of lightning consume them, and tempests sweep them into destruction. "Then the heavens should pass away like smoke, and the earth should wax old like a garment," and be utterly consumed. Thus is figuratively represented the end of that legal dispensation, the end of that trial of man with a perfect law, wherein has been fully demonstrated that he is altogether unholy, has no will to do good, and no help in himself, and is but the subject of God's just and righteous indignation. But the prophetic voice does not stop at that terrible day of darkness and ruin. It reaches beyond, and tells of a new and more glorious dispensation, of a better covenant established upon better promises. For the comfort of those who have been wearied, and worn out, and utterly disheartened by the terrors of the old heavens, and by the suffering, the tumults, the destruction and death that continually fill the old earth with sorrow and mourning, this new dispensation is presented here in such a figure as places it in contrast with the old, so that all its superlative excellencies most strikingly appear. "*For behold, I create new heavens and a new earth: and the former shall not be remembered, nor brought into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.*"

This is called new with reference to man, because it is manifested to him after he has seen the old, and has seen its insufficiency to bring comfort, and has found it full of death. But it is old as the throne and purposes of God. The sun of righteousness is the light of these new heavens, and there can be no night, for "thy sun shall never more go down." This new heaven is Jerusalem, and her people are the new earth. Here is a perfect King, as the old Jerusalem, or national Israel had, and perfect laws. But there is one other thing that no earthly government ever had, and that is, perfect subjects. These subjects are created perfect, the righteousness of the perfect law fulfilled in them.—Rom. viii. 4. Here is something the wisdom of man never discerned. All that man can think of is, that a good law should make a good people, by their obeying it and coming up to its standard. Happiness and salvation by works,—that is the wisdom of all the world, and the wisest cannot imagine any thing else. But here is a government where the statute books are the minds of the people, where the King's will and all his laws are in the hearts of his subjects, and are made their paramount desire. The King whose subjects disobey his mandates cannot rejoice in his people, and they do but bring continual sorrow upon themselves. But in this new earth there is mutual rejoicing. "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." The people are all righteous.—Isaiah lx. 21. "I will make thine officers peace, and thine exacters righteousness." The object of an officer is to keep peace; but here peace itself is called the officer: the requirement of an exacter is righteousness; but here righteousness itself is the exacter. The perfection of the people could not be more strikingly represented. And their King has made them so in the very establishment of the kingdom. They are not brought into the kingdom in order to be made perfect by a gradual process, according to the worldly or Arminian idea; but they are brought into it perfect.

When we look at the prophecies that speak of this perfection of Zion and her children, we may wonder how they can apply to the church, where we cannot think that we see that perfection. Do we not, however, see that perfection in the "gospel of the grace of God," the truth as proclaimed by our Savior and his apostles and preachers? There is no Arminian uncertainty or imperfection presented here. Not only does that truth present the unfading and certain inheritance of happiness and glory, but it also declares and establishes the righteousness of all the people of God, and their certain enjoyment of that inheritance. That truth is the gospel heavens, which opened and revealed to the spiritual gaze of Stephen the glorious King with all the fullness of joy.

Do we not see perfection also in the establishment of the church as we find it in the New Testament? Do not all the ordinances and order and rules present perfection? Here is the new earth—the people within whose hearts this truth and these perfect laws are written. This truth and these laws point out and make them spiritually desire a course entirely different from that which worldly wisdom and earthly desires dictate. In this respect they are new creatures, walking in a new path. Why, then, do we find error, and sin, and trouble in those who are members of the church and kingdom of Christ, and hear them complain and mourn? This cannot be understood and reconciled by worldly wisdom, for that only looks for a worldly or fleshly perfection. But the truth presents the people of God while here in the world as having two natures. While we remain here the kingdom of God, in our experience, is always coming, coming, and therefore we see in part. "When that which is perfect is come, then that which is in part shall be done away." Flesh and blood cannot enter the kingdom. In that kingdom there is no ignorance, or sin, or trouble. "In me," says Christ, "ye shall have peace." Does the truth of Christ, when applied to our souls or understandings, ever fail to bring joy and comfort and peace? Does it ever produce mourning and weeping and lamentation? Never. How, then, shall we account for the sorrow and tribulation of the saints of God? "In the world ye shall have tribulation."—John xvi. 33. Here is the secret. The trouble and mourning are not in the kingdom of Jesus Christ, but in the world; not because there are clouds and darkness in the new heavens, and suffering and sorrow in the new earth; but because as yet we see the kingdom only in part, and sojourn in the world as strangers and pilgrims. There are moments when we can understand how "the former heavens and earth shall no more be remembered nor come into mind," for when some glorious display and application of truth has filled us with the joys of God's salvation, and with the peace of God that passeth all understanding, we cannot remember or feel the power of former troubles and fears.

While here we are, and shall be, continually looking for these new heavens and new earth, wherein dwelleth righteousness.—2 Peter iii. 13. And we look confidently, "according to promise." What Peter evidently means here is, as I believe and attempted to show in the former article alluded to, that the saints are constantly desiring and striving to attain to the perfection of the gospel; desiring to "go on to perfection;" striving to attain to the perfection of gospel doctrine and order, to walk according to the divine rule, and to put on the new man which after God is created in righteousness and true holiness; desiring and striving to leave the old and vain ways of the world, and become conformed in all things to the example of Jesus Christ, to the perfection of the new earth, to the righteousness which they know, by the prophetic declaration, dwells there; and to find that peace and joy in the Holy Ghost which this perfection brings. And as the apostle uses the word "look,' saying, "Nevertheless we, according to his promise, *look* for new heavens and a new earth," he signifies by this word "look," not only this earnest desire and striving, but also a confident expectation, founded upon the sure promises of an unchanging God. For, though we only in part and very imperfectly realize what we desire to attain to, yet we do not and cannot cease to hope and expect, because the promise is written in our heart. There are times when by faith we see that perfection, as it was shown to John on the isle of Patmos, when he saw new heavens and a new earth.—Rev. xxi. 1.

But I must leave these reflections, and touch more particularly for a moment upon the peculiarity presented in the text.

"*There shall be no more thence an infant of days.*" In the world man's life is measured by days and years. The legal dispensation made no change in this respect for the nation of Israel. Of course, as life was valuable, the greater the length of it the greater the benefit. The highest blessing human wisdom can conceive of is to live comfortably, surrounded by friends and relatives, in peace and prosperity to a good old age, and then come to his grave (since that must necessarily be) in a full age, like as a shock of corn cometh in his season. This was Eliphaz's idea of the blessings of religion.—Job v. 26. It is the worldly idea, and it was the principle of the legal dispensation. It must then be regarded as a misfortune to die early; and to die in infancy is as though a bud were blighted before unfolding, or a hope destroyed even as it begins to spring up in the mind. It is also a part of the sadness and affliction of the world that many should live to old age without accomplishing their purposes, or doing any beneficial work. This would be an "*old man that hath not filled his days.*" In this new earth nothing of this can be. When we come into the kingdom of God it is

by a new birth; and the life manifested is that birth, and by which we are inhabitants of that new earth, is not measured by days and years. Time has nothing to do with it, for it is spiritual. Although we are in the church as little children, entirely dependent for wisdom and strength and everything else, upon our Father, yet the life we enjoy there is the life of Christ, and connects us with him in age, being eternal life. There cannot therefore be an infant of days. And how strikingly the contrast stands presented in this between the kingdom of God and the world. As all our works are wrought in us by our King, (Isa. xxvi. 12,) as we come into the enjoyment of the perfect works of Christ, our life in the spirit is not in vain. It cannot be an idle and profitless life, as in the world. There cannot be an old man that hath not filled his days.

When we are called into the kingdom we are called out of the world. It ceases to be of real importance to us. Our enjoyment spiritually is not measured by years. If we die in infancy it is no misfortune. We have received all the good and comfort the world can give. It could not add another blessing should we live a hundred years. And in this sense, undoubtedly is to be understood the declaration, "*The child shall die an hundred years old;*" that is, having as fully drained the world of all true enjoyment or benefit that it can give, as though he had lived an hundred years. And I understand the next declaration to be made for the purpose of showing this more clearly. "*But the sinner being an hundred years old shall be accursed.*" For what has it availed him to have lived a hundred years, and indulged in the pleasures of the world, since at the end a curse shall blot all out in endless darkness.

There are some other, and somewhat different thoughts that occur to me in reference to this, applying to the visible organization and order of the church, which I would suggest if I had space. But as they are not inconsistent with this general view, I will let them pass for the present.

I will proceed a little further till I reach the illustration in the 22d verse, for that throws a clear and beautiful light over the whole subject.

"*And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat.*" All this is not so in the world. If the oppressor does not take away the fruit of our labor, yet we die and leave it for others to enjoy. But in the kingdom all our work is spiritual, and our "labor is not in vain in the Lord." The work of our hands, spiritually, shall be established upon us, according to the prayer of the Psalmist.—Psalms xc. 17. We do not build upon an earthly foundation, but upon the Rock, Christ Jesus. We do not plant in earthly soil, but in spiritual ground, and reap the fruit of the spirit. There is not a succession of generations following each other, as in the world, each resigning its place and work to the next. But there is one generation, which includes every heir of glory, and can never pass away. And all this is beautifully set forth in these words: "*For as the days of a tree are the days of my people.*" As the tree grows, new branches are continually putting forth, but as each appears, its age is counted with the age of the tree. Though the tree sprang up fifty years ago, and the branch put forth last spring, yet the branch has the life of the tree, and we include it when we say the tree is fifty years old. That part of the tree which first appeared did not pass away when additional growth had been made, and leave that additional growth or offshoot in turn to send forth further growth and then die. But all remains, and the strength of each part is the strength of all, and so with the fruit; it is the fruit of the whole tree. This is the significant object taken to illustrate the nature of the church, or kingdom of God, and should we enter into a contemplation of its peculiarities, and apply the illustration, it would take us through the whole field of gospel doctrine and order. But it is not necessary for the present purpose.

When we enter the spiritual kingdom it is to go no more out forever. Our work there pertains not to temporal things, but to things eternal. Our joys are never to cease. Death brings no termination to anything spiritual. So far as we have entered into spiritual things we have reached beyond death, and the dropping of this earthly tabernacle will be but the complete entering into the spiritual existence. All that we do that is spiritual while here we do in company with Abraham and Isaac and Jacob, and all the saints, who form one family, both in heaven and earth. Eph. iii. 15. The Old Testament saints "without us could not be made perfect."—Heb. xi. 40. The tree must grow until it is fully developed before perfection is attained. So all the elect must come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fullness of Christ. But no moment of the growth of the tree is lost; none of our work is in vain. It cannot perish; but all remains, entering into the fullness of Christ, and possessing the eternal stability of the kingdom. "*And mine elect shall long enjoy the work of their hands.*"

What an encouragement to the tried and feeble saints to "go forward" under the direction of our King, however dark and discouraging the prospects may look to our dim and limited view; being assured that we "*shall not labor in vain, nor bring forth for trouble.*" "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

Here I must leave the subject, though but faintly touched. May the Lord give us understanding in all things.

SILAS H. DURAND.

P. S.—There are two requests for my views in the former volume of the "Signs," and I have some by private letters, which I have not responded to. The reason is that my views upon the portions of scripture mentioned are not sufficiently clear and satisfactory. S. H. D.

ABINGDON, Ill., Jan. 3, 1868.

DEAR BROTHER BEEBE:—May the King of heaven send his blessings on you and yours, and on his children in all parts of the world. I very well know there are troubles to be met in this life; and sometimes the children are ready to say, Our afflictions are more than we can bear. The road through which I travel, says one, is so rough, and my comforts are so few and far between, surely I am forgotten, or else I am not what I profess to be. How can it be possible that a child should go mourning all his days, as one forgotten of his heavenly parent? We sometimes forget that, "Man that is born of a woman is of few days and full of trouble." And the way of the child of God which at times seems to be hedged up, is in reality the only way through the journey of life. Surely the greatest comfort of my life is to enjoy the blessings which come to me through great afflictions, and the privilege of meeting with those of like faith in their devotianal exercises, in speaking and hearing the things which pertain to the kingdom of God, in conversing of our hopes and fears, and in the anticipation of joys which are beyond this vale of tears, in that happy land where the wicked cease to trouble, and the weary are at rest.

Brother Beebe, the time will soon come when these corruptible bodies will be laid aside to moulder in the dust; for the dark valley of the shadow of death must be passed by all, and every one must try the reality of an endless state, each one for himself. Sometimes my mind takes a flight into the heavenly kingdom, where faith looking beyond the vail beholds God in his unvailed glory, where bright angels chant songs of immortal praise, with all the heavenly throng who dwell in the presence of the King of kings, and Lord of lords.

Brother Beebe, do you hope to reach that happy place? I am sure you do; and your highest aspirations are to join that heavenly throng in songs of praise to God and to the Lamb for evermore. I ask for your prayers; for surely I need the grace of God to sustain me. If I am ever so happy as to reach that heavenly state, it must be all of grace, from first to last. I do not doubt the certainty of the full salvation of all the blood bought family; but whether I am one of that happy family, I sometimes doubt. O that I could read my title clear to mansions in the skies; for then would I bid farewell to every fear, and wipe my weeping eyes. But I desire to be content with my lot, and to wait in hope, until my change shall come. Jesus came to make a sure work; he did not shed his blood in vain; for all the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. Not one will be left behind; for Jesus has said, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out." He will lose none of them; but he will raise them up at the last day. He has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands." He laid down his life for them. He is the way, the truth and the life; no man cometh to the Father but by him. There is no other name under heaven given among men, whereby we must be saved.

Brother Beebe, I request that you should give a sketch of the history of the church of Christ, from the apostles down to the present time. Daniel says, Chap. ii. 44, "In the days of these kings shall the God of heaven set up a kingdom, which shall stand forever, and not be left to another people." Jesus said, "The time is fulfilled; the kingdom of heaven is at hand. Repent and believe the gospel." "The law and the prophets were until John; since then the kingdom of heaven is preached, and all men press into it." Now the church is a regular organized body of believers; and every professed church who have to go back to the Roman Catholics, in tracing their lineage, is in my judgment a branch of anti-christ; and so also are all such as date their origin from some man, or at any period since the days of the apostles. I believe a sketch of the true history of the church, if published in the "Signs," would be very interesting to the children of God; who have no such his. But I must close these lines which have been delayed much longer than I intended. Farewell.

B. BRADBURY.

PENNINGTON, N. J., 1868.

ESTEEMED ELDER BEEBE:—Not having a name among the Old School Baptists, I feel a diffidence in writing; but having been a reader of the "Signs" for several years, and seeing so many scattered over our broad land, all writing the same things, some of them writing my own exercises better than I could, and believing them to be the children of the kingdom, I take great comfort in reading the editorials, and the experiences of the dear saints. And I often feel to rejoice that there is at this present time a remnant according to the election of grace, that shall be saved; saved in God's way, and after his plan of salvation; and

that not according to their works, (as all arminians preach) but according to his own purpose and grace which was given them in Christ Jesus before the world began. God having predestinated them unto the adoption of children by Jesus Christ unto *himself*. Thereby making salvation sure to all the seed.

"Not for our duties or deserts,
But of his own abounding grace;
He works salvation in our hearts,
And forms a people for his praise."

I thought when I commenced I would try to write a letter on what I consider saving faith, or see if I could draw a line of discrimination between saving faith, and a historical or natural faith. When some men preach faith in Christ, they preach him as he is set forth, or as he is "revealed" in the scriptures. But it appears to me as if one might read the scriptures and believe them, that they might form correct opinions of its doctrine; in a word, that they might become acquainted with the whole plan of salvation. How God could be just, and yet merciful, through the merits of a crucified and risen Savior; and yet not have a particle of *grace*. The writer was one of this kind of believers, for many years; had no trouble to understand the plan of salvation; could see no other name under heaven given among men, whereby we must be saved, but the name of Jesus. But it did me no good; I could draw no consolation from it.

"For when I saw this truth remain,
The sinner must be born again,
I sank in deep distress."

Things continued so for a long time. In reading some portions of the word, I could feel the Spirit's "rising beam;" but I did not understand it; and when I took a view of myself, and could see nothing there, then unbelief would come in, and I would be left in darkness and doubt. But when the fullness of time had come, and, as I humbly trust, it pleased God to reveal his Son in me, as the way, the truth and the life, then this precious faith came; then my faith laid hold on him by reason of his manifestation; to use the language of the apostle, "But before faith came we were kept under the law, shut up unto that faith which should afterwards be revealed."

"Faith, 'tis a precious grace,
Where e'er it is bestowed."

A faith based upon reading the scriptures embraces legality; teaches for doctrine the commandments of men; has a great desire to work out its own salvation. But you never heard faith of that kind exclaim, "Behold I have found a ransom." He has taken me from a horrible pit and miry clay, and fixed my feet upon a rock, and established my goings, and has put a new song in my mouth, even praise to God. But it is always seeking divine favor by use of means, or good works. Paul preached Christ and him crucified; but when you hear an arminian preach, you seldom hear of any thing Christ has done; but it is all what you must do. But, dearly beloved, ye have not so learned Christ. It always has been when we were without works, without any thing to commend us to mercy, Christ's manifestations have been greatest, when we were just ready to sink, for the want of something of our own to lean upon for support. It is then, if ever, we have been upheld by the right hand of his righteousness.

Now if these things be so, what do we learn from such experience? Do we not learn that weakness is our strength? or in other words, that his strength is made perfect in our weakness? I think so. Then if I have any thing whereof to glory, let me rather glory in my infirmity; let me adopt the words of Watts,

"I glory in infirmity,
That Christ's own power may rest on me;
When I am weak, then am I strong;
Grace is my shield and Christ my song."

If there is any thing I have desired above all others, it is that I might attain to an assurance of faith. If I could at all times say, "I know that my Redeemer liveth," what a glorious state it would be. But alas! we have our besetting sin. Unbelief has always seemed to almost predominate; and it always has been with the greatest diffidence that I could even call him *my Lord*. But I have committed my soul unto him, as unto a faithful Creator, believing,

"'Tis Jesus, the first and the last,
Whose spirit shall lead us safe home;
We'll praise him for all that is past,
And trust him for all that 's to come."

Yours as ever, in love,

N. H.

OAKFIELD, Mich., Feb. 12, 1868.

DEAR BROTHER BEEBE:—I am glad of the enlargement of the "Signs," and hope to see the requisite number of paying subscribers, to enable you to publish weekly.

I have no message at this time to speak to the family of the saints; only I can say, I am edified by the able communications each number contains. In a special manner, I drink gladly and delightfully into those of our beloved brother Durand. Perhaps I should not single out his name among the number that give me so much fellowship and comfort, but for our difference on a subject, not at all affecting the great foundation of our hope in Christ. But I feel the assurance that we are *one*, and shall ultimately join hands in acknowledging the whole truth as it is in Jesus. Should the Lord reveal himself *in the kingdoms of the world*, as I believe he will, *in his and my day*, we shall not find him fighting against it. If otherwise, I still find enough in the concealed glory (concealed from the world) of our Lord, in his church, to draw, not only him, but all the household of faith, into my warmest love and affections.

Perhaps he sees so much of the glory of the church, as the body of our Lord, having all its members framed together by joints and bands, as the Lord gives increase, he feels satisfied with it; and so do I. But still I believe God will declaratively honor himself among *men*, as he did in the setting up of his kingdom, to the end that no scoffer can say, "The *ending* is less glorious than the *beginning*." It even seems to be required, to shut the mouths of the vain babblers who are now scouring the earth for *funds*, with which to ushur in the millinnium. They know nothing of God, nor the power of his might, and think it no robbery to offer the blind and lame for sacrifice—even the blind and halting sacrifices of their own dead works. Shall they always hold in derision the alone sacrifice that can purge from sin, and trample on the jewels of his love? I believe not. The Lord will roar from Zion, and utter his voice from (the new) Jerusalem, that shall batter down her walls, and *burn* her in the cities of her defence. But enough.

With affectionate regards to you, my brother, I remain as ever,

W. B. SLAWSON.

BLOOMVILLE, Ohio, July 30, 1867.

DEAR BROTHER BEEBE:—The Lord is favoring Zion in this part of his heritage. There is apparently much inquiry in the hearts and minds of many of our fellows for truth in this part of Ohio. We have received by baptism into the fellowship of Honey church, since last January, six members, restored two and received one by experience, and we expect to receive by baptism some at our next meeting, in August. While the world's preachers are proclaiming to their assemblies what they want them to do, that they may send preachers to the States which are now under military rule, fanaticism, despotism and anarchy, the ministry of the gospel of Christ are proclaiming salvation from the Lord, to wretched, dying men, whose feet are indeed as they are described in God's written word, beautiful, preaching the gospel of peace, and bringing glad tidings of good things, saying to all hungering and thirsting souls, Blessed are ye, for ye shall be filled; to mourning souls, Blessed are ye, for ye shall be comforted; to the poor in spirit, Yours is the kingdom of heaven; to the meek, Ye shall inherit the earth; to the pure in heart, Ye shall see God; to the peacemakers, Ye shall be called the children of God; to them that suffer persecution for righteousness' sake, great shall be your reward in heaven. Although they should be dispossessed of all their earthly substance, so as to be like their divine Master, having no place to lay their weary heads, to take repose, they can rejoicingly say, claiming it for themselves, and believing that it is so with all that love Jesus the Savior, For we know that if this house of our tabernacle were dissolved, we have a building of God, a house not made with hands, whose maker and builder is God, eternal in the heavens; or like Peter, Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Dear brother Beebe, I feel sometimes that I could stand from the rising of the sun to the going down thereof and cry with a loud voice unto Zion, Fear not, for thy God reigneth; even thy God who is eternal and whose arms are everlasting; he is thy refuge, and his arms are underneath thee. Fear not, for

"How can we sink with such a prop
As our eternal God?
Who bears the earth's huge pillars up,
And spreads the heavens abroad."

Though we are little and feeble, our heavenly Father is great and strong; though we feel discouraged with our heads hung down, he for our comfort and encouragement says, Lift up your drooping heads, for your redemption draweth nigh. Though we in the world have tribulation, he says, In me ye shall have peace. Be of good cheer, I have overcome the world. Though he told his disciples, the world will hate you; but it hated me before it hated you. Fear not, for greater is he that is in you, than he that is in the world. Then it follows, if God is for us, who can be against us? It is Christ that died for us. He says, I am he which was dead and am alive, and behold I live forevermore. Also, Because I live, ye shall live also. Do with the above as you think best, and all will be right with me. I remain as ever, your unworthy brother in Christ the Savior.

LEWIS SEITZ.

PINSON STATION, Tenn., July 15, 1868.

DEAR ELDER BEEBE:—Will you please inform me whether there is any book extant that gives a history of the true church of Christ since the time of the apostles. If there is any that you know of I will be glad if you will let me know the title and where I can procure it. I also want a history of the Baptists of America, if there is any such book, giving an account of their first settlement in this country and the doctrine they held, and also of the division which resulted in the New School and Old School Baptists. Some here say they sprang from Roger Williams, who, they say, was not of a regular succession of ministers; and others say they came from a stock of the Puritans, who finally divided into Independent Baptists, &c. But in the absence of any knowledge satisfactory to me on this subject, I am left to confess that I do not know who is right, if any. Please give me

the above information through the "Signs" or by letter, and you will much oblige me.

JOSEPH CROOM.

ARNETTSVILLE, W. Va., Aug. 29, 1868.

ELDER BEEBE:—There is a dispute going on in this section between the members of the Indian Creek church of Old School Baptists and a minister of the Reformed Baptists, as to *which are the regular Baptists*, the Missionary Baptists, or the Old School Baptists. The minister of the Reformed church claims that they (reformed) are the *old regular Baptists*, and that the Anti-Missionary Baptists (as they call us) left them, instead of them reforming from the Old School Baptists. He has challenged the Old School Baptists for debate, which I understand has been accepted. I am anxious to see your views on this subject, which I hope you will lay before your readers at the earliest opportunity. The Indian Creek church of Old School Baptists is considerably revived under the charge of our excellent pastor, Eld. Philip McInturff. This church is an Old church, probably some sixty or sixty-five years since its origin. It started with the first settlement of West Virginia. My father, (Eld. John Smith,) was its first pastor, which position he retained until his death, December, 1850. Yours in hope, &c. THOS. H. SMITH.

Editorial reply on page 213

Circular Letter.

The Lexington Old School Baptist Association, convened with the Lexington Church, in Green Co., N. Y., September 2d and 3d, 1868, to the churches composing the same, wishing grace, mercy and peace from God the Father, and from our Lord Jesus Christ, may be with you.

DEAR BRETHREN:—Another year has passed away since our last communication, and according to our usage we will now address you again concerning the things which pertain to the kingdom of our Lord Jesus Christ. "Behold a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. This prophet has spoken much in his prophesies concerning this king, and his government. See Isa. ix. 6, 7. It is said, Psa. ii. 6, 7, "Yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord hath said unto me, Thou art my Son, this day have I begotten thee." A king implies government, and subjects, or a people governed by his authority. His people were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. Eph. i. 4. And Daniel in speaking of this kingdom says, "In the days of these kings (earthly) shall the God of heaven set up a kingdom which shall never be destroyed, neither be given to another people; but shall stand forever." Isaiah also says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever."—Isa. iv. 6, 7. When the time had come for his manifestation in the flesh, his words were fulfilled. "Lo I come, as it is written of me in the volume of the book, to do thy will, O God." He came once in the end of the world, (Jewish dispensation) to put away sin, by the sacrifice of himself. When the angel announced his advent to Joseph, he said to him, "And thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. In being made of a woman, he was made under the law, to redeem his people from under the law, and from all their sins, and to purify unto himself a peculiar people. He died, arose, and ascended up on high, and now sitteth on the right hand of God; exalted to be a Prince and a Savior, to give repentance to Israel, and remission of sins. To this church of which he is the Head, this kingdom of which he is the King, he has given laws and regulations, to establish it with judgment and justice from henceforth, even forever. And his princes which rule in judgment are the twelve apostles of the Lamb, which had followed him in the regeneration, to whom he said, "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xv. 19. These judges have recorded their decisions on all points of the doctrine, order, ordinances, and discipline of the kingdom, and from their recorded decisions there is no appeal, for they are ratified in heaven. Our Lord Jesus is King of kings, and Lord of lords. When he ascended up on high, he gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 11–13. How important it is that the subjects of our King should walk worthy of the vocation wherewith they are called, in honor of him who has made them kings and priests unto God, that they may reign with him forever.

In the militant state of the church and kingdom, the members have various trials to encounter; they have the world, the flesh and the devil to oppose them. If they were of the world, the world would love its own. But Jesus says, Because I have chosen you out of the world, therefore the world hateth you. But be of good cheer, our King has overcome the world. This kingdom of Christ is a kingdom of peace, under his government it is a quiet habitation, a tabernacle that shall not be taken down; not one of her stakes shall be removed; neither shall any of her cords be broken. Even the subjects of this kingdom have a carnal nature to contend with. One of the judges has said, (and all the twelve perfectly agree) "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Any departure from the laws of Christ, as expounded by the apostles, will engender strife, and vain glory, disturbing the harmony and peace of the saints. All the subjects of this King are born of the Spirit; none else can see or enter it; and they, as a fruit of the Spirit, love him that begat them, and also all their brethren who are begotten of him. They love to have him reign over them, and they delight to obey him, and as they have received Christ Jesus the Lord, so to walk in him. To walk in all his ordinances blamelessly, as the sons of God, without rebuke, in the midst of a crooked and perverse generation. The laws of Christ, as expounded by the princes, must be adhered to in the reception of members; in regard to their call from darkness to light; and the calling of his servants to the work of the ministry, that we may know they are called of God to the work, as was Aaron to the priesthood; that a dispensation of the gospel is committed to them, to feed the church of God which he has purchased with his own blood; for only such as are called of God will be for the peace and edification of the church. All the subjects of Christ's kingdom, when exercised by his spirit, will desire to be subject to the laws of Christ, and subject one to another. Every departure from the laws of Christ and instructions of the apostles, is hostile to peace and quietness, and productive of opposition, strife, evil surmisings, hatred, and every evil work. The King will certainly chastise his subjects for their faults. He will visit their transgressions with a rod; but his loving kindness he will not utterly take away, nor suffer his faithfulness to fail.

Dear brethren, are we the subjects of our Redeemer's kingdom? Are we united to him by a vital bond, and in a living faith? Have we been made partakers of the heavenly calling, and tasted the good word of God? Have we entered into the holy city? If so, then he has given us laws and rules, which when duly observed and obeyed by his subjects, will lead us to love one another with a pure heart, fervently, and our love will be exhibited in long suffering, kindness, meekness, gentleness, humility and temperance, and by delighting in the truth; by patiently bearing afflictions and distresses, for Christ's sake. Let us believe and trust in what God has said of his everlasting love to the subjects of his kingdom, for the protection of which he has appointed salvation for walls and for bulwarks. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Against this kingdom the gates of hell shall not prevail. God is a wall of fire around about it, and the glory in the midst. He has set watchmen on her walls that shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence.

"Happy the church, thou sacred place
The seat of thy Creator's grace,
Thy holy courts are his abode,
Thou earthly palace of our God.

Thy walls are strength, and at thy gates
A gard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsel and his love."

Dear brethren, let us dwell in this city of the great King, and let our feet abide within her gates, and we need not fear the rage of earth or hell. Contend earnestly for the faith of the gospel, and for the laws of Christ, and as we have received a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consumming fire.

ISAAC HEWITT, Mod.
C. HOGABOOM, Clerk.
L. H. TERWILLIGER, Ass't Clerk.

Corresponding Letter.

The Lexington Old School Baptist Association, convened with the church at Lexington, Green Co., N. Y., on the 2d and 3d days of September, 1868, to sister associations and corresponding meetings with whom we correspond, sendeth love in the Lord.

DEARLY BELOVED BRETHREN:—Through the goodness and mercy of our heavenly Father, we have been permitted to meet and associate together, according to our former practice, to worship our covenant-keeping God, and to speak of his sovereign power, majesty, goodness, and abounding love to his tried and afflicted people, and for the edification and comfort of one another in Christ, who is the life of his people, the God of comfort and consolation to his tried little ones, who were chosen in him before the world began, to be heirs to life and immortality. Our meeting has been harmonious, and your messengers and messages of love have been received by us with satisfaction and gladness, causing us in our inward man to rejoice in hearing the truth of the gospel of our Lord Jesus Christ, as preached

by the faithful ministers of the New Testament, who have been enabled through the goodness of the Lord to meet with us on the present occasion; and you will see by our minutes that the Lord in his sovereign grace has been pleased to visit some of the churches composing our association, by adding to them a number of his little ones that he in his everlasting love delighted to save.

The churches of this association by their letters appear to be sound in the doctrine and faith as revealed in the gospel of our Lord Jesus Christ, giving no heed to seducing spirits, nor doctrines and commandments of men; and we would desire to render unfeigned thanks to the God of Israel, who worketh all things after the counsel of his own will, for the heavenly blessings he has bestowed on us.

Dear brethren in the Lord, we desire to continue our correspondence with you; and our next meeting will be held, if the Lord will, with the Schoharie Church, in Schoharie Co., N. Y., to begin at ten o'clock, a. m., on the first Wednesday in September, 1869, and continue two days, when and where we hope we shall be remembered by you, and have the privilege of welcoming your messengers again among us.

ISAAC HEWITT, Mod.

C. HOGABOOM, Clerk.

L. H. TERWILLIGER, Ass't Clerk.

Personal.

If any person knows of the whereabouts of Eld. Henry J. Berry, and Dr. Franklin B. Berry, of Kentucky, who went to Texas, and when last heard from were in Arkansas, before the late war, they will greatly oblige the undersigned by giving any such intelligence. Address,

E. Y. BERRY,

Pleasant Hill, Cass Co., Mo.

ELDBR BEEBE:—I wish to be informed by some one of the readers of the "Signs of the Times," who may know where Elder Joseph Brown lives. He moved from Perry Co., Ohio, in 1866, to Dewitt Co., Ill., and expected to move here the next fall. I have written to him two or three times since, and have received no answer, and am very anxious to hear from him, or where he is. Any information of him will be gladly received. Yours in the fellowship of the gospel,

JOSHUA DICKERSON,

Tecumseh, Nebraska.

The Lord my Shepherd is, I shall not want,
In pastures green I lie;
He leads me to that living fount,
When earthly streams are dry.

Restores my soul when from the fold
A wandering course I take;
And warms my heart when it is cold,
All for his own name's sake.

When passing through the shades of death,
His presence will be there;
He's felt the pangs of parting breath,
The same his children shall.

Amid my foes my table spread,
My cup with joy runs o'er;
With gladsome oil anoints my head,
And bids me weep no more.

His goodness checks my wandering ways,
His mercy warms my heart;
Then in his house I'll spend my days,
Nor from it wish to part.

J. J. PETEBSON.

Christiansburg, Ky.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1868.

BAPTISM.

ELDER BEEBE:—Is it according to the order of the gospel for an Old Baptist Church to receive as members those who have been baptized by any other denomination of religionists, not recognized by them as the church of Christ, without baptizing them in the fellowship of the Old Order of Baptists?

Your views on the above will oblige

AN INQUIRER AFTER TRUTH.

REPLY.—To the law, and to the testimony. Whatever is not authorized by the laws of Christ, in relation to the faith or practice of a gospel church, is forbidden. Those who dispute this proposition cannot regard the New Testament as a perfect and complete rule for the government of the kingdom of Christ. If we accept the New Testament as our rule, as the Old Order of Baptists have always professed to do, we must decide this and all other questions as that rule directs. If then a person offers to become a member with us, on condition that we accept as valid, baptism administered by denominations not recognized as the church of Christ, such application must be declined, unless we can find authority for it in the New Testament; otherwise we reject that Testament as a complete and infallible rule. We have carefully examined the scriptures on this subject, and have failed to find either precept or example for any baptism that has not been administered by a gospel administrator, to a gospel subject, in fellowship, at the time of administering, with a gospel church.

By a gospel administrator we mean, a member of the church of Christ, fully recognized by the church at the time of administering, as one who is called to the work by the Holy Ghost, and duly set apart to the work of the ministry by solemn ordination to preach the gospel, administer baptism, and break bread to the church, or churches of the saints. If the scriptures authorize any others to baptize, it also authorizes them to preach and to break bread to the churches; and we cannot consistently recognize them as competent to baptize without also allowing them to preach for and break bread to the same. If there be any such rule given to the church, we have failed to find it, either expressed or implied in the precepts or examples of the apostles and usage of the primitive church.

In the Jewish ritual under the ceremonial law, the carnal Israelites had among their ordinances "*divers washings*," some of which probably required immersion in water; and the pagans also probably performed similar washings; they were religious denominations. These religious denominations stood in the same relative position to the primitive church, as those of modern times do to the church of Christ; is it supposable that the primitive church would have recognized any of those Jewish or heathen ablutions, as christian baptism?

To admit to our communion any upon what other denominations call baptism, is to remove one of the discriminating institutions of the church, and inaugurate what is called "Open Communion." Almost all the different denominations now practice (occasionally at least) immersion; even the Mormons; and if any one denomination of them may immerse for us, then so may all. If the precise order of the gospel, and the fellowship of the gospel church may be dispensed with in one thing, why not in all things? And if so, what use shall we have for our bibles?

By a gospel candidate we mean, one who has been born of the Spirit, and is a believer, with all his or her heart in the Lord Jesus Christ, desiring to honor and obey Christ, and to take his yoke, and follow him through evil as well as through good report. Such an one, on profession of his or her faith, and in odedience to the command of Christ, should be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by one who, like the apostles, is commanded by the Lord Jesus to baptize.

A person professing to be converted, reformed, or desrous to make a public profession of religion, but satisfied to receive what is called baptism, by one who is not duly authorized to administer for the gospel church, we cannot recognize as a gospel subject. It is sometimes urged that such an one has been baptized *in good faith*. But how can that be *good faith* which has misled him and wedded him to any branch of anti-christ? Again, the candidate, it is said, was sincere: let this be admitted, and are not others sincere who are sprinkled, or poured, or who regard the ordinance as unimportant? If sincere when doing wrong, after being convinced of the error, should they not be sincere in abandoning the error, and in doing what Christ has commanded them? Saul of Tarsus was probably as sincere when persecuting the church, as when feeding the flock of God. Sincerity cannot supply the place of righteousness.

By a gospel church we mean, a regularly organized company of regularly baptized believers, walking in the faith and order of the gospel as laid down in the New Testament; standing apart and altogether separate from all other professed religionists on earth, supporting by their fellowship the regular ministers of Christ, as a candlestick supports and holds up a lighted candle, that it may give light to all who are in the house.

It is a fearful thing to tamper with the laws of Christ; who, in the last chapter of the New Testament, says, "I, Jesus, have sent mine angel to testify unto you these things in the churches." "For I testify unto every one that heareth the words of the prophesy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus."

If any are satisfied that in having been baptized into any body or organization of anti-christ, they have done right, why do they not remain where they are? Why attempt to defile the temple of God by exacting an indorsement of their errors?

It may be argued that some have stood in the fellowship of the church, as competent administrators, and have administered while so standing, but afterwards have proved to be hypocrites; and that our position if admitted, would invalidate the baptism administered by them when in good standing. This conclusion is wrong. We are to carefully avoid, so far as in us lies, receiving into the ministry unworthy characters, and to withdraw our support and fellowship from all such, as soon as they develope their true character; but we are not required, nor endued with wisdom to search the hearts, or try the reins of men. Had Judas Iscarot baptized any while he was an apostle, it would have been apostolic baptism; but when he apostatized from that standing he was no longer qualified for the work.

Now if there be any who feel disposed to dispute our position, let such ask themselves which of what we hold to be indispensible requisites for gospel baptism may be omitted, and the baptism be according to the laws of Christ and order of the gospel?

If the baptism administered by a minister of a denomination which is not in fellowship with us, is valid gospel baptism, then we may with propriety call on a Mormon, a Presbyterian, a Methodist, or a New School Baptist minister, to baptize for us, when candidates apply to us for baptism and membership. Is it not equally as valid when the candidate applies to our church for baptism, if we call on a minister of Satan to administer the ordinance, as when the candidate receives the ordinance at their hands, in the fellowship of some branch of anti-christ? If such a course can be regarded as gospel order, then our churches may at any time call on ministers of the various unscriptural denominations to preach, baptize and break bread; and it would be schismatic for us to organize a Baptist church in any place where there already exists a denomination of a different order, who are willing to preach, baptize

and break bread for us. But if this is not the order of the gospel, and sustained by the scriptures, it should not be allowed.

What we have written on this subject we respectfully submit, not only to the consideration of An Inquirer after Truth, but also to all who belong to the household of faith.

REPLY TO JOSEPH CROOM AND THOS. H. SMITH. ON PAGE 210.

As the inquiries of both of these correspondents relate to about the same things, we will reply to them both in this one article.

We do not know of any reliable history of the Baptists from the apostles' days down to the present. Of all the books which have been published on ecclesiastical history, that have come under our observation, we have seen none that traces our history from the organization of the Primitive Baptist church on the day of Pentecost to the present time, as all that we have read, after tracing the church a few centuries and basing their account on very doubtful data, become confused, and leaving the track of the true church, give us account of the nominal church, which usurped the name when the true church was driven by persecution into the wilderness, and there hidden from sight of her enemies for a time, and times, and half a time.—Rev. xii. 14. From the flight of the church into the wilderness all the popular historians have lost her track, and have given us instead some historical account of the anti-christian beasts, (papal and protestant,) which had assumed her name. The most that we can glean from historical records, is an occasional allusion made by them to a people, answering to some extent our description, despised, persecuted and derided by all other classes of religionists. This persecuted people described by popular historians as non-conformists to the decrees of Popes, councils or monarchs, in religious things, and holding the doctrine of the bible, practicing baptism of believers only, by immersion, and repudiating all popish perversions of that ordinance; a people that could not be exterminated by all the violence of persecution. This is about as much as can be gathered of the history of the church of God, by any of the uninspired histories of which we have any knowledge.

When we consider, that during the dark ages of papal persecution, all the records and writings of non-conformists were seized, and with their authors committed to the flames, we shall not be surprised that no direct authentic history can be found.

Let us suppose that even at the present time the world should write a history of the Baptist church, to transmit to succeeding ages. Would they not all of them, like that of Benedict and others, represent the popular Missionary Baptists as the true church, and only allude to the Old School Baptists as a mere offshoot from the true church, and as a people opposed to every thing that is good? Wo unto us when the world shall speak well of us. We have good reason to believe that God has not designed that the true church should be manifested to the world by uninspired history. "Except a man be born again he cannot see it." It cometh not by observation, nor can it be traced by observation. The sun that shines in the natural heavens was never seen by any other than its own light. No light of history or of nature can reveal the church of the living God. The Lord God himself, and the Lamb is the light of it, and until God and the Lamb are revealed in our hearts, the kingdom of Christ is invisible to us.

The true and faithful history of the church is given in the scriptures of truth, by him who has declared the end from the beginning. Prophecy records all that is necessary for the saints to know of her history, and if we would know whence she is, revelation informs us she is from heaven. If we ask where she is, we are told she is in Christ Jesus, her Lord. All that we require to know of her is found in the inspired record which God has given. John was instructed, and commanded to arise and measure the temple, (or church of God,) and the altar, and them that worship therein, and for that purpose there was given him a reed like unto a rod.—Rev. xi. 1. If we would know all the proportions of the church of Christ, the scriptures are the rule by which we are to ascertain what are her peculiar characteristics, for her height, depth, length and breadth are equal. And all that comes not within the measurement of scripture rule, is given to the heathen, and is not to be measured by any scripture rule, nor recognized as belonging to the temple, altar or people of our God.

As to the church in the United States. The first regular Old School or Primitive church in America, that we have any knowledge of, was constituted and organized in Wales, and embarked in a ship from the old country, with pastor, deacons and members, and in a body landed in Philadelphia, in the early settlement of Pennsylvania, and purchased land and settled near that city. Welch Tract church, in Delaware, and many other churches in that and neighboring States, were branches of this Welch church.

Roger Williams came to Massachusetts a member of the Puritan church and state establishment; he became dissatisfied with and protested against the puritanic persecutions, was expelled and banished by them; went to England and obtained a charter for the Providence Plantations, which now comprise the State of Rhode Island, effected a treaty with the Indians, and proclaimed full liberty of conscience to all who wished to settle there, to worship God according to the dictates of their own conscience. Subsequently he professed to be a Baptist, but there is much disputation as to the manner and validity of his baptism.

Of the grounds of difference which led to the separation of the New School, or Missionary Baptists from the old apostolic order, we know of no record extant that will give a more full account than that contained in the first book of Editorials, recently published by B. L. Beebe, which contain the statements of both parties, and give the arguments used by both parties from, and embracing the separation for ten years thereafter.

We have no disposition to dispute with the New School as to whether they left us, or we left them. It is fully conceded that we are separated, and hold no fellowship for each other. Of our respective claims to antiquity, or to be of the old apostolic order of Baptists, nothing can be settled by a discussion of the time, or manner of the division. The principal grounds of difference on which we separated were, first, that they embraced the doctrine of Andrew Fuller, and we protested against it as heresy. Secondly, They embraced the popular religious institutions, such as Theological Schools, Sunday Schools, Missionary, Bible and Tract Societies, and other modern inventions for the professed object of converting the heathen, and evangelizing the world and ushering in the millennium. We refused to recognize or fellowship any of these new institutions. And after long forbearance and expostulations with them, we, in the year 1832, declared a withdrawal of fellowship with them. Thus the division took place, and we have from that time been separated from each other.

Now every honest inquirer who desires to know who, if any of us are entitled to be distinguished as apostolic Baptists, should use the "reed which is like unto a rod." Or, in other words, search the scriptures, and if it can be found that the old apostles taught Fullerism, and founded Theological Seminaries, or instituted Sabbath Schools, and Infant or Bible Classes, or Missionary Societies, or any other religious societies except the church of God, then it will be clear that the Missionary Baptists (so called) are apostolic Baptists, and we Anti-Mission, or Old School, (so called) are schismatics.

But if it be found that we hold, contend for and practice all the apostolic church held, taught and practiced, and protest against every innovation on, or departure from the primitive faith and practice according to the New Testament, it must follow that we are right, and all who differ from us are wrong.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

THE CONSTITUTION, COVENANT, AND SUMMARY OF FAITH OF THE BEULAH OLD SCHOOL PREDESTINARIAN BAPTIST CHURCH, IN THE CITY OF WASHINGTON, D. C., ORGANIZED OCTOBER 31, 1863.

CONSTITUTION.

I. This church shall be designated and known as the Beulah Old School Predestinarian Baptist church, in the City of Washington, D. C.

II. All the books contained in the scriptures of the Old and New Testaments are inspired by the Holy Ghost, and must be received as the word of God, (2 Tim. iii. 16;) they contain all necessary instruction in faith, experience and conduct of the church of Christ, and of each individual christian. Nothing is to be required by the church which the scriptures do not require, nor any thing omitted which they enjoin.

III. Of the doctrine held by this church the following is a summary, viz:

1. One only Living, Supreme, Eternal God, the Creator and upholder of all things and disposer of all events. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."—1 John v. 7.

2. The total depravity and just condemnation of all the fallen race of Adam.

3. The Absolute Predestination of all things.

4. Eternal, personal and unconditional Election.

5. Atonement and Redemption for the elect only.

6. The Sovereign and efficacious work of the Holy Ghost in the vocation of the Elect.

7. Their perfect justification by the blood and righteousness of our Lord Jesus Christ.

8. Baptism, an ordinance enjoined only on believers, to be administered by a regularly ordained minister, standing at the time of administering in the fellowship of the church of Christ, in which ordinance the believer is immersed in water, on profession of his or her faith, and in the name of the Father, and of the Son, and of the Holy Ghost.

9. The Lord's Supper, a privilege peculiar to the regularly baptized members of the church who walk in the order of the gospel.

10. The preservation of all the saints by grace to glory.

11. The general resurrection of the just, and of the unjust, in their order.

12. The final Judgment.

13. The future happiness of the justified, and perdition of the ungodly, alike interminable.

IV. This church will hold in fellowship only such as believe the doctrine comprised in this summary, who have confessed and obeyed Christ by baptism, and walk in obedience to the laws and ordinances which Christ has given for the government and order of his kingdom.

V. This church has no power to make laws, or to impose commands or restrictions on any of her members; the laws of Christ recorded in the New Testament being the only rule for their government. But it is the duty of the church to deal with, and if they cannot reclaim, to exclude such persons as do not conform to the laws and institutions of Christ.

VI. The members of this church are solemnly pledged not to go to law with one another, nor to defame, or to entertain contentions or ill-will one against another; but to cherish peace and christian affection, and endeavor to promote each other's welfare in both temporal and spiritual things.

VII. All things in the church are to be done without partiality, recognizing a perfect equality of religious privileges, except the official authority of her officers, and that to be subject to the judgment and decision of the church. We recognize no difference in the church between the male and female members, except that females are not allowed to exercise the official authority of public teachers in the church; but deference is always due to age and experience.

VIII. The officers of the church are of two denominations, viz:

Bishops, which are called Elders, Overseers, or Pastors, and Deacons. The Bishop is to administer the word and ordinances of the gospel; and both bishops and deacons should take the oversight of the flock, see that the discipline be faithfully exercised, and the deacons are to attend to the temporal concerns of the church, and to the wants of the poor.

IX. In no case shall any person be received as a member of this church who is in a state of exclusion from another church of our faith and order; nor shall any church be accredited as in fellowship with us that receives or holds in fellowship any person or persons who stand excluded from this church, or from any church of our faith and order.

X. Candidates for membership, if members of other churches of our faith and order, may be received by letters of dismission and commendation from where they have their standing. In other cases they shall be admitted on satisfactory profession of their faith in Christ, and submission to his laws. In no case shall any one be received into this church in opposition to any member in good standing, but in such cases the objection shall be submitted to the judgment of the church, and obviated before the applicant can be received.

XI. The pecuniary concerns of the church shall be adjusted by the officers or trustees, or such others as the church shall appoint, and they shall submit their reports to be decided by the members.

XII. If one member shall injure or offend another, and the offense be of an individual character, it is the duty of the offended to go to the offender alone, and in the spirit of Christ endeavor to convince him of his fault; if unsuccessful, then take one or two faithful and impartial brethren with him; if they cannot effect a reconciliation, then tell it to the church, according to Matt. xviii. 15–17. Or if a member shall know that another member is dissatisfied with him, it is his duty to visit the offended brother and seek for a reconciliation, according to Matt. v. 23, 24.

XIII. This church having made application by letter and messengers, to the Baltimore Old School Baptist Association, at their session in Baltimore City, May 20, 1868, to be recognized as a regular Old School Baptist church, or to show cause why she should not be so recognized, the said Baltimore Association referred the application to a committee of one member from each church, together with the ministers present, who after a consultation with Eld. John Bell, the pastor, and the other messengers present; made the following report to the Association, viz:

"The committee to whom was referred the letter from a body of colored brethren in the city of Washington, desiring recognition by this Asscciation, made the following report:

"That after a careful examination into their state and standing, with all the light at present before us, we find them earnestly striving for the faith of the gospel, and desiring to walk in the order thereof. We therefore recommend to the Association, that they at present regard them as a branch of the church of Christ, (called Old School Baptists,) and that a Committee be appointed to visit them, to behold their order, and to report to this Association, at the next session.

This report was adopted, and the following Elders and brethren were appointed on said committee: Elders G. Beebe, W. J. Purington, R. C. Leachman and Wm. Grafton, and brethren Lewis R. Cole, J. G. Dance, Geo. Harryman and Samuel Barnes, with as many other of our brethren as can attend.

In obedience to this appointment of the Baltimore Association, the Committee visited the Beulah church, who by a previous arrangement convened August 18, 1868, in the meeting house of the Shiloh Baptist church, in Washington.

1. The meeting was opened by singing and prayer by Eld. John Bell, their pastor, and being called to order, the committee from the Association was welcomed by the whole church, and requested to make a thorough examination into their standing and order, and point out to them any thing wrong we might discover.

Thereupon the Committee organized as such, appointing Eld. G. Beebe, Moderator, and brother C. Search Clerk. Brethren present from sister churches, on invitation took a seat with the committee.

The record of the original constitution of the church, the ordination of their pastor, the articles of their faith and covenant of the church, together with the church record of all the proceedings of the church were carefully examined, and some few amendments suggested, and unanimously adopted by the church, among which was an additional article to their constitutional form, that as Old School Baptists, they have no connection with, nor fellowship for any of the modern religious institutions called *benevolent*, such as Mission Societies, Sunday Schools, Tract or other societies, nor any secret societies, leagues, or combinations unauthorized by the laws of the kingdom of Christ.

The committee also made diligent inquiry as to the moral standing of both pastor and members. Vouchers of an unquestionable character were presented, so that after due deliberation and mutual consultation, the Committee unanimously agree to report to the Baltimore Baptist Association, that we find this Beulah Old School Predestinarian Baptist church, (so far as we are capable of judging,) sound in the faith and order of the gospel, and entitled to the fellowship, recognition and prayers of the Association, and of all orderly Old School Baptists.

GILBERT BEEBE, Mod.

CHRISTOPHER SEARCH, Clerk.

TESTIMONIALS.

HAMILTON, Mo., Sept. 1, 1868.

ELDER G. BEEBE:—Esteemed brother in Christ, I have read your book of Editorials, and I feel it due to say to you, it is the most valuable work I have read. I cannot forbear to express my thanks to God, who enabled you to so ably upset every ism, and every error and innovation of the church. I hope the Lord will reward you and your dear family for your faithfulness in proclaiming God's truth and his doctrine. I had but a faint idea of your labors for the truth. I do fervently recommend it to be in every Baptist's family that can pay for it. Please mail it to a Hamilton, Mo. I am feeble, frail, and so nervous, it is hard labor for me to write. My love and christian regards to you all who know, believe and love the truth. As ever,

ELI PENNY.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va.; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss; Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga;

MONIES RECEIVED FOR "THE EDITORIAL."

Wm A Rigg, Ky., 4 60, Mrs P. M Jones, Ky., 5, Caleb Thurston, Ohio, 2 30, Rebecca Wilson, N. Y., 2 30, Malinda Lindsey, Texas, 2 30.—Total $15 50.

Subscription Receipts.

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Illinois:—John H Myers 2, Alex Wilday, 4..... 6 00

Missouri.—J R Vanmeter..... 2 00

Iowa.—John Baylor..... 4 00

Ontario Prov.—J D Hall 5, Mrs. Hugh Anderson 1..... 6 00

Total..... $188 50

Marriages.

July 2, 1868—At the residence of Eld. John Stipp, in Clackamas Co., Oregon, by Eld. W. M. Townsend, Mr. J. C. L. Miller, to Miss. E. K. Stipe.

Obituary Notices.

Brother Beebe:—Will you please publish the death of sister **Sarah Staubs**, who departed this life at her late residence, in Pleasant Valley, Washington Co., Md., on Monday morning, August 10, 1868, in the 68th year of her age. She was a sound and consistent Old School Baptist, giving good evidence of her being one of the redeemed of the Lord; and if so, she now sleeps in Jesus, and at the morning of the resurrection will be raised an immortal, in a spiritual body, to live and reign forever with Christ her Redeemer. For, as the apostle Paul has said, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Yours very respectfully,

THOMAS H. CRAMPTON.

Crampton's Gap, Md., Sept. 11, 1868.

Dear Brother Beebe:—Please publish the following obituary notices in the "Signs of the Times," and oblige many Old School Baptists.

Died—April 7, 1855, **Francis Elsworth**, son of Isaac D. and Mary Bennett, aged 1 year and 4 days. Eld. M. B. Smith preached an appropriate discourse on the occasion.

ALSO,

Died—January 6, 1868, **John Grant**, son of Isaac D., and Mary Bennett, aged 1 year, 8 months and 9 days. I tried to preach on the occasion, and comfort my afflicted brother and sister with some of the exceeding great and precious promises in the word of truth. May we feel that all things work together for good to them that love the Lord.

The disease commenced with diptheria, and terminated with inflamation of the brain. Both cases were similar.

L. B. SHERWOOD.

Ashley, Ohio, Sept. 7, 1868.

Elder Beebe:—Please publish the obituary of our little darling boy, **Luman M. Parsons**, who died September 15, 1864, of croup diptheria, aged 4 years, 8 months and 19 days. We trust the loved one has gone to a friend that loves him better than we can.

ALSO,

The obituary of my mother-in-law, **Mary Cole**, who died March 20, 1868, being the wife of Avery Cole, deceased. She lived and died in fellowship with the Old School Baptists, and was a kind mother in Israel. Her age was 83 years, 3 months and 10 days.

D. W. PARSONS.

Gilboa, August 16, 1868.

Dear Brother Beebe:—Please publish the following obituary.

Died—On the 29th ult, sister **Harriet Lee**, of Fairfax Co. Va., in the 69th year of her age, leaving several children and grandchildren, together with the Frying Pan Church, [of which she was a prominent and useful member] and the Old School Baptists generally, to mourn her loss. Many will remember her hospitable entertainment during the last meeting of the Corresponding Association held at Frying Pan, as well as on other occasions. Sister Lee was of a quiet and retiring disposition, but firm in her attachment to the cause of God and truth. I am not informed of the state of her mind during her illness, but relying more confidently upon such evidences as she gave in life and health, I feel an assurance that she has gone to be forever with the Lord. Yours in love,

R. C. LEACHMAN.

ALSO,

I was requested last spring to write to you of the death of sister **Nancy Ensor**, of Black Rock, Baltimore Co., Md., but have neglected it until now.

Sister Ensor died on the 23d day of May last, aged 80 years. She was baptized many years ago by Eld. Choate, and was the oldest member whose name appears upon the records of the church at Black Rock. She has ever maintained a character for soundness of faith and consistency of walk and conversation, always filling her place in the assembly of the saints, and is doubtless missed by the church and her numerous friends and relatives. But their loss is her gain, and they ought to be resigned.

P. C. LEACHMAN.

September 7, 1868.

Dear Brother Beebe:—Please publish the death of our beloved brother, **Eld. George Branson**, who departed this life April 10, 1868, at the residence of his son-in-law, in Bethlehem, Wayne Co., Iowa, after being confined to his room some two years. He bore his affliction with christian fortitude, and often said he wanted to go home, and be at rest. All he desired to live for was to go and preach the gospel. He professed a hope some fifty years ago, and was ordained in 1848. He lived an orderly christian life, and was firm in the faith once delivered to the saints. He was ordained by Elder Shanks and presbytery, Salem Church, Ind. His daughter and son-in-law, Samuel King, with whom he resided through his last illness, were very kind and dutiful children through his afflictions. Sister King is a member of the Old School Baptist Church.

He leaves two daughters, his only children, with many friends and brethren to mourn their loss, which is his gain. He died at a good old age in the service of his Master, being 73 years old.

M. G. JONES.

Bethlehem, Iowa, June 28, 1868.

Died—June 6, 1868, near Middletown, Orange Co., N. Y., **Mary Ann**, wife of W. E. Horton, and daughter of the late Theodore Wilkin, aged 24 years, 7 months and 4 days. She had not made a public profession of religion, but usually attended the Old School Baptist meetings, and I have often heard her say that she believed them to be the true followers of Christ, and hoped that she would some day be numbered among them. God has taken her from this world of care and sorrow, we trust, to a brighter sphere. But alas, how we miss her; her pleasant and loving smile, her glad and welcome greeting. O how the thought recalls sweet sad memories for the dear companionship so early severed by death. The grave has been cruel to me; it has opened and closed over my best loved one; it has robbed me of a loving and true wife, a pure hearted, noble minded woman. She was highly esteemed and beloved by all who knew her. She leaves a bereaved husband, a kind mother, with numerous relatives and friends, to mourn; but we believe our great loss is beautifully at rest in heaven.

W. E. H.

Seldom has a death in our vicinity occasioned a more solemn sensation. Amiable, young and blooming, a bride of less than a year, and only daughter of the late Theodore Wilkin, and of our sister Betsey M. Reeve. Suddenly called away by death, and deeply lamented by numerous loving friends and relatives. Our absence from home attending associations, has prevented an earlier announcement of the sorrowful event.

[Ed]

Died—In this village, [Middletown] on Saturday evening, September 5, 1868, after a short illness, sister **Sarah Corey**, wife of Dea. Benjamin Corey, aged 76 years, 1 month and 27 days. She was born July 9, 1792. She professed faith in Christ, and united with the church at Brookfield, in this county, in 1815, and continued an esteemed and faithful member of that church until about the year 1856, when with her husband she took a letter of dismission from Brookfield, on which they united with the church at New Vernon, where they have continued their membership till the present time. Sister Corey was orderly, and highly esteemed in life, and deeply lamented in death; and we confidently trust she is gone to rest from all her toils and labor, in the paradise of God. Brother Corey survives her, to feel and mourn the absence of a dear companion, partner of his joys and sorrows. May God sustain him in his bereavement, and cheer him in his lonely hours. Her funeral was largely attended, at our Hall, in this place, on Tuesday the 8th, when a sermon was preachred be Eld. G. Beebe, from 2 Cor. v. 1, after which her remains were laid to repose with her kindred, in Mount Hope.

Two Days Meetings.

Dear Brother Beebe:—Please publish in the "Signs of the Times," that there will be a two days meeting with the Waterloo Church, at Mt. Salem, on Wednesday and Thursday, the last day of September and the first day of October, 1868, at ten o'clock in the morning, each day.

We invite our brethren and sisters to attend with us, especsally our ministering brethren, as many as can.

ASA ELSTON, Church Clerk.

Yearly Meetings.

Brother Beebe:—Please publish this notice in the "Signs of the Times:"

The Old School Baptist church of Gilboa will, if nothing in providence prevents hold a Yearly Meeting at the meeting house in West Conesville, to commence on Saturday the 10th of October, 1868, and continue two days, commencing at 10 o'clock each day; the house the same as last year, being about one mile and a half east of the village of Gilboa. We wish for as many of our brethren and sisters to meet with us as can, and particularly ministering brethren. In behalf of the church,

BARNARD COLE, Church Clerk.

Please insert in the "Signs of the Times" the following notice:

The Old School Baptist Church at Fairfield will hold a yearly meeting, to commence on Friday before the second Sunday in October, 1868, and continue three days. The same to be held at the Old School meeting house, situated in Fairfield, eight miles south of Adrian, Michigan.

We expect Eld. S. H. Durand to attend with us, and we extend a general invitation to brethren in the ministry, and to all others who may desire to come. Those coming by the cars will be met with conveyances at Adrian, on Thursday.

Yours in bonds of love,

E. S. CARPENTER.

Brother Beebe:—Please publish through the "Signs," the yearly meeting to be held at London Tract, Chester Co., Pa., to commence at two o'clock p. m., on Friday before the third Sunday in October, which is the 16th, and close on Sunday.

The friends will be met at the New Ark Station, on the Baltimore, Wilmington and Philadelphia Rail-road, on Friday, the 23d, at the morning train, about ten o'clock. We wish to see a good number of our brethren, sisters and friends, and make them welcome at our houses and homes to partake of such as we have. As ever, your brother,

JOSIAH W. DANCE.

Associational Notices.

Contentna, N. C., to be held with the church at the Pleasant Hill meeting house, in Edgecomb Co., N. C., six miles south-east of Rocky Mount, to commence on Friday before the second Sunday in October, 1868, at 11 o'clock, a. m.

Oconee, Ga., to be held with Moriah church, four miles south of Danielsville, Madison Co., Ga., on Saturday before the second Sunday in October, 1868.

The Washita Association will convene with the church at Lebanon, near Homer, La., on Saturday before the first Sunday in October, 1868. Ministers and brethren are cordially invited to attend.

A. TOMLIN.

Brother Beebe:—Please give notice through the "Signs" that the Regular Baptist Association will be held with the church at New Salem Meeting-house, Tippah Co, Mississippi, nine miles south of Middleton Depot, Memphis and Charleston Rail-road, West Tennessee, commencing on Saturday before the second Sunday in October, 1868. Brethren coming by public conveyance will please give me notice at Jonesboro, Miss., and they will be met at the above named depot, on Friday before the meeting, to convey them to places of entertainment, and to the association.

Yours in love,

T. W. ROWLAND.

Juniata Association.—Brother Beebe:—The brethren living in the vicinity of the association, think best to change the place of meeting the brethren and friends coming to the association. Instead of meeting them at Mapleton Station, as I published, they will stop at Mill Creek Station, on the North Central Rail Road. Those from the east should arrive at Mill Creek Station on Thursday before the third Sunday in October, at 5 o'clock p. m. Those from the west will arrive at the same station at 11 o'clock a. m., and wait the arrival of the 5 o'clock train from the east.

JOSEPH CORRELL.

The Kehukee Association is expected to convene with the church at Great Swamps, Pitt Co., near Greenville, N. C., on Saturday, October 3d, 1868.

Brethren from sister associations are invited to meet with us. Those coming by public conveyance should reach Tarboro on Friday, where they will be attended to; or if from the north, they can come to Williamston by the steamer L. G. Cannon, which leaves Norfolk early every Wednesday morning, and reaches Williamston the next day. From Williamston they will be taken to the place of meeting.

C. B. HASSELL.

Salisbury, Md., to be held with the church at Broad Creek, Sussex Co., Del., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1868.

Dear Brother Beebe:—Please publish, for the benefit of the brethren and friends desiring to attend the Salisbury Association, that those coming by Rail-road from the north will take the early train at Philadelphia, on Tuesday morning, October 20th, and take tickets to Laurel, Del., or in Baltimore at 7. 25, on the same day, for the same place. Those coming from the south by the Chrisfield route will take the express to Salisbury, which leaves Chrisfield at 2. 45, a. m., where they will remain over until the way train comes, which leaves Salisbury for Laurel, at 10. 30, a. m. Express trains do not stop at Laurel. The trains both north and south will be met on Tuesday, and the friends conveyed to the vicinity of the meeting, which is five miles from Laurel. We hope to see as many of the brethren and friends as can come to see us. Yours in love,

G. W. STATON.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

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These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.
Middletown, Orange Co., N. Y.

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We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

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Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

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460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., **Lightning Express,** Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Express Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m. (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach York at 7. 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7.30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's, to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8. 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from

DR. M. B. WEEDON,

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City,

Samuel McCall 1June68

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., OCTOBER 1, 1868. NO. 19.

ORIGINAL POETRY

(Written for the "Signs of the Times.")

I'm a pilgrim, aged and bending,
  Pressing onward to the tomb;
But heavenly faith its light is lending,
  To guide my pathway through its gloom.
The night's approaching—day is ending,
  Soon these wearied limbs will rest;
Cheering word's my Savior's sending,
  Weary traveler, come and rest.

But a day will soon be breaking,
  (Oh! how swiftly time will move,)
When Christ's redeemed will all be waking
  Songs of his redeeming love.
A day eternal and unending,
  Where my God supremely reigns;
All his children their voices blending
  In most sweet harmonious strains.

Then speed, O speed, my time departing,
  That I may leave and be at rest,
And feel no more the pangs of parting,
  In that land where all are blest.

J. J. PETERSON.

READY TO DEPART.

My latest sun is sinking fast,
  My race is nearly run;
My strongest trials now have passed,
  My triumph now begun.

I know I'm near the heavenly ranks,
  Of friends and kindred dear;
I brush the dew on Jordan's banks,—
  The crossing must be near.

I've almost gain'd my heavenly home,
  My spirit loudly sings;
The holy ones, behold they come!—
  I hear the sound of wings!

O bear my longing heart to him
  Who bled and died for me;
Whose blood has cleansed me from all sin
  And gain'd my victory.

W. B. BLEVENS.

God is our strength and refuge too,
  For he has so declared;
Because he lives, we shall live too,
  According to his word.

Our life is hid with Christ in God,
  And hath forever been;
And when to us it is revealed,
  We know it is the same.

'Tis not the life that Adam lived,
  When he was form'd a man;
But 'tis the life that Jesus lived
  Before the world began.

The life and spirit of the Lord
  In us, while here on earth,
Is that which leads us in the way
  Of righteousness and truth.

We love the Lord our God, because
  He first hath loved us,
And in us has revealed his Son,
  Which makes us free and just.

And when our Savior comes again
  To take us to our home,
We shall behold him as he is,
  And from him no more roam.

And when before his throne we meet,
  And see his smiling face,
We then shall sing, in vinely sweet
  Salvation, all of grace.

J. SIKES.

CORRESPONDENCE.

NEEDY, Oregon, July 25, 1868.

ELDER G. BEEBE:—Dear brother, having finished the business part of my letter, I will say to you, and the dear brethren and sisters which are scattered so widely apart, stretching from the Atlantic to the Pacific Ocean, that I receive regularly our valuable paper, the "Signs of the Times," bringing with it the glad tidings of the dealings of God in bringing them out of nature's darkness into the marvelous light and liberty of the gospel of the Son of God, filled with their epistles of love, and your editorials communicated to us through that medium; for which I desire to be truly thankful to our heavenly Father for such privileges. Some of the brethren I am and have been personally acquainted with in the flesh, and those that I am not, I hope I am in the Spirit; for their communications prove to me, if I am not deceived in myself, that we belong to the same Parent, having the true and living God for our Father, the New Jerusalem which is above for our mother, and Jesus Christ, the Mediator of the new covenant, for our Elder Brother. And my desire is, "that our hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." For the apostle said, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ," &c.

Now, my dear brethren and sisters, if we are the characters which we profess to be, and which the inspired apostle has called our attention to when he said, "If children, then heirs; heirs of God, and joint heirs with Christ," we are entitled to the estate of which our glorious Lord and Savior Jesus Christ is now in possession. For the apostle said in writing to the Ephesians, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Now we understand an earnest signifies assurance, or a pledge. And we are led to ask ourselves, What is there in such poor depraved creatures as we are, that God should bestow upon us such blessings. Well might the inspired servant of God call our minds to it: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." We are a mystery to the world of professors, and also to ourselves. And as I have been comforted by reading the communications from the brethren and sisters, and by your editorials, I have thought I would cast in my mite, not knowing but what some of the mourners in Zion may be comforted by it, as I have been comforted by theirs. My mind has been some exercised on the doctrine of Repentance; and the brethren have written but little on that subject for a long time. I will try and write some on it, hoping it may comfort some of the little lambs of the fold, who are liable to be tossed and tempted on their faith and repentance, the two being so closely connected.

And now, my dear brethren and sisters, the subject of the gospel proclamation is, or part of it is, in connection with the whole plan of salvation. "Repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx. 21. This was spoken by the inspired apostle to the Jews and Gentiles, saying, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ." Genuine repentance is the effect of divine calling; hence our adorable Lord Jesus assures us he "came not to call the righteous, but sinners to repentance." Repentance is of two kinds, according to the sacred volume; the first is legal, and is common to the carnal mind; the other is spiritual, and exists only in renewed minds. The first depreciates the consequence of sin, but leaves the sinner in love with it; it exists only in the apprehension of suffering punishment, and is described by the apostle as "the sorrow of the world, that worketh death."—2 Cor. vii. 10. Esau and Judas were instances of this legal repentance; but both were strangers to that godly sorrow which works by love. And in order to satisfy our minds of this, I will try and present a scriptural view of that repentance which is unto life; and I think I cannot adopt a better plan than to have our minds drawn to the text which I have just cited, in which the apostle calls it godly sorrow; for godly sorrow or repentance is sorrow which comes from God, and leads to God; it is produced by the Holy Spirit, opening the eyes of the poor sinner to see and feel his guilt, and creating in him a hatred to it, and he grieves that he should so long have cherished it there. Now this godly sorrow, coming from God, must of necessity lead to God. According to the prophet Jeremiah, xxxi. 9, "They shall come with weeping, and with supplications will I lead them." Wherever genuine repentance is bestowed, there will be a coming to God for pardoning mercy; and the poor sinner feeling his own depravity, sinfulness and weakness, knowing that omnipotence alone can help him, he cries to God to perform all things for him. This the apostle calls "repentance toward God;" because it comes from him, and leads to him. Godly sorrow, or genuine repentance, comes not from Sinai, but from Calvary; for when the sufferings of Christ are presented to the mind of the poor sinner by the Holy Spirit, with a strong conviction that his individual sins were the cause of them, contrition, shame and deep humility will be produced; and these are the properties or effects of genuine repentance. Nor can I conclude that he is a repenting sinner who is a stranger to these feelings. This godly sorrow is perfectly distinct both from legal dread and a hardened heart, which views sin with indifference, and the sufferings of Christ with presumption. Repentance is indeed a change of mind, but not a mere sentimental change. It is such a change of mind as produces a change of conduct, the current of the affections is reversed, and the things that were before the very element of the soul, are become disgusting. Hence, as long as sin exists in our nature, (which will be as long as we are on earth) there will be daily cause for repentance. Not under the apprehension that sin can finally ruin the child of God, but on

account of its very nature being offensive to him.

And now, my dear brethren and sisters, let us look into our own experience, and see whether one day passes over our heads without repeated cause for grief, that we live so little like an heir of glory. Was our repentance one solitary act which took place at the commencement of our experience, and died in its performance? or is it a grace of the Holy Spirit which first melted us into contrition, then turned us unto God, and now produces regret daily, on account of our heart backslidings from God? This godly sorrow is not obliterated, but increased, by a sense of forgiving love. And that person is most grieved and annoyed by sin, who has the sweetest and best evidence of divine pardon in his heart. So that repentance does not give place to faith, but dwells with it; yea, they are like twin graces; and the very grief we feel on account of sin, puts energy or faith in lively exercise in Christ, and is the expression of our need of Christ. It is a holy melting of soul to receive the image of Christ. It is spiritual regret, arising from the want of likeness, or living more like Christ. It is the pure stream of love, produced by the Spirit of God; yea, it is a sense of our insignificance, brought to our view by the glories of Christ, dissolving our hearts in humility at his footstool. Genuine repentance is not the mere ferver of the passions, excited by human powers, but the sacred emotions of the heart. Tears are not essential to it, but spiritual feelings are. And many of the dear children of God are living under the influence of this grace, who are incapable of venting their godly sorrow otherwise than as "groanings which cannot be uttered." These, my dear brethren and sisters, are some of the evidences of a godly sorrow, which are the preludes of holy joy. Godly sorrow is "not to be repented of." I know not the day in which I am not grieved and annoyed by sin; not can I conceive how sin can exist within the soul without causing grief, except where it is loved. Paul indeed exclaimed, under a sweet sense of interest in the righteousness of Christ, and having received of the divine nature, "It is no more I that do evil, but sin that dwelleth in me." But hear him immediately cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Did not his believing confidence and godly sorrow go hand in hand? We are repeatedly assured in the scriptures that gospel repentance is unto life, and the pledge eternal life. If, therefore, my dear brethren and sisters, we are the subjects of godly sorrow, it is certain that spiritual life is communicated, and eternal life is sure. The very sorrow which we feel on account of sin, is it not a daily testimony of the Holy Spirit's work, which none possess but the children of God? Hear what the Lord said by the mouth of his prophet Jeremiah, xxxi. 18, 19: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." So we see that God in all ages has made known his sovereign power, by first opening the eyes of poor sinners, and then turning them from darkness to light, and from the power of Satan unto God. Genuine repentance is the gift of Christ. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins." And here we see he is not only declared to be a Savior, but also a Prince, to bestow a divine grant, in which his eternal power and Godhead are proclaimed, and his everlasting love to his children is testified; for he never gives repentance without giving remission of sins. And while it is certain that without repentance the poor sinner must perish, it is equally so that every sinner who is brought to the footstool of divine mercy in deep contrition, and taught to hate the evils which exist in his heart, is the subject of repentance unto salvation; his remission of sins is past, his acceptance with God in the person of Christ is made known to him, and his eternal bliss is sure. And before I close this letter, I will try and mark the difference between legal and spiritual repentance. The one comes from Sinai, and the other from Calvary. The one moves the passions, but leaves the heart hardened; the other melts it before God. The one drives to moral observances, instead of believing; the other is accompanied with believing, which produces good works. The one originates in self, and never leads us out of self; the other comes from and leads to God. In fact, legal repentance is a compound of ignorance, pride and rebellion; while spiritual repentance is the union of humility, wisdom and love, descending from above, to qualify the soul to enjoy God and heaven.

And now, my dear brethren and sisters, fellow travelers to a never ending eternity, may you and I be made to feel that we are the happy recipients of this repentance which is unto life which is eternal, secured in Christ Jesus our Lord, is the prayer of your poor old brother, a sinner, but I hope a sinner saved by grace alone, through the atoning blood and righteousness of our once crucified but now risen and exalted Savior Jesus Christ our Lord.

Brother Beebe, the foregoing is at your disposal; if you think it worthy a place in the "Signs of the Times," publish it; if not, throw it aside, and all will be right. And now, my dear brother, I must for the present bid you farewell, and remain as ever, your brother in tribulation,

MICHAEL LOVERIDGE.

CARROLTON, Miss., May 24, 1863.

ELDER G. BEEBE—ESTEEMED BROTHER:—Mercy and peace be unto thee, and to all the children of God. Dearly beloved, in the days of old, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it." Our God is the same; he changes not; therefore let us hearken to his words. Jesus has said, "He that heareth my words, and keepeth them, he it is that loveth me." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. xv.

Permit me to inquire, Have we been, and are we now obediently keeping the commandments of Jesus? If so, why do we hear it said that the churches are fast asleep? Where are our Deacons? Have they lost sight of the original duties of their office? And are not others also equally careless and unconcerned? We mourn and complain of darkness and declension. Brethren, is there not a cause? Have not the doors of the Lord's house been opened to strangers, and have not the uncircumcised in heart been let into our churches? Such members neither know or love our Lord and Master; nor do they delight in his glorious plan of salvation; but they are a reproach to his holy name. They swell our number, but they are a burden upon the church. Better let them go back to their own home and company, lest they do us injury in the time of battle. Our Lord can save by few as well as by many. The members of the church of Christ should be faithful. But we should remember that excitement is not true religion; we should try to keep it down; for it cannot profit us. The reception of multitudes of the uncircumcised into fellowship, can bring no honor to the cause; and it were better for those who have not the wedding garment on to remain out of the church; nor is it any credit to the preachers to baptize such.

Dear brethren and sisters, let us patiently await the Lord's appointed time to gather in his people, even the set time to favor Zion. He has promised to gather his Israel. "And so all Israel shall be saved." Let us then wait on the Lord; for he has promised to give to them that wait upon him, the desires of their heart; and he will faithfully fulfill all his promises. "Except the Lord build the house, they labor in vain that build it." Let us inquire, if peradventure, we may find what is the cause of our lukewarm condition. Are our ministers diligently engaged in searching out the sheep and lambs of our Shepherd's flock, which have become bewildered and scattered in a dark and cloudy day, in feeding them, according to the word? Do they take the oversight of the churches cheerfully, not for filthy lucre's sake, but of a ready mind? Do they study to show themselves approved to God? Are our Deacons faithfully performing their duty? Or have they lost sight of the original work of their office? Is it consistent with their official duty for them to be indifferent to the straits and hardships to which our pastors are frequently exposed while in the discharge of their official duties? The pastor must attend to his appointments, whoever else are absent; if half the church are absent, a trifling excuse will serve them; but it is not so with the pastor. He must attend, although his family be left unprovided and uncared for; and although the number of those who contribute cheerfully to his relief, be very few. Ought these things so to be? May not such negligence be a cause for lukewarmness in the churches? Shall Deacons and other members be excused from doing their duty, because worldly denominations have made merchandize of the gospel? Their perversions of the order of the gospel cannot excuse us for disobeying the plain commandments of our Lord and Master. "Thou shalt not muzzle the ox that treadeth out the corn." And Paul says, "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this was written."

Brethren and sisters, will you think on these things? Are not these duties enjoined for a test of our obedience? Shall we expect the Lord will bless, and then look for our obedience; or shall we not rather obey, and then look for his blessing? We may plow, and sow; but we must look to God for the increase. He makes the widow's oil and meal to last for many days; and makes a few loaves and fishes more than enough to feed five thousand hungry people. Many are the wonderful works of the Lord.

Having urged so earnestly the duty of our churches to the called, approved and faithful pastors, it may be proper for me to say, I am not the wife or daughter of any pastor, nor am I a sister, in the flesh, to any; but I ask my brethren and sisters to believe me sincere in my appeal on their behalf. God has said, If his children forsake his law, and keep not his commandments, he will visit their transgressions with the rod, and their iniquities with stripes. And he is faithful both in blessing and in withholding according to his word.

Finally, brethren and sisters, let us fear God and keep his commandments. The pathway of obedience to our Lord is a pathway of pleasure and comfort to his people. We need not fear that our faithful obedience

will impoverish or cause ourselves or families to suffer; for he who holds all power in heaven and earth in his hand has said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Brother Beebe, I feel some diffidence in sending this to you for publication; but I submit it to your judgment to publish or throw it under the table; in either case you will not wound the feelings of

L. Y. H.

DEAR BROTHER BEEBE:—The following is the experience of one who has passed to her reward. It was copied and sent you nearly two years ago, but as it never appeared in the "Signs," I thought it probably never reached you, or was mislaid. I wanted to copy it again, but the writer feared you had failed to discover in it the language of Caanan, and would not consent to it. In copying I have abridged somewhat, but not in the thoughts or ideas.

DEAR BROTHER BEEBE:—My mind has been much impressed of late to write some of the Lord's dealings with me, and as my dear mother who growing old and feeble in health has often requested me to write some of my travels, and when I remember that she was not present when I related my *little* experience to the church, I feel it a duty to comply with her request; but when I take a view of my own unworthiness, I tremble and shrink from the task. I can remember when quite small, of feeling very tender-hearted, and would often weep unobserved by her when she would be singing the songs of Zion while passing about her work, and longed to be as good as I thought she was, and thought I would when I grew up to be a woman. But alas! how mistaken; the older I grew the less of anything good I found in myself. When in my thirteenth year I was arrested, as I trust, by divine grace, for nothing short of that could have reached such a wretch as I viewed myself to be. I was careless and unconcerned, not thinking of God nor eternity, when one evening while on my way to stay all night with a cousin of mine, I met her and her parents going to an evening meeting, and was invited to go with them, which I readily accepted, as I was fond of going to meeting. But soon after I arrived I began to feel as though all was not right. It was a protracted meeting of the New School Baptists, [my parents were Old School Baptists before my remembrance] and had been going on for several evenings, and before the meeting closed they called for the mourners to come forward to the anxious bench, and four of my schoolmates about my own age, and my cousin among them. I felt as though I would rather be at home. Some were praying, and some singing, and some talking to the mourners. I hoped to escape their notice, but not so; an old lady came to me and said, "Why don't you go too and seek your Savior with your schoolmates." I told her I did not feel as though I should find him there if I went. O, said she, I know what is the matter, you are afraid of your parents," and left me and went to one of the preachers and spoke a few words to him, and they both came back to me and wanted me to go to the mourners' bench with them; but I refused to go, and began to weep, when they took hold of me and led or rather forced me to the seat with my companions, and commenced praying and shouting, and frightened me so that I cannot remember all that passed, or rather but little of what passed. At the close of the meeting, in answer to their question, I told them I felt no better. I was told to come back the next night, but replied that I did not think I should. The minister told me I must not put my hand to the plow and look back; if I did I would grieve the spirit, *sin away the day of grace* and be finally lost. This struck like an arrow to my heart; I felt condemned and wretched. I went home with a heavy heart, feeling so miserable I knew not what to do, or what I was doing at times, but resolved not to tell my mother anything of it, or to go to the meeting any more, which resolution I kept. The meeting lasted four or five weeks and all young people of my acquaintance and a number of children younger than myself were baptized, and I was not. O! how wretched I was. I felt that I was a hell-deserving wretch, and such a sinner that God could not be just and save one so vile as I viewed myself to be. I would sometimes try to pray, but it only seemed a mockery, and would add to my misery. Thus I went on for two years, when I became acquainted with, and was married to my husband, Eld. R. F. Haynes, and for a while my mind was so much occupied with other cares that I seemed to almost forget my trouble. But when the thought was presented to my mind, that I was now the wife of a minister of the gospel, and yet a poor unworthy woman, a wretch undone, without one ray of hope, and would undoubtedly be a disgrace to him whom I loved so well, and whom I had promised to honor and obey. My trouble returned with double weight, and it seemed as if my misery was complete. I struggled hard to conceal it from him but could not. I remember very well the first time he asked me what made me so unhappy. I could not tell him, for I thought one so good as he could not appreciate my feelings at all, and if he could know how wicked I was I should lose my place in his affections; but at the slightest hint he seemed to understand fully my condition, and began to point me to the precious promises of pardon and justification through the righteousness of a crucified, risen and exalted Savior. But O! they were not for such as me, I dared not to claim them; they would apply to others, but not to me.

Time passed on, and I grew worse and more hardened, as I thought, until I was almost in despair. I concluded that the preacher was right when he told me I would sin away the day of grace, and that I had already done so. I finally came to the determination that I would not let these things trouble me, but would quit thinking about them; that religion was only a *whim* of the brain, and if there was any reality in it, it was not for me. How long I succeeded in this I do not remember, but not long, for on one beautiful Saturday afternoon after having completed my Saturday's work, and got my house in order, I sat down to my sewing, congratulating myself on the thought of how pleasant it would seem to my husband when he should come in from his work, and felt considerably flattered in my imagination, when suddenly the thought struck me, Look at your wicked and deceitful heart. I sprang to my feet in an instant; my first thought was I must pray, for I am certainly going to die in a very short time. I cannot pray, I am too wicked; what shall I do or where shall I go. I left my room, scarcely knowing where I was going, but passed through the room where my parents were seated. My father was reading from the "Signs" something that seemed to interest them very much. I cast my eyes toward the table and saw my husband's paper. [They both took the "Signs."] I took it and passed to the porch and thought I would read some one's experience and see if I could find any that had ever felt as I did. The first one I noticed was L. Chrisman's experience. As I went on to read it seemed to describe my feelings so much better than I could I was surprized, but when I came to where he began to tell how precious he found the Savior to be, I could go no farther, the paper fell from my hand. I caught to the banister for support; I do not know whether I prayed or not; one thing I do know, I begged for mercy, if it were possible for God to have mercy on such an outcast as I was; how long I remained there I cannot tell, but what I saw there I have not, nor never shall forget. I saw Jesus (in my imagination,) or by an eye of faith, so it was; he seemed to be passing in a little cloud, and as he passed he looked on me and smiled, and something seemed to whisper, It is finished, a full and free salvation. Come unto me all ye that labor and are heavy laden, and I will give you rest. I had found that rest, and it was sweet to my soul. O! the rapture of that moment, language cannot express; everything seemed to be praising God. This is the sun of righteousness that shall arise with healing in his wings. My first impressions were to go immediately into the house and tell my parents how happy I was, but the next thought was, You may be deceived, and then you will deceive them. O! but it must be a reality. I thought I must tell my husband; he was so forbearing and kind he could bear with me if I was deceived, and would tell me if he thought I was. I accordingly told him, but required a promise from him that he would not reveal it until I was certain that it was a genuine hope. I soon became willing and glad to converse about my little hope, though small as it seems at times to be, it is my all; it rests on Jesus. I went to the Middle Creek church, in Hancock county, in Illinois, and on my relation, was received and baptized by Eld. Thomas H. Owen, now of California, on the second Sunday in June, 1843. Since that time I have passed through many trying scenes, but the Lord has been my shield and hiding place, and it seems the deeper the sorrow the sweeter the deliverance.

Brother Beebe, I have been so tedious I fear it will not be interesting to you or your readers; if so, cast it aside and all will be right. I find so much comfort in reading the "Signs" that I feel willing to cast in my little mite; if it is small I do not wish to bury it. If any of the household of faith should see this who remember me please accept my love and best wishes, for

"My soul shall pray for Zion still,
While life and breath remain;
There my best friends, my kindred dwell,
There God my Savior reigns."

P. S.—This was written some time in the summer of 1866.

R. F. HAYNES.

WILMINGTON, Del., Sept. 19, 1868.

DEAR BROTHER BEEBE:—I find here very few of our faith and order, not one-fifth, indeed, of the membership of my own dear church in North Carolina; and these few are for the most part much advanced in years. Within the last decade, more have been lost by death than have been gained by admission; and the fashionable religionists of the day, as has become their general custom, very confidently predict the early and final extinction of these despised followers of the Lord Jesus. No more accessions will be made to our ranks, say they, and these old people will all soon be gone. To those who are destitute of spiritual eyes and understanding, who discard the sacred scriptures, as antiquated and mythical, who, having a form of godliness, deny the power thereof, and who cherish the atheistic sentiment that the arm of the Almighty is shortened, that it cannot save; it is quite natural that such should seem to be the probable result. But we, who have personally experienced

the mighty inworking of a power from on high, have no reason to be hereby discouraged, either as to our own salvation, or as to the welfare of Zion. What we have felt and seen may be allowed to bear its just part in attestation of the divine faithfulness; and it is a blessed characteristic of God's plan of redemption, that he hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. From infallible lips hath proceeded the declaration that "wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; while strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." And again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We may rest assured that the knowledge of God in Christ is "eternal life;" that those who receive it "can never perish;" shall not come into condemnation;" "shall never die." Because our Redeemer lives, we shall live also. He is not only the Author, but the Finisher of our faith. "He that hath begun a good work in us, will perform it until the day of Jesus Christ." He will deliver us from every evil work, and will present us unto his heavenly kingdom; and when we shall have, through grace divine, "fought a good fight, finished our course, kept the faith, there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us at that day."

O, dear brother Beebe, my soul swells with emotion, and my eyes fill with tears of grateful and unspeakable joy, as faith antedates the glories of our coronation day, when that object of most ardent desire to the christian heart, a crown of righteousness, a perfect conformity to our Redeemer's image, shall be given by our Lord to all those that love his appearing. May we, with all the ransomed of Jesus, be accounted worthy to attain that bright and sinless world. And may our God soon fulfill his gracious promises concerning Zion. May he usher in his glorious year of jubilee, when every one of his redeemed shall return to his possession and his family; may the great gospel trumpet be blown, when they shall come that are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and worship the Lord in his holy mount at Jerusalem.

I am, as I hope, your brother in Christ,

SYLVESTER HASSELL.

ROAD HOUSE STATION, Ill.

ESTEEMED BROTHER BEEBE:—I have been reading the "Signs of the Times" for some years, and am well pleased with the sweet communications they have brought to me; and if I were not afraid my writings would crowd out from your columns better matter, I would write with more confidence. But that I will leave to your judgment and decision.

When I was in my fifteenth year, my dear mother died, and my father broke up house-keeping, and I was loose, in a wild and sinful world, ready to partake of all its vanities, which I did, and took as much pleasure in it as any one of my capacity. I went to Greene Co., Ill., where I met with many friends, though they were strangers to me, I found parents, as it were, among them. In the year 1839, it seemed to me that something had got to be the matter with some of my play-mates; and I remember well that I would laugh at them, and tell them they were getting religious; so they being annoyed by my derision, would avoid me. At length I went one evening to meeting, and to plague others I went bare footed. When the man got up to preach, I thought he was a poor looking preacher. He took for his text the words, "By the grace of God I am what I am," and I repeated the words after him, and applied them to myself. I saw that that was making myself equal to him, and I began to wonder if I was, or was not. I soon felt convinced that I was not. I thought I could see where grace had placed him, in a position far beyond my reach. And I thought I saw a beauty in his enjoyment; but it was not for me. His countenance expressed such a mild assurance that I knew there was a reality in his religion. Then I began to look back, and thought of my friends whom I had tantalized, and it wounded me to the heart. I saw they were all right, and I was all wrong. Had the wound which I felt in my heart been under my control, I could have doctored it, but it was out of my reach, and so was the person that could heal it. All, all was out of my reach, and I was left to cry to the store of grace, for balm. I lamented without hope for nine months, for that hidden balm to heal and cleanse my poor polluted soul. Never shall I forget the lonesome night walks I took, to find some lonely place to pray. I was ready to acknowledge that I could not pray acceptably, yet my desire was great. Every effort was now made to conceal my mournful condition from those whom I had derided; but I could not succeed. I wanted them to pray for me; for I believed they were christians. In January, 1841, I went to meeting, and thought it was the last privilege I would ever have; for I felt sure I should live but a very short time. On Saturday evening, as I was standing among some members of the church, to hear them talk, I forgot myself, and was weeping over my woful state; when I thought where I was, I walked away from them, and sought for some place to pray, for the last time; for I thought I must soon die. I went some seventy or eighty yards, when there seemed that something said to me, "All is well; go in peace." I raised up my head, and every thing seemed to be clothed with a different aspect, and all seemed to be praising God with me; and I thought of the text, "All thy works shall praise thee." I spent a few moments in praising God, at the top of my voice, and then thought I would go to the house and tell them what the Lord had done for me. But when I got to the house I could not say any thing about it. But at the next church meeting, which was in a month, I told the church; and I have been living under the watchcare of the church ever since. I have been traveling a portion of the time in darkness, and some small part of the time in joy and peace. I had a quiet and peaceful season about three years, on which I would like to write, but I cannot now. May God prosper his cause in all the earth. Farewell.

A. W. MURRAY.

DEXEY COTTAGE, Loudoun Co., Va., January 13, 1868.

DEAR BROTHER BEEBE:—This is the fourth attempt I have made to address you and the dear brethren and sisters, but I have deferred it till now. I have felt, and do now feel that a letter of thanks is due to you, and to the dear brethren and sisters at the north, for your and their kindness to me and others at the south; to you for the gift of the dear medium of correspondence, and greetings of love and fellowship. I cannot express to you what a source of comfort it is to me. You have such able correspondents. When I read our dear brother J. F. Johnson's last two letters, my poor desponding heart was made to leap for joy, at the wholesome truth they contained. It was just what I have believed for years. How strange it seems to me, that there are any Old School Baptists who cannot heartily subscribe to it; for it is of vital importance to every child of God. Also I was greatly comforted in reading the last communication of brother S. H. Durand; it was just suited to my case. I was forbidden to go to the water to be baptized. But Eld. R. C. Leachman was the pastor, and he gave me the same advice as did Paul, and brother Durand, and I was baptized. But O what an unworthy member I have been of that body. I cannot live as I wish to, or I would never commit another sin. I find that I have a wretched wicked heart, and all my nature is defiled. But thanks be to the giver of all good, I have in me another principle or spirit, that can be satisfied with nothing that is of the earth, but looks to God for all its food and comfort. God has given us one to go in and out among us, who preaches the word as pure as any thing can be, coming through an earthen vessel: I allude to our dear brother Leachman. When I am sitting under the sound of the gospel preached by him, and the Lord is pleased to open my heart to receive instruction, as he did the heart of Lydia, I try to thank the Lord for his good gift to us poor unworthy creatures.

Now I will say a word to my dear sisters, and thank them for their kind remembrance of us in our destitute condition. Many of us would not have needed your kindness, but for the desolations of the war. While all other religious denominations were torn asunder, and were so bitter towards each other, the Old School Baptists were the same in time of war, and peace; and I have often said, I could see no good accomplished by the late war but one; and that is, we have loved each other with a stronger love than ever before. The cords of love have been strengthened ten fold.

Dear sisters, the clothing you sent to be distributed by brother Leachman; your wishes were faithfully carried out; for he sought out the most needy, and our hearts were made glad for the gift, as the fruit of your love to us. When our northern brethren were with us at the meeting at Mount Zion last, there was a New School Baptist present, who said, "There is one thing about these Old School Baptists, they love one another better than any other christian denomination do." I was glad they were constrained to say of us, "Behold how they love one another." I will bring my letter to a close by begging the brethren and sisters to let us hear from them frequently.

Now, brother Beebe, may the Lord spare you many years, and enable you to wield "The sword of the Lord and of Gideon." "Cry aloud, spare not, lift up your voice like a trumpet." May God bless you, and all who are of the household of faith, is my prayer. Do with this as you think best, and all will be right.

From a poor sinner, who if saved, is saved by grace alone.

HARRIET R. HIXON.

BROOKLYN, Mich., Feb. 10, 1868.

DEAR BROTHER BEEBE:—I have finished the business part of my letter, and now propose to fill up my sheet with an account of the Lord's dealings with me, and, with your permission, I will give the readers of the "Signs of the Times," the reason of my hope in the crucified and risen Redeemer. Like all the rest of the fallen race of Adam, I was born in sin, and should have lived in sin un-

til this time, and in the love of it, if the Lord had not opened the eyes of my understanding, and showed me my lost condition. This was in my early days. The thought of death and judgment troubled me very much at times, and then my trouble would wear off again for a while and leave my mind at rest. But if a death occurred in the neighborhood, the thought would come to me, Is he, or she prepared for death? Then I would think of my own condition: if it were me, how awful would be my condition. Under these exercises of mind I would make promises, that if the Lord would spare my life, I would try and do better; for as yet, I thought I could do something to secure the favor of God; and I made many vows to the Lord, but broke them all. I felt condemned and guilty, and my sins began to rise like mountains before me, and I thought that hell must be my portion. I began to cry unto the Lord for mercy; and my trouble was so great that I thought the Lord could not have mercy on so great a sinner as I felt myself to be; for I felt that I was the worst being on earth, and would willingly exchange conditions with the vilest reptile that crawled on the earth, for they had no soul to be saved or lost. My distress of mind became so great that I could eat no pleasant food, nor could I rest in sleep. My prayers were not heard, and it came to my mind that the prayers of the wicked are abomination in the sight of God; and I was afraid to bow my knees before him in prayer, for it seemed to me that it would be but solemn mockery, and I feared that the earth would open and swallow me up. Still I could not help to breathe forth the desire, "God, be merciful to me, a sinner." I did not require any one to tell me I was a sinner, for I knew it; and it was what caused my great trouble; but how to get rid of my sins I did not know. I tried to shake off my trouble, but I could not; I was in despair. When I saw the sun setting in the west, I thought I should never see its rays again; and the thought of being banished from the presence of God was more than I could bear. But I could not see how God could be just and save me, for I was so justly condemned. While in this state of mind, I was following my plough, these words came to me: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." I sat down on my plough, and thought I must sink in utter despair. O I cannot describe the despairing state of my mind. I continued in this condition a long time; but when my burden left me, it left me by degrees, until it was all gone; and then I feared that I had sinned away the day of grace, because I could not feel the burden which had borne so heavily on me before. Although my mind was in rather a calm state, and I loved the people of God, and every thing looked different from what they had; but I had got no evidenc that I was born again. I tried to get back my burden, but I could not. I began to search the scriptures, to see if I could find something that would suit my case. I read, "Blessed are they that mourn, for they shall be comforted." I knew I was a mourner, but I could not take the promise of comfort to myself; something seemed to tell me, that belonged to the children of God. Here the doctrine of Election came to my mind, and I knew that if I were not one of the elect, I could not be saved. I did not feel to fight the doctrine, but I wanted to know that I was elected. I would have given worlds to know that I was one of that number. I did believe God had a people whom he delighted to save. I continued on in this way for years, believing in the doctrine of Election by grace, and light began to break in upon my mind by degrees, until I was enabled to see my Savior by faith, as hanging on the cross, bleeding for me, and bearing my sins in his own body on the tree. At this view, "My tongue broke out in unknown strains, and sung surprising grace." Then I thought my troubles were all over, and I should never have any more in this world; but in this I was mistaken; for doubts and fears soon brought me low again. But Jesus has graciously appeared again and again, for my relief, and made me rejoice in his presence. This is the way I have traveled for twenty-five years, or more, hoping and fearing; and I am just as dependent on his grace now, to keep me, as I ever was; and if I am indeed saved, I am a sinner saved by grace.

Your brother in Christ,

THOMAS SWARTOUT.

Riker's Hollow, N. Y., Sept. 15, 1868.

Brother Beebe:—With a deep sense of my weakness and inability, I attempt to write at this time. My soul has been made to rejoice many times while reading the communications from the dear saints of God who are scattered abroad; and my heart is drawn out in love to them, and I feel a desire to tell them of the goodness and mercy of God to me, a poor worm of the dust, as prone to sin as the sparks are to fly upward. It is now almost twenty years since I hope and trust the Lord sent his spirit home to my heart, and showed me my vileness, and revealed himself to me as my Savior; for which I have great reason to adore and praise his holy name. And I still find him to be to me a very present help in every time of trouble. As I have been called to pass through the deep waters of affliction, I have felt underneath me his strong supporting, and everlasting arm. For surely I have found that—

"We travel through a barren land,
With dangers thick on every hand;
But Jesus guides us through the vale;
The christian's hope can never fail."

Some of the brethren and sisters will remember of seeing my dear mother, (whose death is announced in the obituary department of this paper) at our Conference at this place last June. She was not then feeling very well; she only continued with me one week, and then returned to her home in Lakeville, where she had lived some forty years. But in a few brief weeks she passed away, and we have laid her cold remains by the side of the slumbering ashes of our dear father, whose obituary was published in the "Signs" only a year ago, as Owen Shepherd, but should have been Oren Shepherd.

Last Sunday we were called to pay our last tribute to a lovely niece, who was just ripening into womanhood, like a choice flower cut down at noonday. Oh may we profit by these painful dispensations. I find that the Lord's ways are not as our ways, neither are his thoughts as our thoughts. Higher than the heavens rise above the earth do his thoughts and ways transend ours. May the Lord bless and be with you, and with all who are of the household of faith, is the desire and prayer of your unworthy sister,

MARY E. WELD.

Fayette Co., Ten., July 14, 1868.

Brother Beebe:—The signs are rather encouraging through this region of country at present, although the different sects are preparing for proselyting with rather more than ordinary energy at every location; they have organized Sunday Schools to make or prepare proselytes for their ranks; and they are now beginning to set their nets. The prophet Habakkuk says they will take them with the angle, and gather them with their drag; therefore do they sacrifice to their net, and burn incence to their drag; by means of which their meat is plenty, and their portion is fat.

Brother Beebe, I have observed one thing for some time, that is, during the time intervening between the taking up and setting down their net; they have scarcely any increase. Is it any wonder then that they sacrifice their time and substance, and use their vain repetitions, as their incence, to gather in wood, hay and stubble, much of which does not remain with them till their next setting down of their nets? Well, such is the portrait the prophet by inspiration has drawn; and yet they are blind, and deaf, and dead, so that they cannot see it. But, says the prophet, "O Lord, thou art from everlasting; thou wilt save us." "But hast thou not ordained them for judgment, and established them for correction?"

Our churches are increasing a little. I have baptized some four or five within the last year, and others seem to be waiting. Our congregations are increasing, and very attentive.

Brother Beebe, will the Lord restore the constitution, and bring back our former happy privileges? A sea is before us, and the enemy behind. Let us then stand still and see the salvation of the Lord. I pray God to enable his little flock to be perfectly joined together in the same mind, and in the same judgment, and all be pulling the same way, like a company of horses in Pharaoh's chariot. Let brotherly love continue. Let us each do his whole duty, and heed the special admonition, to forsake not the assembling of ourselves together; but admonish and exhort one another, and much more as we see the day approaching. For when iniquity abounds, the love of many waxes cold.

Brother Beebe, a sound gospel ministry is among the greatest, if not the greatest blessing the Lord bestows upon his people; for "Like priest, like people." Hence, happy is the people who are saved by the Lord, and whose God is the Lord. My love to yourself and family, and to all who are of the household of faith. Farewell.

PETER CULP.

EXTRACTS FROM CHURCH LETTERS ADDRESSED TO THE DELAWARE BAPTIST ASSOCIATION, IN MAY, 1868.

The Welch Tract Baptist Church, to the Delaware Association:

Dear brethren, as you are about to meet with us, in our place of public worship, we bid you welcome to our hearts and to our homes. The fellowship of the saints and union of kindred spirits are most delightful. We have reason to be thankful to the Lord that he has kept the lamp of gospel truth burning so long on this little hill of Zion. About one hundred and seventy years the Lord has had his name recorded in this place; and during all that time he has supplied his church here with faithful pastors, and able ministers of the New Testament, who have watched over the flock with care and love.

During the past year we have had some seasons of darkness and conflict; but we have also enjoyed seasons of sweet enjoyment, in sitting under the preached word, and in attending to the ordinances of God's house, where he has made his doctrine to drop as the rain, and his speech to distil as the dew, and as the small rain upon the tender herb, and as showers upon the grass. "Behold how good and how pleasant it is for brethren to dwell together in unity." Striving together for the unity of the spirit, in the bond of peace, having one Lord, one faith, and one baptism.

We still enjoy the faithful labors

of our beloved pastor, Elder Thomas Barton. Our congregation is large and attentive, and the Lord in great mercy is still adding to us such as give evidence that they have been born again, and are heirs of the kingdom.

We truly sympathize with our sister churches in the loss sustained by the death of our beloved Elders S. Trott, G. Conklin, and D. L. Harding, who have so long stood on the watch towers of Zion, and were faithful unto death; but they have now gone to be with their Lord. Four have been added to us this year by baptism, &c.

May the great Head of the church be with you, and his peace rest upon you, and his great name be glorified.

By order of the church,

A. COULTER, Church Clerk.

The Baptist Church at Cow Marsh, Kent Co., Del., to the Delaware Baptist Association, to meet at Welch Tract, May 27, 1868.

Dear brethren, in this our annual letter, we desire to express our sincere desire for the welfare of the churches composing this association, and for the peace and happiness of Zion throughout the entire church of Christ. During the past year we have enjoyed peace and quiet among the little company of saints composing our church; and although we have not increased in number, we have been blessed with the provisions of gospel grace for our support, and in the maintainance of christian fellowship with each other; and we have been permitted to enjoy the bounties of a table prepared for us in the presence of our enemies. Dear brethren, we recognize you as partakers of the same faith with us, and equally interested in all the various interests of the church of God in her militant state. It therefore becomes us to hold up each other's hands, and to encourage one another, especially when we are so besieged by the common enemy—anti-christ.

Perhaps no age of the world has witnessed a more arrogant and proud display of "wickedness in high places," enacted in the name of religion, than the present. Yet it becomes our calling and profession, notwithstanding the disparagement of numbers, to maintain a spiritual warfare against the entire host of those who make up the great army which is arrayed against the truth. Confidently trusting in, and relying upon the exalted Captain of our salvation, into whose hands is committed all power in heaven and in earth, we need fear no evil. Looking unto him who is the Author and Finisher of our faith, no weapon formed against us shall prosper; but we shall come off more than conquerors, through him that loved us and gave himself for us. As the earth has helped the woman by swallowing up the great flood of error and delusion which has come from the mouth of the dragon, we, as a church, are not infested with imposters, or wolves in sheep's clothing, who divine for money, and would lord it over God's heritage.

How beautiful for situation is our peaceful and quiet habitation, where we enjoy the presence of our King, in the beauties of holiness, while each one is solicitous for the welfare of the others. All speaking the same things, and each esteeming others better than themselves. O how beautiful is our city, when compared with Babylon, where all is confusion and strife, each contending for the mastery, and each to excel others in the display of worldly pride and spiritual wickedness.

Brethren, let us not be envious or foolish at the prosperity of the wicked, nor murmur at our tribulations, knowing that our Lord knoweth the thoughts of man, that they are vanity. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance."

Our beloved brother Elder E. Rittenhouse continues to preach to us the unsearchable riches of Christ in a pure language, and in accordance with the apostolic rule; and we rejoice to know that the preaching and hearing are reciprocal, and to the edification of the church and encouragement of the pastor.

By order of the church.

Circular Letter.

The messengers composing the Salem Ill. Association, to the churches which they represent, wish grace, mercy and peace.

BELOVED IN THE LORD:—Custom has taught you to expect a circular letter to be appended to our minutes, and we are not disposed to disappoint you on this occasion. Touching what has been done by us, we need only refer you to your messengers, and our minutes. We are disposed to call your attention to the subject of the

ATONEMENT,

which was made by our Lord Jesus Christ, for and in behalf of "The Flock," which he hath purchased with his own blood, Acts. xx. 28. Atonement signifies satisfaction by an equivolent,—expiation for sin. The atonement forms a pleasing and glorious link in the chain of the salvation of God; and we conceive it to be the important point in the divine economy; for without it there can be no salvation for poor apostate man. Yet, if we are permitted to judge from what we hear, we should say, there is no point in theology less understood by professors of religion in our day. By considering the first, or typical dispensation, which is declared to have *a shadow of good things to come*.—Heb. x. 1, the benefits enjoyed under that dispensation were certainly *special*. They were enjoyed exclusively by the legal heirs of Abraham; for to them pertained the giving of the law and the promises. None but the children of Israel were represented by the high priest, as every year he entered the holy place with the blood of those victims specified.—Lev. xvi. 30. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins, before the Lord." None of the surrounding nations of the land were benefitted or cleansed from their sins by this atonement; and why? Because they were not represented by the priest making the offering. An inspired writer says, Heb. x. 3, "But in those sacrifices there is a remembrance again made of sins every year; for it is not possible that the blood of bulls and of goats should take away sins: wherefore, when he cometh into the world, he (Jesus) saith, Sacrifices and offerings thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." So we see the anti-typical Aaron, the High Priest of our profession, entering into the holy place, with his own blood, for those, and only those he represented; and only those for whom he officiates, are cleansed from sin. Again, Jesus says, John x. 11, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." The extent of the atonement made by our spiritual Aaron is as plainly set forth in the office and work of the Good Shepherd, as it is by those who officiated under the old covenant: so if national Israel stood acquitted, and their sins atoned for from year to year, by the offering made by their officiating priest, shall not God's spiritual Israel stand complete by the atoning sacrifice of him who has entered, by his own blood, and has brought in everlasting righteousness for his Beloved? And may we not, for the comfort of Zion's children, go and examine a little farther into this soul-cheering and God-honoring doctrine? That evangelical prophet, Isaiah, speaking of the spiritual Israel, says, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." That is, upon the Shepherd, is laid the trespasses of his sheep. "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied." Does not this language of inspiration hold forth a definite atonement and special redemption? Jesus says, "I know my sheep," and shall they not all of them eventually know him, whom to know is eternal life? Truly they shall; for Jesus says, "The hour is coming, and now is, when the dead (that is, dead in sins) shall hear the voice of the Son of God, and they that hear shall live." Being quickened by his Spirit, they shall not only hear his voice, but they shall also follow him. He gives to them eternal life, and says, "My Father which gave them me, is greater than all; and none are able to pluck them out of my Father's hand." And we may still learn something more of the consolation of the doctrine of the Atonement, if we turn to Isaiah xxviii. 16. "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste;" or, as the apostle expresses it, "shall not be confounded." Let us notice the nature of this foundation. Its extent is, in our view, commensurate with the blood of atonement, offered by our glorious, anti-typical Aaron, which stone is the sure foundation of God's spiritual temple, which temple, the apostle says, "ye are." Now this foundation was laid of God, not only in infinite wisdom, but to manifest his eternal or everlasting love to poor rebellious man. If this foundation was laid in infinite wisdom, did not that same wisdom look forward through all time, and see, in the quarry of nature all the materials for completing the building of God? We will not impute imbecility to the great "I Am," and say that he laid a foundation equal in extent to all the human family, and may rear a superstructure on one-half, three-fourths, or nine-tenths of this foundation. We will not imply that eternal wisdom is inferior to that of a finite creature. If Solomon could lay a foundation, and then go, or send to the mountains for stones, and to the forest for timber, and complete the type or emblem of the church of God, by laying up the stones and timber, without the sound of hammer or any iron tool, upon it, will not the wisdom and unchanging love of God carry out the purpose of grace? And shall we not listen to the voice of inspiration, Zech. iv. 7, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it." And has not our Jesus said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it?" And has not the prophet said, "Not by might, (that is on the part of the materials for the building) nor by power; but by my Spirit, saith the Lord of hosts?" Who can doubt that this view of the subject will lead us into special redemption, personal election, and even justification by the imputed righteousness of Jesus Christ? An inspired apostle has said, "Ye were not redeemed with corruptible things,

as silver and gold; but with the precious blood of Christ." Now, did he who is infinite in knowledge, redeem or ransom any person or thing, without knowing the exact number redeemed, and the exact amount demanded for the release of the captives? If he did not know all this, how came the man of God to say, "The prey shall be taken from the mighty, and the lawful captive shall be delivered?" Again, "Deliver him from going down to the pit; I have found a ransom."—Job xxiii. 24. Again, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Of personal election, Jesus has said, "Ye have not chosen me; but I have chosen you." When were they chosen of God in Christ? Listen to Paul: "According as he hath chosen us in him before the foundation of the world." And, for what purpose were they chosen? Inspiration says, "That they should be holy and without blame before him in love." This is consoling language to the sin-burdened and heavy laden pilgrim; the language of whose heart from day to day is, O that I were holy: O that I could be without blame before God, in love. Who that is thus hungering and thirsting after righteousness, and desiring to be holy, that does not feel to adore God for his electing love, and to sing with the poet,

"Had not God's choice prevented mine,
I ne'er had chosen him."

Peter says this people are "A chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called them out of darkness, into his marvelous light." Again, of justification by the imputed righteousness of Christ, Paul says, in answer to the question, When were God's elect justified? "Who was delivered for our offences, and raised again for our justification." And Zechariah, ix. 11, speaking by the same inspiration, says, "As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." So then, ever since this chosen generation, this peculiar people, stood in covenant relation to, and with Christ, they are, and were viewed complete in him. Yet as this same people stood, or now stand in relation to, or with the first Adam, they are in a state of condemnation and death; being, by nature, children of wrath, even as others. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," in our federal head, or death could never take from us our unconscious infants, while Jesus saith, "Of such is the kingdom of heaven."

Furthermore, beloved in the Lord, whenever we think or speak of the atonement which was made on Calvary's blood-stained brow, let it be with full confidence, as well as joy of heart, knowing that the ransomed of the Lord shall come to Zion; they shall obtain joy and gladness, and sighing shall flee away. Again, Isa. xlv. 25, "In the Lord shall all the seed of Israel be justified, and shall glory." We cannot believe that he who is unbounded in power will ever suffer one of his blood-bought people to perish, or sink to hell, for lack of the exertion of any one mortal, or of worlds combined. No: for thus saith the Lord, "I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

Dearly beloved in the Lord, stand fast in the liberty wherewith Christ has made you free. Fight the good fight of faith. Take the word of the Lord as the man of your counsel, and for the rule of your lives, knowing that the Lord careth for you, and he alone is the keeper of Israel. Adieu.

THOMAS JONES, Mod.

ATTEST, J. G. WILLIAMS, Clerk.

The Licking Association of Particular Baptists, in session with the church at Sardis, Boone County, Kentucky, to the churches composing the same, greeting:

DEAR BRETHREN:—It having been an established custom with us of addressing you a Circular Letter at each of our annual meetings, to comfort, instruct and to build you up in our most holy faith, we propose at this time to treat on the subject of gospel order, and of its importance. That the King of Zion has given his church laws by which she should be governed at all times, no old School Baptist will deny. And having given her the authority to execute them, and made it her imperative duty; if she fails in that duty God will chastise her, perhaps none will question. We feel therefore perfectly assured that no law is of minor or of no importance, but each one is to have its full force and effect; and furthermore, all laws necessary for the peace, unanimity and welfare of the church are given. Consequently her code is perfect, and each member should try to perfectly understand them. We are told that in the infant state of the church the members thereof "continued steadfastly in the apostles' doctrine and fellowship." We are fully persuaded had they have walked disorderly and the churches failed to have enforced gospel discipline, they would not have continued steadfastly in the apostles' fellowship; but in a strict observance of the apostles' doctrine in faith, practice and order, they are represented as continuing steadfastly. The question may be asked, Is there a law given covering every offence? We answer most emphatically, Yes. To think otherwise is questioning the wisdom and perfection of the great Law-giver. And each one, like its author, never changes. Every offence may be classed under one of these two heads—public or private. Public offences are against the order of the church, and must have public satisfaction. Private trespasses are against a brother or sister in the social intercourse of life. For public offences we have this law: If thy hand or foot offend thee cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. For private wrongs we have this law. If thy brother shall trespass against thee, go tell *him*, (not some person else) *his* fault between thee and him *alone*. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. This, dear brethren, is the law of Christ touching offences, and any departure, either too much or too little, by the offender or offended, is guilty of law breaking. And again you are commanded not to forsake the assembling of yourselves together as the manner of some is.

We greatly fear that some are growing careless and saying, "My Lord delayeth his coming," for it seems but few attend our solemn feasts. Let us inquire the cause? If as we fear, you are careless, growing lukewarm, God says, "I will spew thee out of my mouth." Has the cause grown less dear to you, or your heart gone back into the world? If so, by all means tell the church that your heart is not with her, and that she has become a prison to you. When you fail to attend your meetings, the church becomes burdened and desires to know the reason. She feels an interest in your welfare, and watches over you as a mother would her children. If you are hurt with a brother or sister that is no excuse for absenting yourself; but obey the command of our Lord; be reconciled to thy brother. If you are poor, that is no lawful excuse. First, Seek ye the kingdom of God, and his righteousness, and all these things (food and raiment) shall be added unto you. And furthermore, having food and raiment, therewith be content. If you are rich and cannot attend, beware least that come upon you that did upon the man who pulled down his old barns and built new ones to hold his substance, and his soul was required of him that night. Nothing short of a providential hindrance is a lawful excuse.

Dear brethren, in all brotherly love we will call your attention to the solemn injunction which one of the judges of Israel has given. That is, "Not to forsake the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (or offenders.) He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. Then, dear brethren, let us beseech you to be ready to every good word and work.

Let it not truthfully be said that you are careless in your duty. And be ready to bear your share of the burdens which may arise in decently maintaining the worship of God in his house; and also not to muzzle the ox that treadeth out the corn. Remember it is said that the laborer is worthy of his reward. The apostle asks that if we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things. Do we not know that they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But brethren we have used none of these things; neither have I written these things that it should so be done unto me, for it were better for me to die than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of. For necessity is laid upon me, yea wo is unto me if I preach not the gospel." Remember that while it is your servant's duty to preach it is your duty to see that he has food and raiment. "We beseech you, brethren, by the mercies of God that you walk worthy of the high vocation wherewith ye are called; that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service. In a strict compliance with the precepts and examples of Christ there is a blessing promised; but if we neglect them, remember if that rock falls on us, it will grind us into powder. If you become carnally minded, death (to all spiritual enjoyments) is the consequence; and if the church fails in her duty to herself, her members and her servants, no blessing will be

added. And by neglecting to keep gospel order confusion will be the consequence; and then a removing of her candle-stick out of his place. Therefore it is of the utmost importance that gospel order be maintained. Now, a word to our ministering brethren. The solemn admonition is, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Listen again, how solemn the charge Paul gives to his son, Timothy, and to his successors. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn their ears away from the truth, and be turned unto fables. But watch thou in all things; *endure afflictions;* do the work of an evangelist; make full proof of thy ministry." Go sound the alarm in God's holy mountain; defend the cause of God and truth; knowing nothing among the brethren save Jesus Christ and him crucified, "*In all things* showing thyself a pattern, in doctrine, uncorruptness." You are placed upon the walls of Zion, and are to watch within and without, and not hold your peace day nor night. Ye that make mention of the Lord keep not silence. And now, brethren, we commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified. Finally farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

J. F. JOHNSON, Mod.
J. W. ROYSTER, Clerk.

The Maine Old School Baptist Association, convened with the church in Whitefield, September, 1868, *to the churches composing the same.*

BELOVED BRETHREN:—By the all directing hand of God, who controls the circling years, the time appointed for our associational meeting has arrived; and as is our custom, we send you this our annual epistle.

First, we would thank God on your behalf, for the steadfastness of your faith, and the "zeal according to knowledge," which is manifest among you. We have great reason for thankfulness to Israel's God, that we have been "kept by the power of God," and preserved through another year; that he has not permitted us to fall by the snares of those who "lie in wait to deceive:" nor to be seduced from our allegiance to our King and Husband, by the smooth speeches and seductive smiles of the great "Mother of Harlots." It is a matter of astonishment to the "merchants of Babylon," that we have no desire for their "merchandise;" that we do not spend our money for the many attractive things that they have to offer. But, brethren, we have no use for them whatever. We have been taught that God is but ONE—the great Creator of all worlds and all beings; the source of all existence; before whom all the nations of the earth are as grasshoppers; that he is a jealous God, and will not give his glory to graven images. Of whom does he ask aid to carry on his work and accomplish his pureoses? He says, "My counsel shall stand, and I will do all my pleasure." Is not this the God of Israel, the Savior of his people? Has not he redeemed Israel? When there was no eye to pity, and no arm to save, did not his "own arm bring salvation?" Did not he lay help on *one* who is mighty and able to save, even to the uttermost? Did not he give to this one power over all flesh, to give eternal life to as many as the Father has given him? Hence we say we have no use for any other gods. Upon them and their worshipers shall be brought swift destruction. But upon the dear lambs of the good Shepherd's fold, shall peace and joy forever rest. He says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and none shall pluck them out of my hand." We would thank God that he has "a remnant according to the election of grace," who will have no other God to rule over them, who will not follow the voice of strangers. It does appear, in this dark and evil day, that it is a small remnant indeed that has not bowed the knee to the image of Baal—a handfull here and there, scattered over the land. A feeble few, in themselves, indeed; but a mighty host when marshalled under the banner of their all-conquering King. It is no cause for wonder that the world of religionists look with contempt upon our little band, and receive our "pretensions" to being the church of the living God, notwithstanding our poverty and lowly condition, and the fewness of our number, with ridicule. They look at the display of numbers, of wealth, of popularity, and the gigantic machinery for proselyting, included in them organizations, and when none of these things, which constitute their power and greatness, are visible amongst this little body of despised "Antinomians," "hard shells," "bigots," "exclusives," &c., &c., they ridicule the idea that *that* can be the *only* church of Jesus Christ. Look at our own State, brethren; here we have four little communities, comprising in the aggregate, perhaps, two hundred members, scattered through a population of three-quarters of a million, with only four ordained ministers of the gospel, (constituting all the ministers of our faith and order in the New England States.) Can these be the only visible branches of the kingdom of our Lord and his Christ, found in the State of Maine? Are these the only messengers of the "New and Everlasting Covenant," which is "well ordered" in all things? Are these the only ministers of Christ among the thousands of his professed disciples? What presumption for these "unlearned and ignorant men" to arrogate to themselves such claims! They never have passed through the schools and seminaries of the "Theologians." Not one of them claims the unscriptural title of "D. D." They are not acquainted with the "theology of the fathers of the ancient schools," they are "unlearned" even in the "biblical literature" of their own time. They do not "study" "Dr. Calvin," "Dr. Luther," "Dr. Gill," "Dr. Clark," nor "*Dr.*" Anybody else. And these little bodies that style themselves "churches," denounce every thing that goes to make a church powerful and popular. They have no Sunday Schools—those "nurseries of the church," in which to train up children; no Missionary Societies, foreign or domestic, for the "conversion of the heathen, and evangelization of the world," to *hasten* the time when "the kingdoms of the world shall become the kingdoms of our Lord and his Christ."—No Bible Societies, Tract Societies, nor any other so called "Benevolent Institutions" of any kind whatever; no money-making machinery to "further" the work of the Lord, and "win souls to Christ." All this mighty power, which moves the so called religious world, is entirely wanting; and how we maintain even an existence is a mystery to them. Thank God, brethren, that we are without these distinguishing marks of the "Beast," and that we have been kept from wandering after it with the "whole world." If we were not a *few,* we should be wanting one of the marks of the true church. Jesus says, "Fear not, *little flock,* it is your Father's good pleasure to give you the kingdom." Another "mark" is, our poverty; for Jesus also says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And still another mark is, the very reproach and stigma heaped upon us by the world; for the same blessed Savior says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets."

Is not the church, the Zion of our God, to-day, to be known by the same distinguishing features which marked her more than eighteen hundred years ago? Were not the immediate disciples of our Lord "unlearned and ignorant men?" Was not the church then composed of a little handfull of "fishermen," tax-gatherers, publicans, &c., chosen by its great Head, from among multitudes of the "learned ministry" of the Jewish synagogues, princes, rulers and kings? And were not these same apostles of the Lamb seated upon the twelve thrones which they now occupy, judging the twelve tribes of spiritual Israel? Has not Christ, through one of these apostles declared, that "God hath chosen the foolish things of this world, to confound the wise?" Did not our dear Redeemer thank his Father that he had "hid these things from the wise and prudent, and revealed them unto babes?" Again, do we not find now, as then, this people a sect everywhere spoken against? whom the world knoweth not, because it knew him not? Whose God is the Lord? Who are "strangers and pilgrims on the earth?" Whose only trust is in the "mighty God of Jacob," and who have no confidence in the flesh? Who ascribe glory, and honor, and might and dominion unto him that sitteth upon the throne, and to the Lamb forever? Who contend that his is "the only name given under heaven or among men whereby we must be saved?" Who take the word of truth as their only rule of faith and practice? and will not give place to the notions or teachings of men; no, not for a moment. Are not these the only people found contending for the "faith once delivered to the saints, that salvation is of the Lord" from first to last, without *ifs, buts,* or conditions of any sort?

Are not these some of the characteristic features of the Bride, the Lamb's wife? The name of her husband is to her above every name. She delights to do him honor. She delights to sound his praise to earth's remotest bounds. The exaltation of her Lord is her only ambition. She knows that she owes everything to him. When she was ten thousand talents in debt and had nothing to pay, he became her surety and paid the debt for her. He found her in a waste howling wilderness; he led her about and instructed her, and kept her as the apple of his eye. He found her clothed in the filthy rags of her own righteousness. He removed them, and put upon her his own robes, clean and white, without spot or stain. He found her under the law and under its curse, deserving eternal banishment from his presence, dead in trespasses and sins, with no hope and without God in the world. He came where she was—he lifted the beggar from the dunghill. He kept the law for her; he came under its curse for her—he died for her sins, and rose again for her justification.

He brought life and immortality to light for her, and is now formed in her the hope of glory. He is now at the right hand of the majesty on high, and maketh intercession for her. He has become the end of the law for righteousness to her. He has purchased her with his blood. He calls her by his name. "This is the name whereby she shall be called The Lord our righteousness." She now through him hurls defiance at all her enemies, and demands, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, and is seated at the right hand of God, who also maketh intercession for us. She also has the assurance from him that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." He has also treasured up in the inexhaustible storehouse of his grace ample supplies for all her needs. He assures her too that he will abundantly bless her provisions, and satisfy her poor with bread. To him she is the fairest among women; there is no spot in her. She needeth not the gaudy tinselry of the daughters of Babylon to add to her charms. He has clothed her in his own robes of royalty, and has crowned her with a diadem of glory which shall never fade away.

Again, dear brethren, we ask where do we find these marks of the church of the living God outside of the little handful of almost unknown Old School Baptists? We venture the assertion, No where. We do not write this unto you boastingly, for "what have ye that ye did not receive?" Were we not children of wrath even as others? and did not the same spirit work in us that now worketh in the children of disobedience? Seeing, brethren, that these things are true, "what manner of persons ought ye to be." As we have received Christ, may we walk in him. We exhort you to stand fast in the liberty wherewith Christ has made you free. Gird on the whole armor of God, and fight manfully the good fight of faith, laying hold upon the hope which is set before you, which hope we have as an anchor of the soul, both sure and steadfast. If you are weak and your members are few, know that he who is for you is more than all they who are against you. Endeavor to keep the unity of the spirit in the bond of peace. Be of one mind, live in peace, and may the God of peace be with you and bless you with the rich blessings of his everlasting kingdom.

J. A. BADGER, Mod.

HIRAM CAMPBELL, Clerk.

Corresponding Letters.

Salem, Ill., Association of Regular Predestinarian Baptists, in session with the New Providence Church, to the associations with whom we correspond, greeting.

DEAR BRETHREN:—We have abundant reason to be thankful to our heavenly Father, that we have been permitted to meet again in our associated capacity, and to see each other again in the flesh; for we have been greatly refreshed by the coming of your Elders and other messengers, laden with gospel truth. The preaching has been all of a piece, from first to last, not a jarring note. We still desire a continuance of christian correspondence with you. May the grace of God ever abound among, and upon all who name the name of the Lord, in spirit and in truth. Farewell, brethren.

THOMAS JONES, Mod.

ATTEST, J. G. WILLIAMS, Clerk.

The Licking Association of Particular Baptists, in session with the church at Sardis, Boone Co., Ky., the second Saturday, and two succeeding days, in September, 1868, to the several associations with whom we correspond, sendeth christian salutation.

DEAR BRETHREN:—Through the continued mercies of our covenant-keeping God, we have been permitted to meet in our associate capacity, where we have had the privilege of receiving your letters and messengers, whom we gladly welcome, and rejoice to find that you are standing fast in the liberty wherewith Christ hath made us free, and are continuing firm in the doctrine of God our Savior. Your ministering brethren have come to us laden with messages of love, shunning not to declare the truth as it is in Jesus. Our meeting together has indeed been refreshing, having been favored with ministering brethren from the west and from the east, all speaking the same thing, —salvation by free and sovereign grace, and grace alone; declaring none other things among us; for which we wish to be thankful, and pray our heavenly Father that he might keep us from evil.

Oh, dear brethren, let us take heed to our walk, conduct and conversation, that we may adorn the doctrine of God our Savior by a pious walk and godly conversation, contending earnestly for the doctrine of the cross of Christ, as the only way to God.

The letters from our churches do not make mention of any great ingathering, but all speak of peace and harmony prevailing, which is a source of great consolation to us; that while the so called religious world are studying out means, and devising plans whereby they may evangelize the world, and thereby produce mocking Ishmaelites, we find the church of the living God relying on the finished and complete salvation of God her Savior.

Dear brethren, these things ought to encourage us to be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as we know our labor is not in vain in the Lord.

Our next association, by divine permission will be held with our sister church at Little Flock, five miles west of Lawrenceburg, Anderson Co., Ky., the second Saturday, and two succeeding days in September, 1869, when and where we hope again to receive your letters and messengers.

J. F. JOHNSON, Mod.

J. W. ROYSTER, Clerk.

The Maine Old School Baptist Association, convened with the church in Whitfield, Maine, September, 1868, to the associations and meetings with which we correspond:

DEAR BRETHREN IN CHRIST:—By the goodness and mercy of God we have been permitted to meet in association according to our appointment, and to mingle our prayers and praises to him who hath saved us with so great salvation. Our meeting has been harmonious, and we believe profitable. Your messengers and messages have been gladly received, and we earnestly desire a continuance of your correspondence.

Our next meeting will be held, the Lord willing, with the Bowdoinham church, in Bowdoinham, Maine, commencing on Friday before the second Monday in September, 1869, and continue three days, when and where we hope to be remembered by you, and receive your messengers again among us.

J. A. BADGER, Mod.

HIRAM CAMPBELL, Clerk.

ORDINATIONS.

NORTH BERWICK, Maine, Sept. 18, 1868.

In compliance with the call of the Old School Baptist Church at North Berwick, York Co., Maine, a council of Elders and brethren convened, to consider the propriety of setting apart by solemn ordination to the work of the gospel ministry, brother Norris A. Chick. The following brethren were present, viz:

Eld. Philander Hartwell, of Hopewell, N. J; Eld. Wm. J. Purington and Dea. Henry Stout, of Southampton, Pa; Dea. B. F. Flagg and Wm. Pray, of Woburn, Mass; Eld. John A. Badger and Dea. N. H. Williams, of Bowdoinham, Maine; Eld. J. N. Badger, of Jay, Maine.

Eld. P. Hartwell preached from 1 John iv. 6. After which a motion was made, and unanimously adopted, that all the brethren present from sister churches of our faith and order be invited to participate in the deliberations of this council.

The council organized by choosing Eld. P. Hartwell Moderator, and Eld. Wm. J. Purington Clerk.

After which the candidate related his experience, and call to the ministry, and was examined very closely by the Moderator, in regard to his doctrinal views, &c. It was unanimously agreed to proceed with the ordination on the following day.

SATURDAY, o'clock, a. m.

The ordination sermon was preached by Eld. Wm. J. Purington, from Jer. 1. 6-9.

Ordination prayer by Eld. Wm. Quint, with the laying on of hands of the presbytery.

The charge was given by Eld. P. Hartwell.

The right hand of fellowship was given by Eld. John A. Badger.

Singing, and benediction by the candidate.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

APPOINTMENTS.

BROTHER BEEBE:—If the Lord willing, I will try and fill the following appointments:

Ebenezer Church, in 36th St., New York, on Sunday, Oct. 11, at the usual hour of meeting. Monday, afternoon and evening, Oct. 12, at Rampo. Tuesday evening, Oct. 13, at Warwick.

Will brother Springsteen meet me at Sufferns, early train?

W. J. THORP.

MIDDLETOWN, N. Y., Oct. 3, 1868.

Personal.

Brother Jesse H. Adams of Jefferson, Marion Co., Oregon, desires to hear from his brother, Eld. John Adams, who has formerly lived in Putnam Co., Ia., or to be informed of his whereabouts, and post-office address.

MONIES RECEIVED FOR "THE EDITORIAL."

Joseph H. Stone, Va., 2 30, Jemima Blue, Ill., 4 60, Julia A. Ferguson, Mo., 2 30, J. H. White, Ky., 2 30, J. W. Dunham, Ohio, 2, Mrs. S. B. Hyman, N. C., 2 30, Catherine Harden, Iowa, 2 30.—Total $18 10.

Subscription Receipts.

New York:—Dea Hiram Horton, 2, Sami Lewis 2, E Todd 2, Emma Hale 2, Lexington Association 24 65, Mrs Ira Horton 2, A N Sperling 2, Alfred M Horton 2, Dea Asa D Elston 4.....$42 65

Connecticut:—Mrs W B Prentis..... 2 00

Maine:—Eld Wm Quint 13, Hattie N Ross 2..... 15 00

Pennsylvania:—Norman Rockwell 2, John Lewis 2..... 4 00

Delaware.—Sylvester Hassell..... 2 00

Maryland.—Ellen Hanway 2, Mrs D Berryman 2, Miss M E Robertson 2..... 6 00

Virginia.—A R Bolen..... 2 00

District Columbia:—Beulah Church 12..... 1 00

Oregon.—John T Crooks 2, T B Logsdon 2..... 4 00

North Carolina.—Mrs S B Hayman..... 2 70

Alabama:—J L Rusk..... 8 00

Georgia:—J R Butler..... 2 00

Texas:—Eld J M C Robertson 2, Eld D W Simmons 2..... 4 00

Dakota Ter.—Mrs E J Elden..... 2 50

Ohio:—S S Place..... 2 00

Indiana.—Eld B Greenwood..... 8 00

Illinois:—A H Bryan 50c, Mrs J C Miles 2, Eld J G Williams 14 50, Eld C West 2, Lewis Pulman 2..... 21 00

Missouri.—John D Mercer 2, Dr W A Reed 1, Julia A Ferguson 2 70..... 5 70

Iowa.—Catherine Harden 2, John Young 2, Wm M Jones 2..... 6 00

Kentucky:—J W Shelbourne 2, Benj Q Morton 2, Licking Association 32 50..... 36 50

Total.....$183 95

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1868.

REMARKS ON 1 COR. III. 10–15.

"According to the grace of God which is given me, as a wise master builder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is lain, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

As an apostle, Paul was a wise master-builder; and his gift for the apostleship, and wisdom in establishing the fundamental principles of the gospel among the Gentiles, was precisely according to the grace which God had bestowed on him to qualify him for the work. By the infallible inspiration of the Holy Ghost, as an apostle of Christ, he had, in all his apostolic teachings, presented doctrinally and practically, Christ as the only foundation; first, on which the eternal salvation of the church is built up, Christ having obtained eternal redemption for his people. Their deliverance from wrath, from guilt and condemnation, and their full, free and complete justification, is all founded on him. Secondly, and in the immediate sense of this text, he has shown that all the doctrine taught, all the works performed, all the hopes inspired, with every theory entertained by the saints, if not founded on him, must come to nought. If our faith should lead us to believe what Christ by his word and spirit has not taught, it is hay, wood, or stubble, that cannot endure the fiery ordeal that shall try every man's faith. What will it avail for a christian to persuade himself or others to believe any proposition which is not founded on truth? For a time the theory may seem plausible, and pass for truth; but when tested by fire, the delusion is exposed, and all the labor and ingenuity that has been employed in its propagation is lost. In building up the saints in their most holy faith, the apostles have testified, that unless our faith be in Christ, on Christ, and the faith of the Son of God, it will be consumed in the day of trial. All the works also of the children of God must be wrought in God, and rest on Christ, as our Commander, or they will be burned up. Whatsoever he has not commanded us, he has forbidden. If then we do the works which he has commanded, these works are founded and rest on him; if they do not rest on him, they are without authority or foundation; for other foundation can no man lay; and if without foundation, they cannot stand. Read the concluding paragraph of Christ's sermon on the mount. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." But quite the reverse is the case of those who hear his words, and do them not. See Matt. vii. 24–27. Whatever we may do religiously, if Christ's words have not authorized us, will be labor in vain; unprofitable, and subjecting us to loss.

We have an exemplification of these words of the apostle in the Corinthian church, to whom they were addressed. Paul had been laboring among them, and as a wise master-builder had preached Christ to them, as the only foundation. They had accepted his doctrine, discarded their former idolatry, and had in many things walked orderly; by conforming to his laws obediently, they had been building on that foundation; but they had also been building on the same christian foundation many things for which the apostle reproved them. That which they had done by the authority of Christ, was like gold, silver, and precious stones, which could endure the fire; but what they had done without his authority, was like hay, wood, and stubble, all to be burned, and all that labor lost. The churches also of Galatia, before whose eyes Jesus Christ had been evidently set forth, crucified among them, had ran well, began right, had built on that foundation, gold, silver, and precious stones; but listening to Judaizing teachers, they, who had begun in the spirit, were so foolish as to suppose they might be made perfect by the flesh; and had been building with hay, wood and stubble. We have numerous examples in the present day. Churches and individuals, who have once received Christ as their only foundation, have, in some instances, thought they could build faster, and get up their building quicker, and make it much larger, by working in some materials which will make a fair show, when there is no fire to try their works. See churches, gathering in front-bench converts, suppressing unpopular truth, embracing popular error, and construeing their wonderful enlargement as evidence of divine approbation. All seems to go on well until the day of trial comes, when their works are tried by fire; then all that have come in by any other way than the door, go out without divine favor. It is hardly to be supposed that their lives a saint on earth, who has not, in any way, at any time, been building on this foundation, to some extent, with hay, wood and stubble. But the admonition is, "Let every man take heed how he buildeth upon this foundation.

We take the inspired testimony and instructions of the apostles, as the basis of our doctrine and practice. They, as wise master workmen, have preached Christ to us as our foundation; on the apostolic platform, or foundation, we go on to build. All our works which are supported by a "Thus saith the Lord," will stand the fiery test; but all we do without that authority will burn like stubble in the day of trial.

We have reason to fear that many of God's children have spent years in trying to establish theories, and works which shall at last be given to the flames, and they shall suffer loss. But although all the vain works, and unwise, unauthorized building of the children of God shall be consumed, and they shall suffer loss, yet they themselves shall be saved from themselves, from their works, and from their follies; yet so as by fire. He who sitteth as a refiner and purifier of silver, shall consume their dross, burn up their hay, and wood, and stubble, and bring them out of the fiery furnace like gold that is seven times tried in the fire. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

Marriages.

Aug. 18—In Olive, by Eld. H. Campbell, MR. JACOB CUDNEY, and MISS SARAH C. TAYLOR, all of Olive, Ulster Co., N. Y.

Sept. 6—At North Berwick, Maine, by Eld. Wm. Quint, MR. NOAH JOHNSON, of North Berwick, and MISS MARY A. CRELLIS, of Sanford, Me.

Obituary Notices.

BROTHER BEEBE:—By request of the friends and relatives, I send you for publication the announcement of the death of our esteemed and dear brother, **Deacon E. O. Hanlon.** He was born Jan. 4, 1785, and died May 13, 1868, aged 83 years, 4 months and 9 days. He united with the Baptist church on Saturday before the third Sunday in July, 1818, at Providence, Madison Co., Mo., and continued a faithful member of the same church up to the time of his death. He hoped for salvation only through the blood and righteousness of our Lord Jesus Christ. He never offered any compromise with anti-christ, or with any of the religious institutions or doctrines of men. He has been a subscriber to the "Signs of the Times" about twenty years. I do not know that his place will ever be again filled in the Providence church. He leaves several children, (four of whom are members of the same church) with numerous friends to mourn our loss, which we confidently believe is his eternal gain.

B. O. ALLEN.

DIED—At Lakeville, Livingston Co., N. Y., August 20, 1868, my dear mother, **Mrs. Cynthia Shepherd,** aged 70 years and 9 months. She was a great sufferer, but was enabled to bear her sufferings with christian patience and resignation to the will of God. She has left a good evidence that she was prepared by grace to depart in peace and rest in Jesus, who had made her willing to depart and be with him, which is far better.

In Jesus' arms our mother rests,
Secure from earth's tempestuous toils;
Her spirit reigning with the just,
Where all is love and joy.

ALSO,

DIED—In Naples, Ontario Co., N. Y., Sept. 12, 1868, **Hannah Maria Weld,** second daughter of Harvey and Mary Weld, in the 20th year of her age. Her disease was typhoid fever. She was sick only two weeks, and has passed away leaving her fond parents, four brothers and two sisters to mourn the early departure of one so young and amiable. By this sudden dispensation the friends of the deceased are almost overwhelmed with sorrow and grief. May the Lord support and comfort them, and enable them to "Be still and know the Lord is God," and that it is his hand has touched them.

MARY E. WELD.

Weep not for me, dear parents,
Drop not one tear for me;
Where my poor body 's buried,
My dust the Lord will see.

Yourselves you'd better pity,
In Zion's deep decay;
Dear father, confess Jesus,
No longer make delay.

WM. J. THORP.

DEAR BROTHER BEEBE:—I herewith send you the following obituaries, which please publish:

DIED—April 12th, 1868, of pulmonary consumption, after a severe and lingering illness of six months, the most of which time she was confined to her bed, my dearly beloved companion, **Teresa J. Haynes.** She bore her affliction with a great degree of patience. I attempted to converse with her several times during her sickness with regard to her future prospects, and she seemed anxious to talk, but her emotions would overcome her, and she finally requested me not to introduce the subject any more; but if I found she was dying and not conscious of it, to tell her. Like most consumptives, she clung to the thought she would recover, and seemed anxious to on account of her children. But finally, about two months before her departure her hold on life was loosed, and she said if it was the Lord's will she would rather go.

DIED—At the residence of her parents, near Stockton, Ill., July 31, 1868, **Susy,** infant daughter of Newton and Elizabeth Owens, aged about 3 years.

The Lord giveth, but only for a while,
Then he wisely taketh to himself again;
For eternity, where, without guile,
He doth eternal happiness ordain.

ALSO,

By request, I send you the following:

DIED—At her residence in Shelby County, Illinois, **Elizabeth Gray,** consort of Jehu Gray, in the 50th year of her age. She had never made a public profession of religion, but esteemed it a great privilege to hear the way of life and salvation, through the merits of Jesus' blood exclusively, fully set forth by the ministers of Jesus; confident in her belief that when the Lord begins a good work he never suspends until he perfects his sovereign will. Being for some time in feeble health, she did not often get to hear preaching, but constantly read the interesting communications and profitable editorials in the "Signs," which seemed to be a source of great comfort to her in her affliction. May the Lord bless the deeply afflicted surviving companion, together with the children, who have been bereft of a kind, tender hearted, and sympathetic mother. By request, I tried to preach to a large concourse of surviving friends, who had assembled on the occasion to pay a last respect to a dear departed friend. Yours in the bonds of affliction,

JOHN G. SAWIN.

now. It was her lot the greater part of the time of her illness to wade through darkness of mind, and although her views of the future were not as bright as she would desire, yet she said she had not a doubt but it would be well with her. The Lord's goodness and mercy in times past forbid it, and when I saw that she was dying and told her, she answered, Praise the Lord. About an hour before she ceased to breath she opened her eyes and looked at me with a smile on her lips and said, "A feast at last," which was the last intelligible sentence she ever uttered, and it spoke volumes to my sorrow stricken heart. She was the daughter of the late Deacon Isham Bobbitt, and was 42 years of age lacking two months. Her aged mother still survives her, together with three brothers, myself and five children, and a numerous circle of brethren and sisters and acquaintances to mourn our loss; but by the grace of God we mourn not as those who have no hope.

ALSO,

On the 18th of May, at her residence in Marshall Co. Ill., of the same disease, complicated with others, **Melissa D. Mayes**, wife of G. W. Mayes, and the only sister of my beloved companion, aged 33 years, lacking only about 1 month. She was of a remarkable even and pleasant disposition, beloved by all who knew her; an affectionate and dutiful mother and wife; was the possessor of a hope since she was fourteen years old, yet for some cause unknown to others had never attached herself to the church which she loved, and of which her parents were such honored and exemplary members. Her sufferings were very great during her illness, but were borne by faith, patience and christian fortitude. Her last hours were hours of peace, comfort and joy. She told her mother, weeping family and friends that stood round her dying bed not to mourn for, but to rejoice with her, and so fell asleep in the arms of her Savior in the full triumphs of faith, without a struggle or a groan, leaving a bereaved husband and six children to mourn their loss, the oldest child in his 16th year, as also a numerous circle of friends. Thus in the space of five weeks and a few hours our aged and infirm mother has been by the inscrutible hand of an all-wise and merciful God deprived of her only daughters; but she realized in her affliction the promise verified, "My grace shall be sufficient for thee." Of these sisters it may be said, "They were lovely and loving in their lives, and in their death they were not divided," but as we rejoice to believe are together hymning the praises of him who redeemed and washed them in his own blood.

ALSO,

Died—July 29, 1866, of an injury received by falling from a buggy, **Amy Q.**, child of William W. and Jane Bobbitt, aged 5 years, 8 months and 29 days.

ALSO,

Jan. 2, 1868, **Minnie Mayes**, infant daughter of G. W. Mayes, aged 1 year and 1 day. Both the latter were grand-children of mother Bobbitt.

ALSO,

April 9, 1868, **Clarence Stratton**, second son of Isaiah and Cynthia A. Stratton, and grand-child of the writer, aged 1 year and 2 months. Disease, spinal affection.

R. F. HAYNES.

Elder Gilbert Beebe:—Please publish the following obituary in the "Signs of the Times."

Died—On the 7th of September, 1868, at her home, near Komoko, Ontario, **Mary Macintyre**, daughter of the late Deacon Macintyre, in the 28th year of her age. She had been visibly sinking for the last four weeks, but she had been only two weeks confined to her bed. Her friends, encouraged by their medical advisers, were hopeful of her recovery to the very last. The Sunday proceeding her dissolution, she said to her mother: "I hope you will not be weeping for me; there is nothing upon earth I care for." Her brother then asked her, would she like him to read to her. She said she would, and he read the 33 chapter of John, to which she listened very attentively. A few hours afterwards she said to her brother's wife, "What a beautiful thing it is to have a hope; there is nothing like it in this world," and then exclaimed with tears streaming from her eyes, "O Lord, have mercy upon me." The following Monday, a short time before she expired, she exclaimed, with great fervency, "I, hope! I hope!! I hope!!!" "What do you hope, Mary," inquired her anxious sister? "I hope—!" but her feeble voice and quivering lips could not articulate distinctly the language of her departing spirit. It was now but too plainly to be seen that her hour had come when she would leave the visionary things of time, and enter upon the unfading realities of eternity, and about 2 o'clock she died without a single struggle. Thus passed away in the prime of life and bloom of youth, one of the most amiable and estimable of women. She was interred in Campbell's Cemetery on Wednesday, the 9th. John Bateman delivered a discourse on the occasion from the 1st and 2d verses of the 40th chapter of Isaiah.

E. McCOLL.

Dear Brother Beebe:—I send you for publication the following notice of the demise of **Mrs. Nannie A. Sharp**, daughter of Thomas and Mary A. Jones, and consort of the late Richard G. Sharp. She was born Dec. 25, 1837, and departed this life May 3, 1868. I learn from those who attended on her in her sickness that she bore her sufferings with complete resignation; not a murmuring word escaped her lips; but she rejoiced in the approach of her release from disease, (consumption) and in the happy prospect of being so soon with her Savior, and with the spirits of just men made perfect. She seemed to rejoice in the hope of a blessed resurrection, in which she would be raised in a spiritual body. She requested her relatives and friends who were weeping around her to dry their tears, and rejoice with her, that she was about to be released from pain, sorrow, afflictions and death, to be with Christ, which is far better. This state of rejoicing in Jesus continued until she passed from time and entered her eternal state. She bid farewell to her dear relatives and friends and all below without any doubt of entering upon that eternal rest which awaits all the people of God.

O, my dear brother, how smoothe Jesus can make the billows of death. Her remains were deposited on the day after her death, in the cemetery at Sharpsburgh, Ky. She leaves, three small children, a father and mother, brothers and sisters to mourn the absence of her face which smiled in death, and her voice which was always so peaceful and so mild. O may it be the happy lot of the writer, thus to depart, triumphing, through Christ, over death and the grave.

Farewell, my dear brother, I would be so glad to see you and hear you preach; but my health is so poor, I may never be blessed with that privilege.

D. C. JONES.

Near Owensville, Ky. Aug. 7, 1868.

Dear Brother Beebe:—Pease publish the obituary of our brother, **Eld. Charles Alsberry**, who died at about 11 p. m. Sept. 2, aged 52 years. He had been a member of the Regular Baptist church about thirty years, and a minister of the gospel more than a quarter of a century, living and preaching in the same neighborhood. He had to encounter many difficulties in the early part of his ministry, having a young family to provide for, with but little of the treasure of this world, and but a limited education, and the great weight of the gospel ministry bearing on his mind. Through the blessing of the God in whom he trusted, his labors were prospered, so that he surmounted them all, and the latter part of his life was blessed as a minister, and he saw his family settled around him in respectable circumstances, and himself prospered in temporal things. His plentiful house was always open to his brethren from far and near. He had been sick about four months with neuralgia and liver complaint, but seemed to revive about two weeks before he died, and went to the Sangamon Association, in Sangamon Co. Ill., of which he was Moderator; but he was too feeble to enjoy the meeting, and set out for home on Sunday evening, (the fourth Sunday in August.) After his return home he sank gradually. His sufferings at times were great, but he bore them with christian patience until his spirit was released from the flesh, and ascended to rest forever with his Savior. He leaves a widow and four children to mourn their loss. I have known him for thirty years, and can say as a husband and father he had but few equals. The church loved him as a meek and humble christian and a faithful minister, and he was respected by the world as an honest upright citizen. He spent the last few years of his life almost exclusively in preaching, having five churches to supply regularly, one of them in the week time. We cannot see how his place can be filled; but we feel sure that our loss is his gain. His funeral was attended on the 3d inst. by a large and attentive concourse, all of whom seemed to feel their bereavement. Your brother,

PHILEMON STOUT.

Chatham, Ill., Sept. 6, 1868.

Yearly Meetings.

Dear Brother Beebe:—Please publish in the "Signs" that if the Lord will, there will be a Yearly Meeting held with the Old School Baptist church of Olive & Hurley, at their meeting house, on the plank road, ten miles west of Kingston, Ulster Co. N. Y., on the last Wednesday and Thursday in October, 1868, to commence at 10 o'clock on the first day. We cordially invite and desire the ministers, brethren and sisters of our faith and order and the friends of the Zion of our God to meet with us. By order and in behalf of the church,

L. H. TERWILLIGER, Church Clk.

Brother Beebe:—Please publish this notice in the "Signs of the Times."

The Old School Baptist church of Gilboa will, if nothing in providence prevents hold a Yearly Meeting at the meeting house in West Conesville, to commence on Saturday the 10th of October, 1868, and continue two days, commencing at 10 o'clock each day; the house the same as last year, being about one mile and a half east of the village of Gilboa. We wish for as many of our brethren and sisters to meet with us as can, and particularly ministering brethren. In behalf of the church,

BARNARD COLE, Church Clerk.

Please insert in the "Signs of the Times" the following notice:

The Old School Baptist Church at Fairfield will hold a yearly meeting, to commence on Friday before the second Sunday in October 1868, and continue three days. The same to be held at the Old School meeting house, situated in Fairfield, eight miles south of Adrian, Michigan.

We expect Eld. S. H. Durand to attend with us, and we extend a general invitation to brethren in the ministry, and to all others who may desire to come. Those coming by the cars will be met with conveyances at Adrian, on Thursday.

Yours in bonds of love,

E. S. CARPENTER.

Brother Beebe:—Please publish through the "Signs," the yearly meeting to be held at London Tract, Chester Co., Pa., to commence at two o'clock p. m., on Friday before the third Sunday in October, which is the 16th, and close on Sunday.

The friends will be met at the New Ark Station, on the Baltimore, Wilmington and Philadelphia Rail-road, on Friday, the 16th, at the morning train, about ten o'clock. We wish to see a good number of our brethren, sisters and friends, and make them welcome at our houses and homes to partake of such as we have. As ever, your brother,

JOSIAH W. DANCE.

Associational Notices.

Contentna, N. C., to be held with the church at the Pleasant Hill meeting house, in Edgecomb Co., N. C., six miles south-east of Rocky Mount, to commence on Friday before the second Sunday in October, 1868, at 11 o'clock, a. m.

Brother Beebe:—Please give notice through the "Signs" that the Regular Baptist Association will be held with the church at New Salem Meeting-house, Tippah Co, Mississippi, nine miles south of Middletown Depot, Memphis and Charleston Rail-road, West Tennessee, commencing on Saturday before the second Sunday in October, 1868. Brethren coming by public conveyance will please give me notice at Jonesboro, Miss., and they will be met at the above named depot, on Friday before the meeting, to convey them to places of entertainment, and to the association.

Yours in love,

T. W. ROWLAND.

Juniata Association.—Brother Beebe:—The brethren living in the vicinity of the association, think best to change the place of meeting the brethren and friends coming to the association. Instead of meeting them at Mapleton Station, as I published, they will stop at Mill Creek Station, on the North Central Rail Road. Those from the east should arrive at Mill Creek Station on Thursday before the third Sunday in October, at 5 o'clock p. m. Those from the west will arrive at the same station at 11 o'clock, a. m. and wait the arrival of the 5 o'clock train from the east.

JOSEPH CORRELL.

Salisbury, Md., to be held with the church at Broad Creek, Sussex Co., Del., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1868.

Dear Brother Beebe:—Please publish, for the benefit of the brethren and friends desiring to attend the Salisbury Association, that those coming by Rail-road from the north will take the early train at Philadelphia, on Tuesday morning, October 20th, and take tickets to Laurel, Del., or in Baltimore at 7. 25, on the same day, for the same place. Those coming from the south by the Chrisfield route will take the express to Salisbury, which leaves Chrisfield at 2. 45, a. m., where they will remain over until the way train comes, which leaves Salisbury for Laurel, at 10. 30, a. m. Express trains do not stop at Laurel. The trains both north and south will be met on Tuesday, and the friends conveyed to the vicinity of the meeting, which is five miles from Laurel. We hope to see as many of the brethren and friends as can come to see us. Yours in love,

G. W. STATON.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss., Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga; Eld. John H. Myers, Decatur, Ill.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

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B. L. BEEBE.

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We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., **Lightning Express,** Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia, Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reaching York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted.) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

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6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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AGENTS.

Geo. W. Mathis, Mason, Effingham Co., Ill.
John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for. Yours truly,

M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The decease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

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Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., OCTOBER 15, 1868. NO. 20.

POETRY.

UNKIND WORDS.

How many hearts are cast in gloom,
How often friendship broken,
What bitterness of soul is felt,
By words unkindly spoken.

How many efforts rendered vain,
By slanders oft repeated;
By idle words oft unprovoked,
How many true hearts cheated.

A cruel word by envy flung,
By jealous fury darted,
Oft leaves a fatal venom, and
There's one more broken-hearted.

Oh, when I hear an honest voice,
Plain, honest praise expressing,
My full heart tow'rd it warms at once,
Its owner has my blessing.

(Written for the "Signs of the Times?,)

THE SECOND COMING OF CHRIST.

Arise from your sorrow, ye mourners in Zion,
Arise, for the time of rejoicing is nigh;
Your Savior has heard all your sorrowful crying;
Arise, for the day-light shines bright in the sky.

He is coming to gather the lambs from the mountains,
As watchmen and prophets have always foretold;
Arise, for he's coming—the great second coming—
To be the one Shepherd, and have but one fold.

He is coming in majesty, power and great glory,
All nations shall fear when his works they behold;
He will gather his jewels from deserts and valleys,
From the four winds of heaven, all into his fold.

Take down from the willows your harps, and be singing,
For the robe is all ready, the feast is prepared;
The bride is now waiting, and Jesus is coming;
Arise, then, Oh Zion, to welcome your Lord.

Come away to the skies, my beloved, my fair one,
For I have redeemed thee, behold thou art mine;
Thy robe is made white in the blood of thy Savior,
In beauty and righteousness always to shine.

Put on then, O Zion, thy beautiful garments,
For the night is far spent and the day draweth nigh;
The watchmen are crying, Prepare for his coming,
Behold how the sunbeams stream up in the sky.

The night has been long, and the lambs have been crying,
Deceived by the enemy, hungry and cold;
But the day star is shining, the Shepherd is coming,
And the bugle is calling them into the fold.

O glorious Zion! redeemed and exalted,
To dwell evermore with her Savior alone,
Where the sunlight is glowing and the green tree is blowing,
Beside the still waters that flow from the throne.

LUCY C. HICKEREL.

PORTLAND, Oregon, July 5, 1868.

MACOMB, Ill., March 7, 1868.

DEAR BROTHER BEEBE:—As bad weather and indisposition of body have kept me at home, and away from one of my monthly appointments, to-day, I shall attempt to say something again through the "Signs," by your permission, on the subject of Regeneration. I presume that all who have read my letters as pnblished in No. 4, of this volume, and your editorial remarks on the same, will expect to see a reply from me to your remarks, or a further explanation of my views on the subject. This expectation is manifest to me from letters coming to hand from different and distant parts, and from personal intercourse among brethren. I also feel called upon by yourself, indirectly, several times, to make my views more clear and intelligible, and to strip my positions on this suject of their ambiguity. I do not know that I shall be able to make myself understood any better on the same points, in this, than in the former letter; but I shall try with what light I may have from the Lord, and with what language I can command, to be as plain as I can.

The subject of the salvation of sinners, in all its bearings, is invested with such immense importance that I had rather be mistaken about all things else, than to be in blindness about it; and if I, as a sinner, am yet a stranger to regeneration and the new birth, experimentally, I am of all men one of the most miserable. I have spent the prime of my manhood, and made a wreck of my constitution and health, in trying to preach a system of redemption which I believed was both just to God, and safe to men, and which I believed I had some faith knowledge of by experience; but if I am mistaken here, and ignorant of regeneration and the new birth, my hope is swept away, and I am yet in the gall of bitterness, and bonds of iniquity.

I hardly need repeat what I said in my other letter, that I should regret to see an unfriendly or ambitious controversy spread in the pages of the "Signs;" indeed, I have so ardently desired to see peace and fellowship abound among the Old School Baptists, that I have perhaps borne with taings among them on some occasions, where forbearance was not strictly a virtue. But as the "Signs" is read by more of the brethren and sisters than any other periodical published in this country, and the subject under consideration has been of late brought before your readers repeatedly by yourself, and Elders Johnson, Durand, and others, in a light different from that in which my limited judgment views it, and seeing nothing published from any one entertaining my views, I attempted very briefly to notice in my letter some of the *effects* of regeneration; and if I did not make my positions intelligible, I did the best I could at the time while surrounded with visitors.

I am not unmindful of the fact that the views I present on this vital subject are not entertained by some of the most eminent writers in the country; neither do I pretend to compare my abilities with theirs; but I humbly ask them, as brethren in Christ, to suffer me to cast in my mite, and to shew mine opinion.

In my other letter I did not name any of the brethren with whom I differed, nor quote their language; but in this I respectfully beg leave to do both, in as kind a manner as I know how.

First, then, I do not understand the regeneration spoken of by Christ, in Matt. xix. 28, as brother Johnson sets it forth, in No. 9, Vol. 35, and in a later number. I do not understand that the Savior in this answer to Peter's question has any reference to his disciples having *followed* him in the *regeneration*, which was yet in the future, and of which they then had no distinct or clear understanding; neither do I think he uses the word regeneration in this place in the same sense that Paul does in Titus iii. 5. The first having reference to a change of dispensations, and the second to a change of heart. In the first case the apostles had *followed* their Lord and King through the "reformation," or change from the law to the gospel dispensation, while he was making "all things new." They had followed their King and Lawgiver through such trials and temptations, and such a schooling of heavenly instruction that they were destined to sit on twelve thrones in the new kingdom, when their ascended Lord should sit on the throne of his glory, and judge the Israel of God.

Luke records the language of Jesus, apparently on the same subject, as follows: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii. 28–30. Here is a regeneration, reproduction of the kingdom of God; the substance or antitype taking the place of or being established in lieu of the former shadowy kingdom. The apostles as well as their Master, were passing through, and yet had to follow him through a dreadful baptism of suffering, of sorrow and persecution in this regeneration or pro-creation of his kingdom, this purging of his floor, this refining and purifying ordeal of the sons of Levi. I do not understand that the children of God were ever *generated*, or *begotten*, or *procreated in the first-begotten of the Father*. I do not understand that Christ Jesus is any where represented as a mother of the spiritual children, either carrying or putting them forth as such, nor that they are either generated or regenerated in him at any time before or since his resurrection. It appears to me, brother Johnson, that Christ contained all the spiritual blessings and grace that was given them in him; that he was and is their life, and that life was from everlasting—never having been generated or begotten. Jerusalem which is above, the covenant of grace, is the mother of us all, embracing the Elder as all the younger brethren, and brought them all forth at once in a representative and virtual sense. But in respect to the resurrection, Christ was the first-born or begotten from the dead. I do not understand, brethren, that the resurrection of Jesus Christ from the dead has any thing to do, directly, with either the expiation for sin in a legal sense, or in the regeneration of the sinner in a personal or experimental sense. His death on the cross, the shedding of his blood, finished transgression and made an end of sin for his people, in a strict legal sense, and in the same sense reconciled them to God. His resurrection, accomplished by the mighty power and Spirit of God, secured and assured the resurrection of the bodies of all his children from the dead. But I look upon the regeneration and spiritual birth of the chosen people of God as a work done in time, for each one, by the Holy Spirit, in which regeneration and birth the soul, spirit, or heart of the sin-

ner is prepared to know, love and serve God.

Now, dear brethren Beebe, Johnson, Durand, &c., will you bear with my weakness, and all the readers of "Signs," will you have a little patience while a very weak and short-sighted brother shall try to give his views in a brief, if not in a clear manner, on this much controverted but very important subject of regeneration and the spiritual birth of God's people. And let me say, that whether my views are correct or not, I, alone, am responsible for them; but if true, and valuable to any one, may the Lord have the praise.

Brother Beebe in his remarks on my letter in the 4th No., (I have not received No. 5) although admitting a very great change in the sinner in many respects, (see page 44, last Volume, in middle—"Now in regard," &c., and the first half of next) yet on page 45, second column, lower part, he says, "What we dispute is, that these faculties (alluding to the heart, soul, spirit, conscience, mind, &c.) are changed from natural to spiritual." Brother S. H. Durand also appears to take the same ground. See Vol. 35, No. 22, page 171, third column, in the middle, and also at the right lower corner of the page. Many other references might be made to the editorials, and to some of the communications, in which are denied that regeneration changes any faculty belonging to the Adamic man, from a natural to a spiritual faculty. Have I stated the position right? I want to understand the issue. If the issue is correctly stated by brother Beebe, as above, or if the language I have quoted sets forth the ground taken, clearly, I feel, from my own understanding of the scriptures, to take a different view, and favor the affirmative of the proposition. If I am wrong, I am honestly so, and wish to be righted, for truth is the object of my investigations. It would occupy entirely too much space to quote lengthily from the files of the "Signs of the Times," embracing several years past, in which the doctrine of Regeneration and the New Birth is set forth, denying that regeneration changes any faculty of the sinner, from a natural to a spiritual faculty. I shall try to prove, not by a mere metaphysical lecture, nor by the speculations of depraved human reason, but by the naked declarations of scripture, as I understand them, that the soul, spirit, mind, and heart, are made spiritual by regeneration, and are developed as such by the new birth.

I suggest that where the sinner is said to be quickened in a personal and experimental sense, that it is synonymous with regeneration in the same sense. The regeneration spoken of in Titus iii. 5, can have no allusion to the resurrection of Christ, but is a washing or cleansing of the heart and conscience from guilt, by the application of the blood of Christ which cleanses or washes us from all sin. At the same time that we realize this washing, we also receive a renewing of the Holy Ghost. (Renew, to make new) This agrees with being "renewed in the spirit of your minds;" "put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 23, 24. Mark the expression, "*created.*" Does this agree with the idea of the spiritual seed or child being *eternal?* How old is a *new man, a new creature?* "Created in Christ Jesus unto good works." Not in eternity, or before the world was, but "*Now* in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."—Eph. ii. 10, 13. They were predestinated to be *conformed* in time to the image of his Son; chosen in Christ before time, that they *should,* in time, "be holy and without blame before him in love."

> "Predestinated to be sons,
> Born by degrees, but chose at once;
> A new regenerated race,
> To praise the glories of his grace."

Or, as David says, "Which in *continuance were fashioned,* when, as yet, there was none of them."—Psalm cxxxix. 16. Why, David, not have them all fashioned or regenerated at once? Why, Paul, are they not all conformed to the image of, and created in Christ Jesus at once? Why were some in Christ before Paul?—Rom. xvi. 7. Now it appears to me that this regeneration and renewing of the Holy Ghost are synonymous with conforming, fashioning, making a new creature out of one who was dead in sin; equal to quickening the dead, reconciling enemies, opening blind eyes, unstopping deaf ears, and illuminating the dark understanding, &c. Are there no spiritual faculties given in this?

I want to be clearly understood by all my brethren and sisters on this interesting and important subject, which I admit involves some of the great mysteries of godliness, to me.

I understand the Adamic sinner, both soul and body, to be the subject of redemption; the soul is quickened and made spiritual in regeneration, and the body will be quickened and made a spiritual body in the resurrection at the last day. This is a plain, old fashioned view of the subject, whether correct or not. I had as soon have said, heart, or spirit, or mind, as the soul, as being made spiritual, and partaking of the divine nature in regeneration. I agree with the idea that regeneration and putting forth, or being born again, are two distinct operations, when applied to natural propagation, and I do not wish to reverse the order, nor to combine the two into one idea, any further than to say that the sinner is the subject of both *in time,* and that whatever is regenerated is brought forth, delivered or born again. A man, in order to be born again, must be first regenerated, and whatever it is about the man that conceives, delivers or brings forth, and the thing brought forth is after its kind, like the seed conceived. But remember, brethren, that while the offspring partakes of the nature of the seed conceived, it derives its body from the mother. (A word to the wise.) So I look upon regeneration: the soul that is dead in sin, is quickened into life by the Spirit, and instantly partakes of the nature of the Spirit, or of the divine nature. Our spirit, not God's Spirit, receives the witness of God's Spirit, that we are the children of God. God's Spirit renews the spirit of our mind, and illuminates the understanding; hence this man who was before called a *natural* man, is now called a *spiritual* man. As therefore the corporeal body is not yet quickened and made spiritual, the mind or soul is evidently; for he is a *spiritual man.* Let us illustrate a little. God can only be loved and worshiped in spirit and in truth, and the natural man can neither receive nor know the things of the Spirit. It is evident, therefore, that unless the faculties of the mind or heart are made spiritual, the man is utterly incapable of spiritual devotion of any kind.

I beg leave to say, with all due deference to others, that the idea of the Holy Spirit putting forth another spirit in the new birth, distinct from the faculties of the man made spiritual, is, to me, not only destitute of comfort, but also destitute of any scriptural authority. And to say that the heart, soul, mind, spirit, &c., of the regenerate, are simply subjected and held against their will, while at enmity against God, and held to his service as menial slaves, is barren of any comfort or edification to me, and I presume to God's children generally.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke i. 46, 47. Why, Mary, what has got to be the matter with your soul and spirit? They both seem to be engaged in willing adoration and praise to God. "Bless the Lord, O my soul; and all that is within me, bless his holy name." What! David: not your soul and all within you to join in the solemn and spiritual adoration of your Lord! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. xxii. 37. I submit whether this can be done, unless these faculties are made spiritual? The same man that served the law of God with his mind, says, "To be carnally minded is death; but to be spiritually minded is life and peace." If the mind was not made spiritual, it could neither serve the law of God nor be reconciled to God; but the wonderful effects of the spirit that quickened and raised up the crucified body of our Lord Jesus Christ, the Head of the church, in the work of regeneration, which afterwards takes place with each chosen member, are made manifest in the *abolishing* and *slaying* the enmity of their minds.—Eph. ii. 15, 16. Not only legally on the cross is the whole body of Christ reconciled, but through it, or him, is preached reconciliation, and this great truth is sown in the heart or mind by the Spirit, and slays its enmity to God.

The carnal mind is enmity against God, and belongs to those who are in the flesh, and as such cannot be subject to the law of God; but when the Spirit of God renews that mind, and slays the enmity in the regeneration, then the sinner becomes reconciled to God. Not dragged and held as a wild bull in a net against his will, but is *now reconciled,* and made willing in the day of his power. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."—Col. i. 21.

I understand the kingdom of Christ to be spiritual; and so are its subjects; so are their devotions and exercises; so is their food, &c. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5.

So that I believe the heart, soul, mind, &c., are not only turned right about, but are changed in regeneration from being natural to spiritual, just as far as God is pleased to communicate to each one the gift of the Spirit, and to manifest to each his sensible presence.

As to the warfare between the mind and the members of the body, or between the flesh and spirit, I admit it, and daily feel the conflict, to my annoyance and sorrow; and I could write a volume on the subject, and yet it is a mystery to me. I only know that "fleshly lusts war against the soul."—1 Peter ii. 11.

Both soul and body of Jesus my Redeemer were made an offering for sin; and I believe the sinner, both soul and body, will be redeemed. The soul, in time, redeemed from the love and dominion of sin, and the body from death in the last day.

I have but touched on some points as I passed; the field is a wide one, and I am a very imperfect reaper. I have tried to be plain, but faithful and respectful; and I now submit the remarks to those who are made alive from the dead, and who, with the unworthy writer, anticipate a time when we shall see and know more about these mysteries of godliness. Your brother in tribulation,

I. N. VANMETER.

(Editorial reply on page 235.)

DEAR BROTHER BEEBE:—I have had a desire for some weeks past to write and give you a sketch of the history of my life. When I was only about ten or twelve years old, I felt a desire to become a christian. I would often sit and listen to hear father and mother talk upon the subject of religion, and wish that I was as good as they were. I began to think if I should read the bible and pray at night and in the morning, I would soon become a christian; and this for a few years I practiced, until I was almost eighteen years of age. I was then brought to see and feel what a poor vile sinner I was. I think I can never forget one day when I was at meeting. I went there at that time as I had always done, in the full confidence that my works would save me. But O what a change there was with me before I left the meeting. It was an Old School Baptist meeting, as my parents were Old School Baptists. Just before the minister closed his discourse he looked down and said, "O sinners, what shall I say to you?" I thought he meant me, and that I was the worst creature upon the earth, and that he could pick me out from all the rest, as such. I returned home greatly depressed, and so much troubled that I did not know what to do. I got my bible to read, but every place I opened to seemed to condemn me. I tried to pray, but it seemed as though I could not pray, for I felt that I was too great a sinner to call upon so just a God. And when I prayed the Lord to have mercy on me, my prayer did not seem to rise higher than my head. I often went to meeting, but still felt worse, but I could not stay at home. One Sunday I went to hear Mr. Williamson preach. His text was, "And whosoever liveth and believeth in me, shall never die; believest thou this?" The preaching also troubled me, for I could not believe it in the way he laid it out. I dreamed one night that I saw the clouds part, and the Savior appeared, and he looked down pleasantly on me; and it seemed to alarm me so that I went into the house and got my bible and opened to these words: "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I then awoke, and got the bible and found the words in 1 John ii. 1. O, I thought if I could feel as I did when in my dream I saw the Savior look down so pleasantly upon me, I would rejoice. I sometimes tried to get my trials off from my mind, but I could not. I was often in the company of young people, and they would ask me what was the matter? I would try to be lively, but when they were gone my trouble would be more severe than before. I frequently read the bible; but what I read seemed justly to condemn me. About this time my father began to take the "Signs of the Times." And the first one that I read I found the experience of one whose exercises were just like my own. I read it about half through and my tears flowed freely, for I had thought there was no one like me. I then had a new trouble; I had been trying to conceal my feelings from my father and mother, and I thought they would now discover what was the matter with me. Often while I was about my work, these words would come to me: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And I would feel as though I was lost forever. I feared greatly that there was no mercy for me, and that I was neither fit to live nor die. I could not stay away from the meetings. On one Sunday the minister said there was an opportunity for some to come forward and relate their experience, and one went forward. She said it was about three months since she was awakened to see herself a lost sinner. Ah, I thought, I had been in such deep trouble almost four years, and she only about three months. I then feared that I had committed the unpardonable sin, and everlasting wo was my portion. In a short time there was an opportunity given for others to go forward, and my father said we could all go to the meeting. O, I thought, how could I go? I went into the room, and these words came into my mind:

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

So I concluded I would go. When I got there the first hymn they sung was:

"Come humble sinner in whose breast
A thousand thoughts revolve."

And all at once my load of trouble left me, and I felt so happy that I loved them all. When I returned home I went into my room and knelt down, and if I ever prayed in my life it was then. And the words then came so strongly to my mind. I got my bible to read, and it truly seemed like a new book; but I thought I would not say anything about it; for I was afraid I had not experienced the right change of heart. But on the next day my mother asked me if I had experienced a change, for I seemed so cheerful. I then had to tell her, and she advised me not to stay away from the church. The more I read the bible the brighter all seemed to be. The things I once hated I now loved, and the next Sunday there was a door opened for me to relate my experience to the church, and I felt that morning so free in telling what the Lord had done for such a poor helpless sinner; and in the afternoon there was a meeting at our house, and my twin sister and myself were baptized in the river; and O what a happy day it was to me, and in two or three weeks I was received into the Baptist church, and continued with them for several years, and then my father took sick and died, and the next spring my mother and I moved to Frenchtown. When there I attended the Presbyterian meeting, for I could not get to my own. I lived close by their meeting house, and their minister told me there was but a little difference between the Old School Baptists and the Presbyterians; and I went with them. But after I had joined them there was a constant call for money and works. But what a dreadful thing it is to wander thus from my profession, and from God. At first I had to be a Sunday School teacher, and then I was called on to take part in their prayer meetings. About a year after I had joined with them I heard Elder G. Conklin preach at a funeral, and O what a delightful sermon it was to me. But I said nothing about it then, for I was a Presbyterian, and surrounded by those of that profession. But I greatly desired to hear him again. I began to be so hungry, and starving for gospel preaching. I remembered when my father was living and taking the "Signs." I had read in them of some who complained of starving for preaching. I then thought it a strange idea, that any should starve for preaching. O, I did not know how well off I was, for then I could go to hear the gospel preached every Sunday. I continued with the Presbyterians almost four years, when my mother took sick and died. I then sent for Eld. Conklin to come and preach at her funeral, but as he was gone to Delaware, I sent for Eld. P. Hartwell, who lived still farther from me, and he came. The words of his text were: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."—1 Cor. xv. 49. While he was preaching the word took such a hold on me that I almost forgot that the dead body of my mother was lying before me. It was like a nail fastened in a sure place, for I could not get it out of my mind. After this I went to hear my Presbyterian minister, but I could not get hold of any part of his sermon; it seemed to me like air. I did not know what to do. My neighbors were nearly all Presbyterians, and they were all very kind to me. I thought if I should tell them what I thought of Eld. Hartwell's sermon, they would be offended, and I concluded to keep it to myself, and go mourning all my days. But in two weeks Elders Beebe and Durand came to Frenchtown, and Elder Durand preached a sermon, and it was so good I could not keep it to myself. So I went to an Old School Baptist and told her of all my trouble. O I thought I would give all the world, if it were mine, if I could only be back with the Old School Baptists. I cannot tell what trouble and trials I passed through last winter, beside parting with my dear mother. I hope none have done as I have done. At length I thought I would take the "Signs of the Times," which I did, and I found in them such good preaching, that I could not remain with the Presbyterians any longer. I went up to Baptisttown and heard Eld. Hartwell preach at a funeral, and I asked him if he would come to Frenchtown and preach us a sermon within a few weeks, and he said he would if there were any there who wished to hear him. I told him there were some, but could not tell him that I was one. After this I went to see Elder Conklin and tell him my troubles. I felt so sorry for my wanderings, I was greatly distressed. Some nights I felt as though I could sit up till morning and read my bible. In a few weeks Eld. Hartwell came and preached for us, and I had a good talk with him, which I cannot forget. Then the Elder of the Presbyterians came to talk with me; he said he was sorry I had taken such a step. I requested him to cross my name from their list of members, but he said he would give me a letter, as I was in good standing; but I could not wait for a letter, so he crossed me off. I had been with them as long as I could, and no longer. I felt very lonely. I had now no father or mother; all had left my home. I prayed the Lord to hold me as in the hollow of his hand, and lead me in the strait and narrow path. I felt so sorry that I had wandered so far from the Old School Baptists. I wrote a letter to Dea. Risler, of the Old School Baptist church from which I had wandered, asking whether the church could be willing to receive me back again. He replied that if I was sorry for the course I had pursued, and desired to return, there would be nothing in the way. O, what comfort his words afforded me: for I longed to get back to my home in the church of the living God. And O how I did rejoice on the day when I was received back to find my long deserted home among the members of the church. I sometimes feel that I cannot be sufficiently thankful to God, and to the members. I love the people of God; for if we love him that begat, we will love them that are begotten of him. I am still a poor sinner, and feel myself far behind the rest of the flock; but I love them all, and dearly love to meet with them, and I greatly desire to be in their company. I can say with the psalmist, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

About one month after I was restored to the Baptist church, I attended the Association at Hopewell, and

O what precious gospel preaching I heard. It was to me a most blessed meeting, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." I was treated so kindly by all the dear brethren and sisters, some of whom I had never seen before. The last day of the meeting was very interesting, but sorrowful at parting. Just before the meeting closed, Elder Badger spoke of the reproaches and ridicule we would have to encounter from the enemies of the cause; how often I have thought of his words since I returned home. But I must stop. Brother Beebe will dispose of this as he thinks best. May the Lord bless and be with you all, is the prayer of your unworthy sister,

CLARISSA BRINK.

KOKOMO, Ind., Feb. 25, 1868.

DEAR BROTHER BEEBE:—After having carefully read and considered the communications of the many dear brethren that have recently written on the subject of regeneration and the new birth, I have concluded to write a communication on the same point, and if it is thought worthy a place in the "Signs" it is at your disposal; but if not, let it be thrown aside. Our Savior said, Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." I learn from this declaration, that while the body is physical, and subject to physical death, and wicked powers may kill it, the soul is not physical, and God only can destroy it in hell, or in torment, where the worm dieth not, and the fire is not quenched. If this position be true, the soul does not cease to be when the body dies, but exists in a conscious state, either of happiness or of misery. I believe so far as the Old School Baptists have spoken or written they have universally opposed the soul-sleeping doctrine. It is not necessary that I should farther prove the existence of the soul after the body dies. It exists, either happy or miserable. Are all men in nature possessed of this principle? They surely are. I read of no difference in this point. All are alike the offspring of one Father, the result of one creation. The moral or spiritual condition of all men in nature therefore is the same, for all have sinned, and death has passed upon all. Jesus came to seek and save the lost; to save *his people from their sins.* He took their nature, not sinful, but flesh and blood, body and soul, in which he was prepared to meet justice and righteousness in every point. Did justice demand the sacrifice of the soul, Jesus had a soul to offer. Did justice demand the body to die, Jesus had a body to be slain on the cross. Did the law require the shedding of blood in order to remission of sins, Jesus had precious blood to shed that speaketh better things than that of Abel. O, my soul, was it for thee the blessed Savior in the garden sweat great drops of blood falling to the ground? Was it for thy salvation he was made to cry, "My soul is exceeding sorrowful, even unto death." And O my body, was it that thou mightest live beyond the tomb, immortal and glorious in his own glorious image, that Jesus was nailed to the rugged wood, his hands and feet torn with the cruel nails, his blessed temples bleeding from the piercing of the crown of thorns, and his side pierced by the spear, from which flowed the water and blood that cleanses from all sin. Yes, Jesus met justice, righteousness and truth in every point, and rising from the grave the third day, made an open demonstration that the legal work was done. His soul was not left in hell, neither did his body see corruption. Hence, after giving full proof of his resurrection by showing himself to his disciples, exhibiting his wounds and eating, he in their presence went up to possess the throne of his glory, and all the hosts of heaven shouted the eternal victory and crowned him Lord of all. But upon that throne he is exalted to perform the glorious work of the King of saints, and bestow upon them the gift of eternal life.—John x. 28. I give, said Jesus, unto them eternal life, and they shall never perish. This eternal life comes down from heaven, as does every good gift. It was eternally in heaven; it is in Christ, and when given to the saint, is Christ in them the hope of glory. This eternal life quickened Christ in the grave, and was the power of his resurrection. This eternal life will quicken our mortal bodies when we are resurrected. But now we come to the question, Are we quickened into eternal life? Our bodies are not; they die. Wicked men may kill them. But Christ said they cannot kill the soul. What then is the moral condition of the soul? In nature it is dead in sins. It is alien from God. If the body die and the soul be in this state, it enters hell; it suffers torment, the condition of the impenitent. What then is the condition of the souls of God's elect? Do they go to hell also? Are they not changed? If not, they cannot go to heaven. I will say this is the man which is born again. The inward man, the man which Paul knew whether in the body he could not tell, or whether out of the body he could not tell. Jesus said, "Except a man be born again, he cannot see the kingdom of God." This man has once been born of the flesh, and in its nature and moral state was flesh. In the gift of eternal life it is born of the Spirit, and therefore its moral condition is spirit.—Romans viii. 8. So then they that are in the flesh cannot please God.—9th. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any *man* have not the spirit of Christ he is none of his. The outward man or body has not the spirit of Christ; it is not quickened by that spirit. But the inward man has the spirit of Christ. Christ dwells in it. The body is dead because of sin; but the spirit is life because of righteousness. Now look at the second verse. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Made *who* free? Not the *body* free, surely. Not made eternal life free. O no. Who then is made free? Paul says it is I myself, the man that lives with the body or without it. The man who had been fleshly and sinful, but is now made free from sin. Born of an incorruptible seed by Jesus Christ the Word of God, that lives forever. Was this man before he was born a sinner? I answer, he was. And now when he is made free, he says, "It is no more I that do it." What does such language mean—"*It is no more I that do it?*" Surely here is a change as radical and complete as will be the resurrection of our mortal bodies in the final resurrection from the dead. Thus as with David is the man brought up out of the pit. Not cast into the pit, but brought up, and made to sin in heavenly places in Christ; delivered from the power of darkness, and translated into the kingdom of God's dear Son; called out of darkness into the marvelous light. This view, to my poor weak judgment, harmonizes the scriptures in all their saying, corresponds with christian experience, and makes the mercy of God appear in the new birth. It is not as a parent taking a clean, a holy child, and casting it in a filthy dungeon, when neither the child nor the dungeon can possibly be benefitten by so doing; but the poor child will be greatly injured, and exposed to constant grief. But it is the love of our God dealing with us as poor prodigals, who have wandered far away in sin, but by his spirit taught our poverty and wretchedness, and in spirit brought to our Father's house, dressed in the best robe, given the earnest of the spirit in our hearts, and made to eat a Savior's body, and drink his blood, and live forever; yes, we shall never die, we shall live with Christ. Let this body drop, it will not stop the song. When this poor lisping, stammering tongue lies silent in the grave, then in a nobler, sweeter song, I will sing the power to save. We will not have to wait until the resurrection day before we can sing of salvation. No, the new man who is now made free through Christ, will sing while here, "Amazing grace! how sweet the sound, that saved a wrtch like me; I once was lost, but now am found, was blind, but now I see." And when the coil of mortality, the body, is dropped off, upward to the paradise of God will the ransomed spirit fly, singing in strains of eternal melody the virtue of Jesus' blood, by which it has been washed and made a priest and king to God.—Rom. viii. 23. Paul says, We who have received the *first-fruits* are saved by hope. We have a glorious hope of the resurrection of our bodies. Yes, this creature body of ours shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. It shall be made free from the law of sin and death. The Spirit shall quickn it, and it shall be raised up in the image of Jesus, and wear the eternal beauty of immortality.

"This glorious hope revives
Our spirits by the way;
While each in expectation lives,
And longs to see the day."

Jesus will come in the clouds of heaven with power and great glory, and we shall be with him and behold his glory. O yes, dear children, what bliss awaits us, what transporting joys, what hallowed entertainments. Let us strive the more earnestly now for unity, knowing how necessary it is for our present comfort; and feeling as we do, the kindred tie that binds our hearts in one. Amid the lo heres and lo theres, joined in one spirit to our Lord, and to one another, let us hand in hand together march onward and upward toward our blessed and eternal home.

Dear brother, pardon my imperfections, for in my flesh all is imperfection. My hope is, that in spirit I am a new creature in Christ, and that by and by my imperfection will all be lost in the grave.

Yours in the gospel,

JOHN A. THOMPSON.

REMARKS.—We owe an apology to our esteemed brother Thompson for so long delaying to insert his communication. We like the conciliatory tone of his article, although his views are somewhat different from any which have been expressed through our columns on the subject. We are more and more convinced that the apparent differences of our brethren, is more from different meanings by them attached to certain words, than in the doctrine itself. When we come to experience, those who are born of God and taught by the spirit of truth are obliged to agree. All have been made to see and feel their lost, sinful, guilty and condemned state, as transgressors of the law of God, and their need of redemption by the blood of Christ. All have felt the quickening power of the Spirit in their new birth. All with one voice will ascribe all that is pure, spiritual and heavenly in them to God, and charge home all that is vile and sinful in them to the depravity of their fleshly nature; and it becomes us to avoid "doting about questions and strifes of words, whereof comes strife, railings, evil surmisings, perverse disputings," &c.

Most heartily do we unite in the sentiment and exhortation in the closing part of Elder Thompson's letter, "Let us strive more earnestly now, for unity, knowing how necessary it is for our present comfort, and feeling as we do the kindred tie that binds our hearts in one." [ED]

MORROW, Ohio, Sept. 12, 1868.

BROTHER BEEBE:—Having been an occasional reader of the "Signs of the Times" for the past eight years,

and during that time have been instructed and highly edified by the editorials and communications that have appeared in its columns, and I for one can say, that I believe there is no other doctrine under heaven or among men that is sustained by the scriptures of divine truth but that advocated by the brethren of the Old School. I profess to have a name among these persecuted *few*, and to such (trough your permission) I would address a few thoughts as they may occur to my mind. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These words were spoken by the Redeemer when here on earth, to his disciples. How consoling, "Fear not, little flock." Then the application is to you who are despised by all the world of mankind for his name's sake, who feel that they indeed are poor in spirit. This little flock has been known as such through all ages of the world, a poor downtrodden and an afflicted people, for God's children have been and always will be a "little flock," when compared with the world at large. They are not up to the world in devising ways and means to find out God, not running after various idols, the work of their own hands, and calling on God in public places to be seen and heard of men, thanking him they were not as other men; no, and not so corrupt and vile, but are good in their own estimation, for to such God is a kind of secondary being. They go first, God afterward; they will eat their own bread and wear their own apparel, but say: "Let us be called by thy name to take away our reproach." No, not to such characters did Christ address himself when he said, "Fear not little flock," but to the contrary, those that feared God and thought upon his name, who were of a contrite spirit, trusting in him that worketh all things after the counsel of his own will, who measureth the sea in the hollow of his hand and weigheth the mountains and hills in a balance, and taketh up the isles as a very little thing, looking unto him as their all in all, where is centered all their riches, which is Christ Jesus the Lord. For, "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

"For it is your Father's good pleasure." Again how consoling to the way-worn pilgrim in this vale of sorrow and of sin, to hear the immaculate Lamb proclaim it is the good pleasure of your Father. We know in natural things, if we do anything that is pleasant or we delight in doing, we say we do it with pleasure; but prefix *good* and we have it expressed in a higher degree. Then God says by the mouth of his Son, it is his "good pleasure." What, to send them down to irretrievable wo? O no, to give *you* the kingdom. Then you do not merit the kingdom by what you have done or can do, or will do; but he says it is a gift; it is through his Son; it is something for nothing. Not that he may give it to you, if you accomplish certain things that are "highly necessary," to gain the favor of Almighty God, such as turning from sin and giving your hearts to God. But it is a gift free, unmerited, and if justice had been dealt out according to our works of righteousness, we should have been entirely banished. But blessed be the God and Father of our Lord Jesus Christ, "Who hath saved us and called us with an holy calling, *not* according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." It was his good pleasure to give you the kingdom far back in eternity, before the earth or anything therein was fashioned, or its remotest bounds were laid. Well may we rejoice that we are in the hands of a just and holy God who doeth all things well, for he will not forsake the little ones, but keep them by his power through faith unto salvation, ready to be revered at the last day. It is not by the will of man, nor the will of the flesh, but the will of God, that we are brought from darkness unto his marvelous light, to the knowledge of his dear Son, and to the assembly of an innumerable company of angels. The creature profiteth nothing; it is the spirit of life from God the Father, through his Son Jesus Christ, who is both Lord and Christ, and who came to this polluted and sin-defiled world and took on him the seed of Abraham according to the flesh, and was made in all points like unto his brethren, though without sin, that he might make an acceptable sacrifice for his people. Behold what does the angel say regarding the Savior: "And thou shalt call his name Jesus, for he shall save his people from their sins." And he says he came down from heaven not to do his own will, but the will of the Father that sent him. And this is the will of him that sent him, that of all the Father giveth him he should lose nothing, but should raise it up at the last day. Hence he says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." If the Father's good pleasure is to give this little flock the kingdom, let the heathen rage and Satan oppose with all his power, this good pleasure of the Father is sealed with blood, not of beasts on Jewish altars slain, but the blood of the Son of God, whose soul was poured out unto death for his bride, his elect, his chosen, and now his redeemed, who cry unto him day and night. Finally, brethren, let us contend earnestly for the faith once delivered to the saints.

Brother Beebe, this is at your disposal. Do with it as your judgment dictates. Your brother, I trust,

J. BEEMAN.

WASHINGTON, D. C., Oct. 12, 1868.

DEAR BROTHER BEEBE:—I do not wish to trespass on your valuable time, nor to exclude more interesting matter from the columns of the "Signs of the Times," but I desire to remove any wrong impressions which have been made by a statement in a late number, in which the Shiloh church, which is located in the city of Washington, is somewhat connected with the (so called) "Iron Clad Oath." We, the members of this little branch of the church of Christ, feel that an explanation on our part is due, not only to the Shiloh church, but also to our late pastor.

Being without a pastor, or indeed preaching, and having learned that our esteemed brother, Eld. J. L. Purington, of Georgia, was rather anxious to leave that country, and not knowing but that the Lord had designed him to labor in this place, the church tendered to him a call, which he accepted, as neither he nor the church at that time knew that the Government required any such obligation, as we have since learned has been imposed of late, no doubt for political purposes.

An office had been offered for any competent person the church might call to serve in the pastoral relation, for the benefit of the church, by friends who knew of our pecuniary circumstances.

When our dearly beloved late pastor, Eld. Wm. J. Purington, came among us, we had nothing to offer him, in the way of a support for himself and family. But there is nothing too hard for the Lord. He provided food for Elijah, and so he did for him. An office was obtained for him, through the influence of a dear brother, and he filled it faithfully, and still attended to all his appointments, which were numerous, and we must say that during his twelve years' sojourn among us, his deportment was worthy of his exalted calling. But we were exceedingly pained to sometimes hear that some dear brethren, perhaps in the ministry, were rather urging him to leave the office, not considering perhaps, or knowing of our necessities. We have no one now to "go in and out before us." We are like the pelican in the wilderness, or like a sparrow upon the house-top, singing her plaintive moan. But we have some sweet and comforting assurances from our Lord, such as: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And again, "In me ye shall have peace." I feel to say with the poet,

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

Dear brother Beebe, we have seen ourselves in the condition the children of Israel were in when at the Red Sea; but the mighty waters have parted to make a safe pathway for us, at the command of our Lord, and we have been made to sing: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Brother Beebe, we submit the above, hoping there is nothing in it to wound any one, for that is not our desire or intention. Yours truly,

C. A. TOWLES.

REMARKS.—We cannot think that brother J. L. Purington had the remotest design to reflect on the Shiloh church, or on her late pastor, in the allusion made in his letter to the "Iron Clad Oath," and we are certain that we had not. That oath was not required when brother Wm. J. Purington accepted a clerkship in one of the departments at Washington. It seemed to us at the time as a providential opening, to supply to our beloved brother that support which the little church were unable, without very great embarrassment, to supply. We cannot believe that either the Shiloh church or brother W. J. Purington would consent to receive any favors from the government, or from any other quarter, the securing of which would require of him or them to violate any law of Christ, or to take any oath or obligation incompatible with their allegiance to the King of saints.

Having once supplied that church in the pastoral office, from the year 1836 to 1840, and having visited them occasionally from that period, we take pleasure in certifying our entire confidence in her, as a branch of the church of the living God. She has resisted the powerful influences which have been brought to bear against her by all the spiritual wickedness of the high places by which she is surrounded, and it has seemed to us a matter of joy and gratitude that God had been pleased to sustain in that city, in the very midst of all manner of idolatry, a people for his name, as the pillar and ground of the truth. And during the twelve years of the pastorate of our dear brother, Wm. J. Purington, during which the darkest cloud that ever lowered upon the church of Christ in America gathered and condensed its most appalling blackness over that city and that little church, Eld. Wm. J. Purington was enabled to, amidst its dreadful gloom, unfurl the standard of the cross of our Redeemer, to the comfort and edification of the "little flock," and in defiance of all the powers of darkness. And we repeat, what we are sure our beloved brother, J. L. Purington, will fully confirm, that he had no design to cast any unfavorable reflection on the church, or on their late beloved pastor.—[ED.]

WACO, Texas, March 5, 1868.

DEAR BROTHER BEEBE:—Having to write on business to your son, I will say to you, I have just been reading the fourth number of the current volume, and tell you how much I am delighted with your reply to brother Vanmeter, not that it presented any.

Continued on page 236.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1868.

THE NEW BIRTH.

"Marvel not that I said unto thee, Ye must be born again."—John iii. 7.

At the conclusion of our article on "Regeneration," in No. 17 of the current volume, we proposed to give a more full expression in a subsequent number, on the subject of the New Birth. This we have felt inclined to do in order to correct the impression entertained by some of our readers, that we have changed our views on this vitally important subject.

The very emphatic manner of our Lord's declaration to Nicodemus, forbids the thought that any one of all the race of Adam can ever see the kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacitates us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual or religious culture, as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in 1 Cor. ii. 14. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense to distinguish a man who is made of the dust of the ground, and inspired with vitality and intelligence, from a spiritual man who is born of the spirit. The distinction between the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam: the one of the earth earthy, the other is the Lord from heaven. The first was made a living soul; the second Adam is a quickening spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature descended from the earthly Adam, by natural generation, and was developed by a natural birth wherein we were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world, in the development of the things of nature, until we were born of the flesh, so that it could in truth be said of us, Except we were born of the flesh we could not see or know the things of nature, so it is most positively declared of all who are born of the flesh that, "Except a man be born again he cannot see the kingdom of God." If without a natural birth we could not come into this world nor see the things of this world, must it not follow that a birth of the spirit is an indispensible perquisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood cannot inherit? Then, let us not marvel that Jesus has said, "Ye must be born again." As neither spiritual life or spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death; neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to our spiritual life, perception or enjoyment. That nature in the christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned; and that spiritual life or nature which is born of God, must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consolations would sustain our earthly nature, Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Savior; and if earthly comforts could sustain our spiritual nature, no child of God would ever despond while abounding in wealth and luxury.

In contemplating the gospel doctrine of the new and spiritual birth, we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law, we could not possibly be saved from sin and wrath without redemption; but even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago; but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the spirit of God. If it were even possible for us to put away from us all our transgressions, and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are expressly informed that the first Adam was not spiritual, but natural; but the second Adam is spiritual. It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law there can be no transgression. Hence we are told, "The strength of sin is the law." Nothing short of the redemption that is in Christ Jesus, could deliver us from the power or strength of sin but a power fully equal to that of sin; and that must be equal to the law which is the strength of sin, therefore if we are saved, we may well exclaim in the inspired language of the apostle, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ." Redemption has removed the insuperable impediment which forbid our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and immortality be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the Resurrection of the Son of God, and to enter into his Resurrection life and immortality, we must be born again.

The question has been repeatedly asked and urged, "What is it, that must be born again?" We would not dare attempt to improve on the words of our Lord: "Except *a man* be born again." The man that has been born of the flesh and is flesh, cannot see the kingdom of God except he be born again; this is necessary, not to make him a *man*, nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before had, and which he could never have without being born of the Spirit, as he had been before born of the flesh. That man who was chosen in Christ Jesus before the foundation of the world, and consequently before he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit.

We think it will not be disputed by any intelligent christian that all the children of God were personally elected or chosen of God, in Christ Jesus, before the foundation of the world, according to Eph. i. 4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth. The developments of time have demonstrated to us that it was the purpose of God that every one of his elect should, in the fullness of the dispensations of times, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary, that they might see and know the things of nature; for except they were born of the flesh, they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man that is in him?" In the stupendous mystery of the hidden counsel and purpose of God, this fleshly birth and identification of God's elect with the family of mankind, was indispensible to the development of the great eternal purpose which God had purposed in himself before the world began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us according to his own purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that that purpose and grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath, be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus.

Whether brethren can agree with us, that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through his dear Son, or whether they regard our fallen condition as an after thought, occasioned by some unavoidable failure of his purpose, if it be admitted that our redemption from sin and death was predestinated, we must also, and unavoidably, (we think) admit the indispensible necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By

our natural birth then we enter into, and become a part of this world, are capacitated to see it, and to sojourn in it until like an hireling we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for a knowledge of the things of nature, can supply us with no capacity for any thing beyond the bounds of this world; and hence the necessity that we should be born again, in order that we may see the kingdom of God, and know the things of the spirit of God.

In being born again, then, this man, who was chosen of God in Christ *before* the foundation of the world, and born of the flesh *since* the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he cannot see the kingdom of God; he must be born of water and of the Spirit, or he cannot inherit the kingdom of God.

As our first or natural birth belongs to, and results from natural generation, so our being born again belongs to, and results from regeneration. The seminal life of all the posterity of Adam, was created in him, in the day when *they* were created. So the spiritual eternal life of the generation of our Lord Jesus Christ, was given and secured to all the children of God in Christ, when he was given to be the Head over all things to his church. The words of our Lord which we have placed at the head of this article, were addressed to one who was already born of the flesh; and they are applicable to such only as are born of the flesh. A birth can only develop, or bring forth into manifestation the same nature of which it is generated and born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam; but the second birth brings forth into manifestation that life, spirit and immortality, which was given to us in Christ Jesus, as the second Adam, and the Lord from heaven.

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities, elements and exercises of those who are, with those of them who are not born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life.

First. Before we were born again, we were dead in trespasses and sins, wherein we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others.—Eph. ii. 1—3. In the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal mind, which was all the mind we had, was enmity against God: our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held under chains of darkness and strong delusion, bilieving lies, and sporting with our own deceivings. Every ray of divine truth shut out from our mind, and our mind totally incapable of receiving, appreciating, or even desiring a knowledge of the truth as it is in Jesus; hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell. Calling light darkness, and darkness light; truth error, and error truth; and altogether ignorant of our real condition. In this wretched state we all were, by nature, and nothing belonging to, or emanating from our earthly birth could by any possibility comprehend or know the condition we were in.

By the new birth, a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before. Quickened by Christ the Second Adam, who is a quickening spirit, we are made to see and feel our sinfulness, and our lost and helpless condition. We are alarmed to find that we are much worse than we had ever before supposed. The law enters, and sin revives; the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this, also shows us the enormity of our guilt, the justice of our condemnation, and the impossibility of salvation by the law. All our boasted abilities to save ourselves are withered and vain. Lost, helpless and despairing, our legal hopes yield up the ghost. The commandment came, sin revived, and I died. The incorruptible seed, by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless, and despairing sinner, just sinking into everlasting perdition. All this is, however, the effect of life. All this is a struggling for deliverance. As the birth into liberty draws near, the conflict becomes the more intense. "God, be merciful to me, a sinner," is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow; when lo! the birth reveals the Almighty Savior, who has died for our offences, and arisen for our justification. The fiery sword was quenched in his blood. "Surely he has borne our griefs and carried our sorrows, and the chastisement of our peace was upon him; and with his stripes we are healed." Lo! now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light and refulgent glory. God's method of saving sinners now appears, and the sinner is *born again.*

This is the birth, and that which is born is spirit. It is not flesh. It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth, is not a revision of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born; hence in this new and heavenly birth, we are made partakers of the divine nature. Christ, who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality is born in us, and we are one with him, even as he is one with the Father. From this heaven born spirit flows all the fruits of the Spirit, which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth; so the new and heavenly birth is demonstrated by all the fruits of the spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kinkness, charity, &c., are some of the living fruits of this heaven-born child, this *new man*, which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again, two natures appear. The one is born of the flesh, and is flesh, full of lust, and in opposition to holiness, warring against the spirit, and constantly performing the works of the flesh, as described by Paul, Gal. v. 19, 20. The other is born of God, and yields the fruits of the Spirit, as described above.

A conflict between the old man, and the new, between that which is born of the flesh, and that which is born of the Spirit, a love for holiness, and hatred of sin; a love to God, and loathing of self: a love for the truth, and aversion to error; a love to the saints, and desire to be in company and communion with them, an appreciation of the beauty of the ordinances of Christ, Baptism and the Lord's Supper; a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem, and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it: these are all of them scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away.

As our earthly nature which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it; and so that life which is born of God is pure and heavenly, no evil can proceed from it. "It cannot sin, because it is born of God." The conclusion is inevitable, that all that is unholy and sinful in us, is of the flesh which is born of the flesh; and all that is spiritual, pure and heavenly in us, is born of God; born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh; for in our flesh dwelleth no good thing. He that glorieth must glory in the Lord, in that which God hath done for us. Every spiritual emotion, aspiration or thought, is of that spirit which is born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high theme, still to sound forth his fame,
And crown him in each of our songs."

REMARKS ON BROTHER VANMETER'S LETTER.

We do not feel inclined to prolong the discussion of the points involved, by an attempt to review what is contained in his letter which we publish in this number. We simply refer our readers to those articles and communications to which his present letter purports to be a reply, for our views, and for the views of our brethren, on the subject of Regeneration and the New Birth. If we have, any of us, contended that Christ is the mother of his members, or if any thing published in the "Signs of the Times," by any fair inference involves any such absurdity, we have been and still are unable to perceive it. It has been our design to set forth the scriptural doctrine, that Christ is the Everlasting Father of all his spiritual

seed. The Second Adam, the Lord from heaven. We have, in common with all our brethren, understood that our natural seminal existence was given us in the earthly Adam, that we were in him when he sinned, and that death passed upon all, in him, and that in him, we all die; but we did not know that that doctrine of seminal relation would make Adam the mother of mankind. We had understood, also, that the Second Adam is the Lord from heaven, a spiritual head, in whom as our spiritual seminal head, that spiritual life which was with the Eternal Father and was manifest, was given to us; and according as we have read the record of the three that bear record in heaven, attested by the concurrent testimony of the three that bear witness on earth, that this is the record, that God hath given us eternal life, and that this life is in his Son, so that he that hath the Son of God hath life, and he that hath not the Son of God hath not life; and consequently we found ourselves obliged to believe that all who have eternal life have the Son of God; we had therefore accepted the inference, that our eternal life, and all spiritual blessings were given us in Christ, according as God had chosen us in him before the foundation of the world, and that all spiritual blessings, including our relation to God through the spirit, as sons in Christ's sonship, as heirs through and by virtue of his heirship. And as Christ himself declares that he is the Resurrection and the Life of his people, we had really believed that our resurrection, life, regeneration, new birth, and all things that qualify us for a spiritual inheritance in glory, were spiritual blessings, which were given us in Christ Jesus before the foundation of the world; and that God had provided no other medium through which any spiritual blessing ever did, or possibly could descend from God to men; or by or through which any man can come to the Father. But after all, if this involves the conclusion that Christ is our mother, we will only say we had not so understood it. Our extreme dullness of comprehension, may however result from the fact that our carnal mind has not been remodeled, nor our old man revised, nor any of our earthly faculties born over again, nor made spiritual and pure: for it is ours still to go bowed down with a sense of inbred depravity and indwelling sin; and if our eternal destiny depended on our finding in us, that is in our flesh, including all in us that is born of the flesh, one good thing, we could not find it; we should certainly be lost. If brother Vanmeter, and the host of those who hold his views on this subject, who are urging him to defend the theory, have the faculties of their earthly nature made spiritual and holy, we would not deprive them of all the comfort it affords them. We will only say it is not so with us; they are far more holy than we. We groan, being burdened; and what in them is made spiritual and holy, in us is but the body of this death, from which we look for no deliverance until our mortality shall be swallowed up of life.

We had never before been informed of our maternal relation to the covenant. We had supposed that the Jerusalem, which John saw descending from God out of heaven, adorned as a bride prepared for her husband, was the mother of all those who, as Isaac was, are the children of the promise. We had been led to so understand it from the frequency of their being in the scriptures spoken of as being her children, the sons of Zion, children of the kingdon, and we had also inferred it from the declarations of the scriptures, that she is the wife of him, whom we believed was, and is the only spiritual progenitor of all the spiritual posterity.

With the exception of what we have noticed, we have discovered nothing in this communication, that was not as fully expressed in the former, and that has been repeatedly met.

The note which brother Vanmeter did not design for publication, was not marked, as private or confidential; and as we gathered from it that he also felt the infirmities of a fleshly nature, and hoping that we were not so widely separated in our views as we had feared, we were elated, and hastened to make it known to the brethren; but as he has now resumed his first position, we feel disposed to close the discussion on the subject, we have both been heard; and as many brethren seem opposed to controversy, in the "Signs," we leave our readers to compare what has been written on all sides, and may God grant us light and counsel from above, and lead us all into the way of truth and righteousness, for our Redeemer's sake.

We are not conscious of any unkind feeling towards brother Vanmeter, and feel inclined to believe that the difference in our views arises from his attributing to the faculties of our old depraved, sinful, dying nature, what we regard as the development of the new man which is born of God. But should we prolong this discussion, it is feared that both of us may demonstrate some traits in our natural faculties, minds, understandings and feelings, that could hardly be thought were born of God, or come directly from heaven. That which is born of God cannot commit sin. If born of incorruptible seed, that seed can produce nothing but what is as pure and incorruptible as the seed; we must of necessity conclude that all impurities, betrayed by us after that birth, arises from our fleshly nature. However others may think, we dare not impute them to any thing that is born of God.

The foregoing remarks were written soon after we received brother Vanmeter's letter, which drew them forth, and it was then our design to publish both the letter and the remarks as soon as we could conveniently make room for them in our columns. But on after reflection, it occurred to us that a protraction of the discussion was causing excitement among the brethren who are strongly averse to controversy, and we feared that the insertion of the letter, with or without our editorial remarks, would have a tendency to make the difference between Elder Vanmeter and ourself seem to be far greater than it really is. We cannot persuade ourself that our personal experience differs; although we have so differently construed each other's use of words.

Brother Vanmeter speaks of the same warfare in his own experience which we find raging in us, between our flesh and spirit, between the old man and the new man, in us. We have differed very widely in our interpretation of the meaning of some words which have been used by both of us. As, for instance, regeneration, the new birth, soul, faculties, &c. But avoiding our manner of employing these words, we are probably as well agreed, in regard to the experience of the children of God, as it is common for brethren of the same faith to be. Let us then avoid "doting about questions and strifes of words, whereof cometh envy, strife," &c., and we shall the better promote each other's peace, and more sacredly keep the unity of the spirit in the bond of peace.

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thing new to my mind, for I had read your views on that subject, and the views of others also, many times before. The subject is to my mind clear and beautiful, and I was made to rejoice in its glorious truth.

The letter of brother Durand to brother Hume was also very interesting to me. Did you notice his language in the latter part of his letter, where he speaks of the love of God as it is displayed in the salvation of sinners: "How can I tell how sweet his mercy and loving kindness are?" Now while I write my heart is full. I could lie down and let it burst forth in a great cry—a cry of sorrow and mourning because I am so helplessly unworthy and sinful,—a cry of melting thankfulness for the compassionate tenderness of our dear Savior. His love has broken my heart. There is no strength remaining in me. Like a weary child I would fall and rest upon the everlasting arms of love and mercy." These, with many other words, were peculiarly sweet to me, distilling into my soul like heavenly dew. I thought of one whose doctrine shall drop as the rain, and whose speech shall distill as the dew.

Brother Wm. L. Beebe's letter on Tribulation was also very precious to me. I have read it more than once, and noticed particularly every word, and every word of it seemed as though it were written expressly for me. But, dear brother, if I were to speak of all the comfort and consolation, how my faith has been strengthened and my love and fellowship increased by reading the "Signs of the Times," I could write for many days and the half would not be told. Sometimes I feel, like one of old, to say, "Entreat me not to leave thee." You all seem so dear to me. I think I have you all in my heart, to die and to live with you.

Brother Beebe, I have written more than I at first intended. Do with it as you please. I suppose you have more good matter on hand than you can publish, without inserting these imperfect lines. I wish however you to publish a request which I will make of Elder S. H. Durand, for his views on Luke xxi. 25–28, and oblige one who is so very poor in spirit. NANCY DUTTON.

LYNCHBURG, Ohio, Sept. 26, 1868.

BELOVED BROTHER BEEBE:—It is time to renew my subscription to the "Signs of the Times," for another year. They come to me so richly laden with the good news, and glad tidings of the blessed gospel of the grace of God, they are like cold water to a thirsty soul; for they contain so many good communications from dear brethren and sisters scattered abroad in the world, which together with the editorial articles are very edifying and comforting to me;

and when I read them, I sometimes feel strongly inclined also to cast in my mite. But I feel myself so unworthy and incompetent, that I am tempted to defer it. O I think sometimes, if the dear saints of the Lord only knew the wickedness of my heart as I know it, they would not own me as one of their number. I am daily so prone to wander from my God, and when I would do good, evil is present with me. I have had a name among the dear people of God for forty years, but I am no better now than at the first. Sometimes I feel almost tempted to lay my hope aside; but when I read the communications of the brethren and sisters, I am revived; for they tell my exercises and describe my feelings so much better than I can, it serves to brighten up my hope. It is consoling to know that notwithstanding all my fears, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And he says, "He calleth his own sheep by name, and leadeth them out." And again, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands."

Do with this, brother Beebe, as your better judgment may dictate.

RHODA HAIR.

Big Springs, Feb. 9, 1868.

Dear Brother Beebe:—Please give your views, through the "Signs," on Nehemiam iv. 2, and especially this clause: "What do these feeble Jews?" The reason of my asking your views on that passage is, the way in which it was brought to my mind. I awoke from my sleep one morning, and the first thought that came to my mind was, What do these feeble Jews? I knew it was scripture, but where it was I did not know, neither what it was speaking of; neither did I remember of ever noticing it more than any other passage. I soon sought it out. It is a dark passage to my mind, and I shall be much obliged if you will give your views on it.

P. BARNES.

Reply.—We have neither the time, space, nor ability, to enter fully into the subject presented for our consideration. The city of Jerusalem was typical of the church and kingdom of our Lord Jesus Christ. The desolation of that city by the Babylonish army, when her inhabitants were carried away into captivity, their temple demolished, and their walls and gates thrown down, and the few who remained within her precincts, intermingled unlawfully with Ashdod, Moab, and Ammon, and in league with Sanballat, Tobiah, and with the armies of Samaria, the book of the law of their God lost among the rubbish, and the chambers of the temple desecrated with the household stuff of Tobiah, shows what desolation and confusion should come upon any portion of the church of Christ, when the law of the Lord is disregarded, and unlawful alliances are formed with the aliens.

Nehemiah was doubtless in many respects a type of our Lord Jesus Christ, and may also represent those whom God has from time to time raised up to labor in building up the waste places of Zion. While Sanballat and all his associates represent the advocates of error against whom the faithful servants of the Lord have to contend.

The words of Sanballat, on which brother Barnes desires us to comment, were evidently uttered in derision, maliciously, and with a design to discourage the workmen, and hinder the progress of the work; as were also the words of Tobiah, the Ammorite, who said, "Even that which they builded, if a fox go up he shall even break down their wall."

The very spirit of their taunting falls thickly on those of the present day who labor faithfully in building up the walls of Zion, who urge a faithful and undeviating adherance to the laws and institutions of our Lord Jesus Christ, and protest against any affinity with other religious bodies.

How often have our adversaries, during the last forty years, spoken in the same taunting manner, of the comparatively few Old School Baptists, who refuse to devote to their use the chambers of the consecrated house of our God, for storing their household stuff. How frequently has the spirit of their language concerning us been, "What do these feeble Jews?" Feeble in numbers when compared with the multitude of their adversaries; and still more feeble in their confidence in the flesh. Having none of the elements of what their enemies regard as strength. The principal wealth, literature, State patronage, worldly honors, popular doctrines and carnal attractions on which all the numerous branches of anti-christ rely for support. As Jews, who are not so outwardly, and whose circumcision is of the heart, in the spirit, whose praise is not of men, but of God, they claim to be "the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." In the eyes of their enemies they are feeble indeed; and it is astonishing to their enemies how it is, that without Mission Societies, or Sabbath Schools, or protracted meetings, or modern revivalists to supply them with converts, Theological Schools to supply them with preachers, they are not utterly consumed. Trusting only in the Lord, our opponents cannot see how our existence has been thus far continued; and still their cry is that "If a fox go up on our walls, it will throw them down." It is true we have a dread of foxes, not however from fear of their throwing down our wall, but because of their depredations on our vines; for our vines have tender grapes. Feeble as Nehemiah and his band of faithful companions were in the estimation of their adversaries, the Lord was their strength; in him they trusted, and his arm was stretched out for their protection; and in the church of God, they that trust in the Lord shall be like Mount Zion that cannot be moved. "God is in the midst of her; she shall not be moved; God shall help her, and that right early."

[Ed.]

Middletown, Sunday Evening, September 27, 1868.

Elder Beebe—Dear Pastor and Brother:—Feeling as I do to-night, I can hardly refrain from giving expression to my thoughts. And although I know I am but a poor stammerer, knowing nothing as I ought to know, yet "Out of the abundance of the heart the mouth speaketh;" and my heart is very full to-night. And I feel that "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord for ever." Yesterday while at our Church Meeting, I did realize what a blessed privilege it was for one like me to be permitted to enjoy a place among the people there; for often lately I had felt as though it was wrong for me, who am so constantly wandering from the right path, to go among them as one of the family. But while listening to those who to me appeared to be the excellent ones of the earth, and hearing them tell of the same temptations I had passed through, and especially, mourning their darkness of mind, I thought, after all, we must all be traveling the same road. And I felt somewhat comforted by a remark you made to one of the brethren: "If we had never seen the light, we should not mourn so much on account of darkness." While there I thought it impossible for me to become entangled again soon with the world, but alas!

"Scarce a few hours or minutes roll
Ere earth reclaims my captive soul!"

How often my mind reverts to the time when for weeks I could not believe I should ever realize the truth of those lines. But since I have found "That in me dwelleth no good thing," and so often my mind is thrown into darkness and "all the beasts of the forest do creep forth," and hideous indeed do they appear to me. But there are times when I can look away from this world to that building of God, a house not made with hands, eternal in the heavens, which you spoke of this afternoon. How sweet the words of your text sounded to me, to-day: "I was glad when they said unto me, Let us go into the house of the Lord." O! I believe I have felt that sweet peace and rest you spoke of, when I could feel I belonged in that house, and I believe too, I have felt that dissatisfaction of worldly pleasures and the sting they left behind them. But I pause to ask myself the question, Then why indulge in them so often? But I am so weak, and so sure to fall if left to myself. But that God will keep me in the right path, and not leave me to bring reproach upon his cause, is the prayer of your sister,

ADDIE EGGLESTON.

Lewisburg, Pa., Sept. 18, 1868.

Dear Brother Beebe:—As the time of my subscription to the "Signs of the Times" has nearly expired, I enclose two dollars, amount of subscription for another year, as I wish it continued to my address. Though almost ninety years of age, and almost blind from a severe complaint in the eyes, yet I derive comfort from having your paper read to me. Believing the sentiments of the Old School Baptists that you advocate in your columns accord with the word of God, and believing too, that the majority of professing christians of the present times are led about with strange doctrines, being too willing to adopt any new notion and vain forms, in place of the true doctrine of the holy scriptures, which was taught by Christ and his apostles. I hope the Lord will spare you for many years to earnestly contend for the truth. I live in a town of four thousand inhabitants, but I often feel lonely, as I have no one to join me in advocating the good old way of worshiping God and of getting to heaven. There are multitudes here who are very busy. The Baptists are building a meeting house sixty by one hundred and forty-four feet, and much engaged in missions of different kinds; but it is to be feared that much of this is done by mere human strength, and not sufficient reliance upon divine aid, and without giving the glory to God.

I would rejoice much to see some apostolic Baptist preacher (such as I had been acquainted with in former times) come this way, for though I am confined at home by age and infirmity, yet my faith is unchangeable and my interest in the worship of God increasing as life with all its vain forms and perishable possessions are passing away. I hear many talk of doing much for Christ. But, dear brother, I will tell you what he has done for me, a poor old sinner, and for many more.

When about twenty-six years of age, he brought me to a sense of duty to seek a better world to come. But like the multitude, I at first adopted the Arminian method of seeking salvation by the works of the law. But finding the law a harsh school-master, that humbled me and caused much distress in my soul without affording comfort or relief. I was caused to tremble at the feet of that precious Redeemer who I finally found to be the only true author and finisher of my faith. For we are taught that he is the end of the law for righteous-

ness to every one that believes. The preaching that does not exalt the Lord Jesus Christ as the Lamb slain from the foundation of the world, to redeem us from sin and death, affords me no consolation. But, to hear that he has redeemed us from the curse of the law, and not by works of righteousness that we have done, but the washing of regeneration by the Holy Spirit, that will fit us for his service here on earth, and secure an entrance in his heavenly kingdom. And I praise God that by his grace we are saved, rather than by the unworthy and imperfect works of mortal creatures. Thus receiving the truth in the love of it, sanctified by the Holy Spirit, begets a hope that casts out all fear of losing immortal happiness. Hoping you may long be preserved to defend the truth as it is in Jesus, is the sincere wish of your friend and brother,

JOHN LEWIS.

Circular Letter.

The Maine Old School Baptist Conference, convened with the church at North Berwick, Maine, September 18th, 19th, and 20th, 1868, to the churches and associations with whom she corresponds, Grace, mercy and peace be multiplied.

DEAR BRETHREN:—As the God of all power is still causing the wheel of time to revolve, another year with all its events of providence and grace, has passed into eternity, and we are blessed with another opportunity to meet in our associate capacity, to hold our yearly conference, to worship God, and to transact business pertaining to his kingdom; for which we have reason to feel thankful.

Dearly beloved in the Lord, in this our letter of correspondence, we will speak to you of God, and of his purpose and grace in the salvation of sinners, which theme will give us the whole bible for a text-book. God as brought to view in the bible, is the Almighty, who ever dwells in his own eternity, who is under no law or obligation out of, or above himself. Being therefore independent, and happy, in and of himself, needs not the praise of men or angels to add any thing to his essential glory. It is evident from the bible that he was and is the first cause of all things. "By him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 16. We cannot conceive of any thing that he made this world out of, for he spake it from nonentity into existence, and he being the sole arbiter of all events, created all things for the accomplishment of a certain thing, and *that thing* will be accomplished, just as surely as he is God; for he worketh all things after the counsel of his own will.—Eph. i. 11. "Remember the former things of old; for I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning, and from ancient times that are not done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 9, 10. Then, God being eternal and unchangable, the same yesterday, to-day, and forever, nothing can be either new or old with him. All that ever was, or ever will be developed in time, was just as certainly accomplished with him before time was, as it will be when time shall be no more. So this is not a chance world; nothing left to depend on contingency, for all things transpire according to his divine arrangement. The apostle says, Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Then time will continue just long enough for a full development of all that has been foretold, and then time shall be no longer. Those who are established in this doctrine, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, to them the bible is a precious book; but to those who are opposed to it, the bible is of no use; for they are settled down on a chance system, having no guide but their own conscience, or like a ship upon the sea, without chart or compass, driven by winds and tossed by waves, until they are shipwrecked in the gulf of perdition.

It is evident that God created and peopled this world for the purpose of building up his spiritual house, or church; for we find it thus written: "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." And in Matt. xvi. 18, Jesus says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." See also Eph. ii. 20–22. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God, through the Spirit." God has not only built his own house according to his own plan, but he has set up house-keeping in the same, and governs his household, as the head over all things to his church, or house, and he supplies all the wants of the same.

Dear brethren, we cannot look upon this natural world as any thing more than a stageing which God has erected for the building of his spiritual house, and when that is completed, the stageing will be taken down. It is also evident that all the materials which God has selected for his spiritual house, which are among the sons and daughters of Adam, were, by nature, as great sinners as the rest of mankind; for it is written, Eph. ii. 1–3, "And you hath he quickened who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." And the same apostle says, 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." As all the children of God are saved by grace, through faith, and that not of themselves, for it is the gift of God, how completely all boasting is excluded, by the law of faith. No one of all the children of God, when brought to see themselves in heaven's light, has ever prayed to God to deal with them according to their works. Nor do any of them cry, Come near, all ye that fear God, and I will declare how I got religion. They all see that God's law is holy, just and good, and they themselves are carnal, sold under sin. In debt, owing ten thousand talents, and having not one farthing to pay. They see and acknowledge that if God should deal with them according to their works, they must perish forever; that they are justly condemned, and God's law is untarnished. Their prayer is like this:—

"Yet save a trembling sinner, Lord,
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

Thus when they are killed to every thing, in regard to salvation, but Jesus Christ, how precious it is to them to hear him say, "Thy sins, which are many, are all forgiven thee." And to to know that they now have a right to partake of all that is prepared in the gospel for all who do hunger and thirst after righteousness. Well may they then say, Come near, all ye that fear God, and I will declare what he has done for my soul. But they soon learn, although they love God, and his holy law, and all that pertains to his kingdom, that they are chosen out of the world, and chosen in a furnace of affliction; and that it is through much tribulation they are to enter the kingdom, and all their subsequent experience teaches them more and more that it is all of grace from first to last, that they are saved from their sins; and that God will have all the glory. Now such a salvation as this leads the children of God to speak of the goodness of the Lord, and to talk of his power. It stimulates them to travel many miles, by sea and by land, to meet together to speak to each other face to face, of these great things.

Our meeting has been harmonious, and we have been made to rejoice at the presence of your messengers, and your letters of love; and we wish for a continuance of your christian correspondence.

Our next Conference will be held, if God will, on Friday, Saturday and Sunday, after the second Monday in September, 1869, with the North Berwick Church, in York County, Maine, where we hope to receive your messengers and minutes. And may God so keep and preserve us that nothing may interrupt our love, or prevent our correspondence, is our prayer for Jesus' sake. Amen.

WM. QUINT, Mod.
R. F. STAPLES, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Geo Ringo Ia. 2 30,, Wm J Daniel, Ala. 2 28, Uriah Capen, 2 30, H J Hale, Oregon, 2 30, Allen Killgore, La., 7, E W Chambers, Texas, 2, Benj D Du Bois, Ohio, 2 30, Ebenezer Clark, Ohi,o 2 30, A V Chamberlain, N. J., 2 35.—Total $25 13.

Obituary Notices.

BROTHER BEEBE:—At the request of sister Lipencott, I send you the obituary of brother **John Lipencott,** who departed this life Sept. 27, 1868, aged 73 years, 4 months and 19 days.

Brother Lipencott united with the Baptist church about thirty-eight years ago, lived a consistent and worthy member of the same, and was beloved by his brethren. He was a kind husband and father, and highly esteemed for his honest and upright conduct. May the Lord be the comfort and stay of his aged widow.

HENRY MORRIS.

ALLEN CO., Ohio, Sept. 29, 1868.

DIED—In this village, on Wednesday, Oct. 7, 1868, **Mrs. Julia Carey,** relict of Dea. Elihu Carey, aged **92 years, 1 month and 12 days.**

This aged sister united with the Brookfield Baptist Church, more than fifty years ago, and has maintained a good standing with the Old School Baptists to the end of her pilgrimage. For several years past her membership has been in the Middletown and Wallkill Church, of which her late husband was deacon for many years. Although her constitution and general health was remarkably good for one of her age, she suffered much in the last year s of her life, having had two or more paralytic shocks, besides being crippled by a fall, in which she broke her hip bone; by which she was deprived of one of her choisest privileges, that of attending the meetings of the church; and being unable to walk, required to be moved from place to place by her children, who bestowed on her all the care that duty and affection could prompt. She bore her suffering with great patience and resignation; but longed for the blissful hour of her discharge from her warfare. In our last visit to her, on Saturday before her death, her hopes were, as usual with her, bright and clear; and constantly expressing her desire to depart hence and be with Jesus. The constant aspiration of her spirit was freqsently uttered with her lips, "Come, Lord Jesus, come quickly." Her funeral was attended at our Hall, in this place, on Friday the 9, and a discourse by Eld. G. Beebe, from 1 Cor. xv. 49, 50.

BROTHER BEEBE:—Please publish this obituary:

DIED—At his late residence, near Reynoldsburg, Franklin Co., Ohio, Sunday, Dec. 27, 1867, **Dea. Daniel Whitsel.**

The subject of this memoir was born in Westmoreland Co., Pa., Oct. 29, 1780; came to Ohio in 1797. At the age of twenty-four he was married to Martha Smith, whom he survived twenty-three years. In 1814 he was baptized by Elder Jacob Sharp, and united with the Westfall Church, Pickaway Co., Ohio. In the year 1822 he settled in Franklin Co., Ohio. Soon afterward, he was constituted one of the members of Friendship Church, serving as Deacon during most of his connection with both churches.

The deceased was extensively known among the Baptists in Ohio, and west, and was remarkable for his stability and soundness in the faith of the gospel, and was well calculated to brush or brighten up the Lord's ministers, or defend truth and expose error, upon all occasions. He leaves a numerous family of children, all of whom are grown, and all but three scattered in the far west, and parts unknown, with very few grand-children. The writer attended his funeral the last day of last year; his being the third funeral of members of that church which he had attended in a few years, who had considerably passed four score years.

The deceased possessed a strong constitution, and had been remarkable for endurance, and seemed to fail with weight of years, being 87 years and 1 month old.

J. P. TAYLOR.

MY DEAR BROTHER:—Again death has filled our hearts and homes with sorrow, by removing a loving wife, fond and gentle mother, devoted daughter, darling sister, and sincere friend. Yes, yes, our darling sister **Elizzie A.**, wife of Thomas Mace, and daughter of Whitfield Woolford, has passed away; but we sorrow not as those who have no hope, having the sweet assurance that she has entered the home prepared for her by our glorious Redeemer.

Twenty-five years ago, with two sisters she gladly obeyed the divine command; and truly, her walk and conversation have been such as to glorify our Father in heaven. Oh, how earnestly has she contended for the faith. The beauty and virtues of her character require no eulogy from my pen; they are deeply impressed on the hearts of all who knew her. When we meet again, her loved voice will not mingle with ours, in songs of praise—our little band is broken. Not far from the seat she loved to fill, reposes all that is mortal of our sister. The loss is all ours; to her it is eternal gain.

Pray for us, my brother, that the everlasting arm she felt was around her in her last moments, may sustain the sorrowing hearts of her loved ones.

Yours in love,

SUSIE L. WOOLFORD.

LIBERTY HALL, Md., Sept. 28, 1868.

BROTHER BEEBE:—I send you for publication, the death of brother **Charles Swart,** who died July 18, 1868. His disease was supposed to be cancer of the bowels; aged about 30 years.

Brother Swart united with the Middletown Church, Delaware Co., N. Y., May 11 1862, and was baptized by the writer of this notice, and was a worthy member. Many of the brethren and sisters and frinds that attended the Baltimore and Delaware Associations, became acquainted with him there. He had been in a feeble state of health for some time. He thought it best for his health to attend the above associations. After attending two associations, he returned home quite fatigued, but expressed a great satisfaction in the above meetings, and the kindness of brethren and friends in administering to his necessities. I returned home July 9, and when we came to Margarettsville, it was announced that he was dying. It was very unexpected to hear such news. He was unconscious that we were there, and knew no one after. He has left a father and mother, brothers and sisters, together with a number of relatives, to mourn their loss; but we trust their loss is his gain.

May the Lord sustain them in this deep affliction, and overrule it for their profit, and the glory of God, for Christ's sake.

I was called to preach on the funeral occasion, to a large congregation, from 1 Cor. xv. 48, 49. Yours as ever,

ISAAC HEWITT.

HALCOTTSVILLE, N. Y., July 15, 1868.

DEAR BROTHER BEEBE:—With a heart pained with sorrow and filled with grief, I attempt to write for publication a notice of the death of my dear little son, **Millard Jackson Poulson,** who came to his end in a most shocking manner, aged 9 years, 10 months and 7 days.

The case which we have witnessed, brings us to consider how impassable are the decreed appointments of Jehovah. It is well said, that a man's days are numbered, and his time appointed, and his bounds are with the Lord, and he cannot pass them. My little boy, though small as he was, was trusted with his horse to plough with, day after day, and to ride him to and from his work, with harness on or off, and in any gate that he chose, and no accident befel him until the 26th day of May, when after using the horse myself on business, I changed the harness. He came readily, without a call, and said, "Pap, I will go and get the plow," which was a mile distant from the house; and in finding nothing to the plow, and being in a hurry, I went back to the house to get the iron. I was in the front yard. I heard his mother say, "What is Millard riding so fast for?" And she turned her head away; and in a second his brother exclaimed, "Millard is killed." When I got where I could see, he was fast in the bit of one of the traces, and the horse was running and kicking with all the power he had. And O, my friend, what a heart-breaking sight did then appear. When I had taken him loose from the harness, every garment was torn from him, and his little flesh was mangled to a sight. I carried him to the house, and we discovered that he breathed, and the doctor was immediately called upon. He lived an hour, or an hour and a half. He never moved or spoke, but winced one eye two or three times. This memorable scene will go with his parents to the grave.

May God enable us to be resigned to his will, and say, He has only taken that he lent. He was a darling child, loved and highly respected by all who knew him. He has left a name that will live, though his body is gone. And while we are mourning his loss, he is clothed in the robe of Christ's imputed righteousness, bearing the image of the Only Begotten of the Father. "Be still, and know that I am God."

Farewell, little Millard, farewell,
Until we meet again;
The Lord has done all things so well,
Our loss has been your gain.

Our darling little Millard,
Though active as he was,
How soon his life was withered
And he consigned to dust.

And now, my little Millard,
You've joined that happy throng,
Where life can ne'er be withered,
But sing that happy song.

ALSO,

DIED—At the residence of his mother, in Accomac County, Va., about the 19th of July, 1868, **Eburn Thomas Byrd,** son of old brother Eburn, and Maria Byrd, aged about 21 years.

The subject of this notice was somewhat afflicted from his youth; but he was great company to his mother, who was left a widow, and she felt loth to part with him. He was in good health, to all appearances, until bed-time, when he was taken with a fit, and lived but a short time.

THOMAS M. POULSON.

"A SAD LOSS.—It is with sincere regret that we are called upon to announce the death of **Mr. John H. Hyman,** of Scotland Neck, N. C., which occurred at his home, on Wednesday, the 22d inst.

'For some time past he had been suffering from the insidious ravages of that fell destroyer, Consumption, which has thus added another to its long list if victims.

'In his death, his county has suffered a public calamity, and his family a most irreparable loss."—*Tarboro' Southerner.*

"For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4.

BROTHER BEEBE:—It is with mingled feelings of sorrow and rejoicing that I now proceed to write for publication in the "Signs," a brief notice of the last hours of my much lamented son-in-law, and brother in Christ, John Henry Hyman. We mourn our loss, while we rejoice that it is his eternal gain. He departed this life, in Scotland Neck, on the morning of the 23d day of July, 1868, at half past one o'clock, in the 39th year of his age, after a painful and protracted illness, of pulmonary consumption, which he bore with more than human resignation and fortitude. He united with the New School Baptist denomination some five years since, in which connection he remained to the day of his death; but, unlike a large proportion of of that order of Baptists, he did not fellowship their doctrines and practices, as commonly received and held among them; and very many times I have heard him remark, that the Old School Baptist Church was the only true church on earth; and he took special pains to repeat it, a short time immediately preceding his exit. The "Signs" was his his favorite paper, and was to him a source of great comfort and edification, during his affliction; and often have I heard him pronounce it the best religious paper he ever saw; while at the same time, the doctrine of Sovereign, Eternal, Free and Electing Grace, with the bible, the word of God, formed a well-spring of joy to his heavenly minded soul. And I deem it due to his memory, to remark in regard to his practical piety and true christian charity, that his house was ever the house of God, and the gate of heaven. He was persevering, energetic and industrious, active, punctual, and what may be strictly called a good man. His calling was that of a merchant, which threw into his hands a vast amount of business, to be transacted between himself and his fellow man; through all which he has passed, with an unblemished character. And as an evidence of the high estimation in which he was held in his immediate vicinity, you will observe the inclosed, which I clipped from the "Tarborough Southerner," and which you will please insert with this notice.

He entertained hopes of his recovery till the last four days of his illness. I went to see the last of him, but left him a day and night, to attend an appointment to preach some fifteen miles off; and when I returned, I found him sinking, and the time of his departure at hand. He had given the parting hand and last blessing to his numerous relatives and friends crowding around his death-bed, where no one seemed as calm, cool, collected, and serene as himself. On my approachitg him, he held out his skeleton hand, and said he was glad I had returned; and that he would soon be with Jesus at the right hand of God. Pointing to his poor distressed, afflicted and careworn companion, he said to me, "I leave her in the hands of Jesus, who is able to take care of the widow and orphan." He asked his physician if he could live ten minutes. Being answered in the affirmative, he called for pen, ink and paper, and dictated a short codicil to his will, and assigned it in a legible hand, (to without my perception) any pulse whatever. I repeated to him the verse which heads this notice, and the beautiful lines—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I bow my head,
And breathe my life out sweetly there."

which seemed to cofort him. His sufferings for many months had been well nigh past human endurance; but as they increased, his patience, faith and hope seemed more and more to abound; and as he approached nearer and nearer to his last conflict, his peace appeared like a river, full, flowing, and unruffled; not an anxiety, doubt or fear for the future seemed once to interrupt his holy rapture; but joy inexpressible and full of glory guided his pathway to eternal noon. He begged us not to grieve, and asked us to sing, "On Jordan's stormy banks I stand," and, "Amazing grace, how sweet the sound." He said he heard shouting; and we could but feel impressed with the thought that the spirit world was opened to his enraptured vision, and its music had fallen upon his ravished ear. His voice no longer broken by a painful, distressing cough, became pleasant and delightful, and his countenance seemed to shine with a heavenly radiance and benignity, so noticable that it was a subject of remark by the bystanders. So completely was he himself to the last, that a few seconds before he breathed his last, he brushed a fly from his face. He breathed more and more easily, until his enraptured spirit burst through the gloomy shades of death, to everlasting liberty, light and life.

Thou art not dead; our sorrow does thee wrong:
O crowned and sceptrel spirit mid the throng,
Where golden harps are vocal with the hymn
Chanted by ranks of shining seraphim!
Henceforth shalt thou be found to walk with them
The bright streets of the New Jerusalem.

The hope which gladdened thy last days below,
With gleams of heaven, is full fruition now
Thy war with sin, temptation, strife s. done;
Death is subdued, the final victory won;
And thou art called from labor to reward,
Thrice blessed, to dwell forever with the Lord.

All the stores and business houses were closed, and the whole town draped in mourning. By his request no funeral was preached; but a large crowd of friends and relatives followed all that remained that was mortal of John Henry Hyman, to its last resting place. He leaves a widow and an only child, to be tossed and tempted, driven on the troubled sea of time, by the bleak winds of adversity, from the mountains of tribulation. And may the Lord in this case be indeed a father to the fatherless, and a husband to the widow.

Yours in the best of bonds.

R. D. HART.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

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THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays extecepd.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Roch ester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

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READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

The "Signs of the Times,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Samuel McCall Lumber

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., NOVEMBER 1, 1868. NO. 21.

ORIGINAL POETRY.

(Written for the "Signs of the Times.")

TEMPTATIONS.

Ye chosen and selected few,
Set apart by God's design,
Ordained and predestinated through
Jesus Christ our head divine.

Think not the purchased pardon gave
A full release from doubts and care;
Each chosen one Christ died to save
Has a burden still to bear.

Temptations assail on every hand,
This world is full of foes;
And Satan's army boldly stand
Our progress to oppose.

And sometimes it seems our cup
With grief is running o'er;
The feeble prayers we offer up
Affords relief no more.

But think dear brothers—sisters think
How Abraham's faith was tried;
When called to act—Oh! did he shrink,
Or in his God confide?

See him lead forth his only son,
That bright and *promised* boy,
His earthly prop to lean upon,
His mother's cherished joy.

The altar made in rudely shape,
Where on the child to lay;
A *way* was made for *the* escape,
And still his God obey.

See, how humbly the Savior goes,
Led by the Spirit on
To meet his children's dreaded foes
And show them victory won.

Hunger, power or worldly gain,
Nor yet the chastening rod;
Poor Satan, hence—he tempts in vain,
Who tempts the Son of God.

So, we the children of his care,
Though steeped in doubts and fear,
When e'er we lift the heart in prayer,
Will ever find him near.

No earthly prince or potentate
With Satan's power combine,
Can snatch us from, or separate,
Or change his love divine.

For the same spirit our Savior led
Will lead his children too;
Though we may oft times bow the head,
Will safely lead us through.

J. J. PETERSON.

CHRISTIANSBURG, Ky., Sept. 7, 1868.

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.
I know this stained tablet must first be washed white
To let thy bright features be drawn;
I know I must suffer the darkness of night
To welcome the coming of dawn.

But I shall be satisfied when I can cast
The shadows of nature all by;
When this dreamy world from my vision is past,
To let the soul open her eye.
I gladly shall feel the blest morn drawing near,
When time's dreamy fancy shall fade,
If then in thy likeness I may but appear
And rise in thy beauty arrayed.

To see thee in glory, O Lord, as thou art,
From this mortal perishing clay,
The spirit immortal in peace would depart
And joyous mount up her bright way.
When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encompass his child,
O I shall be satisfied then.

CORRESPONDENCE.

DARION, Mo., Oct. 20, 1868.

DEAR FATHER BEEBE:—After the lapse of some five years, I again take my pen to address you, and the beloved saints scattered abroad in this once happy and prosperous nation, but now dark and benighted land, where the pestilence walketh in darkness, and destruction that wasteth at noon-day. But the promise to the saints is, There shall no evil befall thee; neither shall any plague come near thy dwelling; for he will give his angels charge over thee; and no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine. Fear not, thou worm Jacob, and ye men of Israel. I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. When thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walketh through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.

Oh my Father's children, how often have these words comforted me, when the north and south were hurling hot thunderbolts of war against each other, in unnatural fraternal strife, that God's seed would not be lost, however much those in either section were suffering personally themselves, and mentally for each other. And now hostilities have ceased for a time, and I take up our one common medium, the "Signs," and it drops as it were with sweet smelling myrrh, when I put my fingers upon the handles of the lock, how my heart goes out in love to you all, and I feel as if I wanted to take each brother and sister by the hand, and express my feelings; but this may never be, as very many of us have never seen each other, and never will, until we meet around the great white throne, where we shall see as we are seen, and know as we are known. But if our hearts are thus drawn out toward each other in love, as seeing him who is invisible, we may well exclaim, "If this the sweetness of the streams, what must must the fountain be?" But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." There seems to be one great and general impression implanted in the minds of all, from the very least little tender babe in Christ Jesus, to those who have arrived to the full size and stature of a man, to write something to cheer, comfort, and build up each other in one common faith and hope. And while some write as with the pen of a ready writer, and seem to soar and exult, as if their souls made them like the chariots of Amminadab. Others commune by the way, and are sad, until Jesus suddenly appears in their midst with, Peace be unto you. They can then scarcely believe for joy. But they are all "like a flock of sheep that are even shorn, which come up from the washing, whereof every one bear twins, and none is barren among them." Or, like "a company of horses in Pharaoh's chariots." They can all sing with the inspired writer, "O my dove that art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." "Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night."

I was reading with sad interest an article in the last number, (Oct. 1st), of a sister who signs her name, A. M. Fetter. She has lost an only daughter, and seems to feel her affliction deeply. She says, "Eld. W. J. Purington is our pastor, and he preaches to us the everlasting gospel of our Lord Jesus Christ," &c. And further adds, "I often think how we are blest with the privilege of sitting under the sound of the gospel, nearly every Sunday, while many are deprived of that privilege. But do we appreciate the great favor bestowed upon us by our God, and in a measure forgetful of the great blessing of a faithful gospel ministry?" Ah, my sister in tribulation, you have spoken fitly and well. Although in deep sorrow, "the lines have fallen to you in pleasant places." I, too, have been called to pass through the furnace of affliction, and have not heard a gospel sermon in *five years*. You who are thus blessed do not know what it is to sit down by the rivers of Babylon and weep. Yea, weep when you remember Zion, and hang your harps upon the willows in the midst thereof; or exclaim in agony of spirit, How shall we sing the Lord's song in a strange land? Therefore is my spirit overwhelmed within me; my heart within me is desolate. I stretch forth my hands unto thee, my soul thirsteth after thee as a thirsty land. We left Green Castle, Indiana, five years ago, and came to Missouri; and so greatly have I been dissatisfied, that "I long for the place of my nativity, as a child longs for its mother." And when I think of our many church privileges, I feel to say, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." There was no Baptist church in Green Castle, but we were in search of Baptist preaching every Sunday, in the vicinity of our residence. When I think of the many excellent watchmen there on Zion's towers, besides visiting brethren, how I long that one of the very least would be sent here to this heathen land. But the Lord will not be left without a witness. He will in his own good time build up a church even here, if it is his divine will. I do not know of any Baptist church nearer than sixty miles from here.

Father Beebe, if this article meets with your approbation, I will ask leave to name some of our preaching brethren, that they may know I still hold them in grateful remembrance for their holy teachings. Elder Joel Vermation was pastor in the church

where myself and mother held our membership. Although modest and retiring in his walk, he was bold as Judah's lion in his Master's cause. Yea, as an old lion, who shall rouse him up? Father Leatherman, like Naphtali, giveth goodly words. Eld. Jonathan Vancleve is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. It may well be said of him, in the struggles between north and south, The archers sorely grieved and shot at him, and hated him. But his bow abides in strength, and the arms of his hands were made strong by the hands of the mighty God of Israel. Also, brother Matthias Vancleve, whose love for the church is like the love of Jonathan and David. And uncle Harrison Darnall, how I long to hear his gentle persuasive voice once more sing his favorite song he almost universally sang at associations, and which his walk adorned so well:—

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.

Through floods and flames if Jesus leads,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

Through duty and through trials, too,
I'll go at his command;
Hinder me not, for I am bound
For my Immanuel's land.

And when my Savior calls me home,
Still this my cry shall be,
Hinder me not; come, welcome death,
I'll gladly go with thee."

Elder John Shields, of Illinois, with his gigantic mind in scriptural history, can go into the depths of sublime prophecies, and bring out of her hidden mysteries, and store-houses, knowledge both old and new, and speaks as if his lips were touched with a live coal from off the altar. Wm. Shields, his brother in the flesh, with his sweet persuasive eloquence, has fallen asleep. Old father Edwards, too, whose hoary locks were white as the frosts of winter, has laid aside his mantle. Like Stephen of old, his countenance was radiant with the exalted piety and goodness within; and, like Stephen, too, he was struggling with his last great enemy, death; and prostrate on a dying bed, he took a text, and preached one of the greatest sermons of his life, before yielding up the ghost. In your part of the country, too, the old veterans of the cross are being discharged. We read with sorrow the demise of Elders Trott, Conklin, and others; but their great high Captain has given them LIFE, even life forevermore.

Father Beebe, I have had the especial privilege (for such I esteem it) of taking you by the hand, and hearing you preach, in Crawfordsville, Indiana. You have perhaps forgotten the incident, as you doubtless have many such in your preaching tours. You stayed at uncle Chillion Johnsen's, where I was stopping. Dear uncle Chillion took me into the parlor and presented me to you, saying that I was a young sister just enlisted in the cause of Christ, who desired your acquaintance. I shall never forget your kind and benign countenance as you came across the room and gave me your hand in such a fatherly manner. My heart went out in love to you at once, and I shall ever consider it one of the happiest moments of my life.

Greatly beloved and much revered father in Israel, your age must now warn you that the time of your departure is near at hand. Like Moses the chosen servant of the Lord, you have led your Father's children almost forty years through the wilderness, where sin and anti-christ abound, and talked as it were to the Lord face to face. Your garments have not waxed old, neither have the gospel sandals worn old on your feet. The theme is always new and glorious.

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Formed thee for his own abode."

No doubt you have sometimes found the waters of Morah bitter to the taste. But the Lord has sweetened all your troubles, by holding up your arms when you were wearied from the rising of the sun to the going down thereof, with the cares of your office. You have sometimes found the children of Israel a stiff necked people, and Korah's, Dathan's and Abiram's have risen up against you. But you have seen, as it were, the earth open and swallow them up, and fire come down from heaven and consume your enemies. You may exclaim with Caleb, "As my strength was forty years mine, so it is now, both to go out and come in before the people of God." It may be said of you, in the language of Bunyan, "With length of days is understanding." Your long progress in the ways of God our Father has given you rich experience of that grace that is not only laid up for us in Christ, but to be brought unto us when he shall be revealed from heaven with all his saints. It is said of Moses, that when he died, his eye was not dim, nor his natural force abated. Thus it is with you mentally. You long have stood on Pisgah's height, and viewed the promised land. When the places which know you now shall know you no more—when like the good old patriarch Jacob, you shall bless the children of Israel, leaning on your staff, and then draw up your feet in the bed, yea, draw them up from the sore trials and troubles of this time world, and depart and be with Christ, which is far better; then who will raise up as another Joshua to lead the Lord's people to their promised rest?

I have been noticing with much interest, for the past two years, the writings of brother W. B. Slawson, on the second coming of Christ. If in my weak and imperfect way I understand him, I agree with him, with this one exception. I had thought that Christ would reign only spiritually on this earth: that the Baptist church would soon be made the one great church triumphant: that all true christians from the other churches would be made to come out from them, that they be not partakers of her plagues—the plagues of Mystery, Babylon, the great whore, that sitteth upon many waters. To my imperfect mind, both the political and religious world are now pregnant with the coming of some great and notable event; and with brother Slawson, I think the United States will be the scene of its consummation. The time is near at hand when the Jews, of whom we (the Gentiles) are a type, shall be brought in. "Princes shall come out of Egypt." "Ethiopia shall soon stretch forth her hands unto God." "There is little Benjamin with his rulers," &c. The children of Israel had sworn that they would not marry with the children of Benjamin. Neither has the Baptist church ever joined in wedlock with any of the isms, scisms, or popular theories of anti-christ, the nets she has laid to waylay souls. But that there are deluded christians among them, cannot be gainsayed; for Jesus said on one occasion, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." And he also rebuked John for forbidding one that cast out devils, &c. And Paul, speaking of the Jews, says, that blindness in part is happened to Israel, until the fullness of the Gentiles be brought in. "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." And Luke says, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "And there shall be signs in the sun, moon and stars, and the earth; distress of nations, perplexities; the sea and the waves roaring; men's hearts failing them for fear, for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

To me, Daniel, Ezekiel, and all the lesser prophets, are rife with the coming of that transcendently glorious and triumphant day. Also Daniel's and Ezekiel's visions, and the revelation of John, are parallel. I have drank sweet draughts of inspiration, on these prophecies, from the able communications of the dear departed old saint, Elder Trott, who, being dead, yet speaketh; and how I rejoice that he died with the full conviction that they would come to pass. To use his own expressive language, "Who of the children of God that have reflected on these prophecies, that have not in anticipating the result, with delight, with peculiar sweetness, looked forward to the time when anti-christ shall be destroyed, and the church shall come out free and pure from her wilderness state, and be no more annoyed with false religion and persecutions."

Brother Slawson speaks of that which is past, being again repeated. Solomon says, "What is, has been; and what has been, will be; and God will require that that is past." And God himself says, "Behold I will do a new thing; now it shall spring forth. Shall ye not know? I will even make a way in the wilderness, and rivers in the desert." I had thought many of the views of brother Slawson peculiarly my own. What, then, was my happy surprise to find he was writing on them. I was so fearful they were a presumptuous delusion, a wild camera of the brain, that I had not dared to mention them, even to my mother, Hannah Shields, who is a member of the visible church with myself. We did not receive the number of the "Signs" containing Elder Durand's reply to brother Slawson, nor his personal experience. We were very sorry. Many of our papers are miscarried through the post-office.

Father Beebe, this lengthy article is submitted to your riper judgment, should it meet your approbation. The Lord willing, I will sometime soon write to brother Slawsn, giving him my views on the scripture that I think will sustain his own, on the subject which seems to so much engross his mind. My only difference with him is, I had not thought Christ would reign in person; but I think he surely will in spirit. However, brother Slawson may be right.

I remain a little sister, if one at all,

NANCY SHIELDS WITHEROW.

NEEDY, OREGON, MAY 15th, 1868.

DEAR BROTHER BEEBE:—Having closed the business part of my letter, I thought I would write some for publication, if it meets your approbation. I have thought of writing for some time, my mind having been exercised on different subjects, but seeing the columns of "Signs of the Times" filled with communications from your able correspondents, knowing as I do, my own inability, and feeling my own weakness, I have refrained until the present time. But in looking over the "Signs of the Times," No. 6, present Vol., I there saw a a communication from brother S. Bradbeer, who was a native of England, from whence I came, and as I was so well acquained with his name there, I have taken this opportunity to write to him through the medium of the "Signs," and if ever he should get to see this letter, I would be glad if he would write to me, giving me a statement of what part of England he was from, as brother Bradbeer, or any of my brethern in the states can see where my Post Office

address is on the caption of this letter. And if he should not be of the family with whom I was formerly acquained, I believe by opening correspondence between us will not be out of place; for if I am not deceived, I believe I know something of the family with whom he now identifies himself; for I see he claims you, my dear brother Beebe, with those whose names he has mentioned, whom he met at the Sandy Creek Association; and all these dear brethren with the exception of Eld. W. A. Thompson I have meet, and have taken sweet counsel, in declaring the truth as it is in Jesus, in contending for the doctrine that salvation is by grace alone, unmerited by us, and a free gift to us, by God, the Father, through the atoning blood and righteousness of our once crucified but now exalted Lord and Savior Jesus Christ. And the inspired apostle declares, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved," for "By grace ye are saved through faith and that not of yourselves, it is the gift of God; not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So we see it is according to God's predestination, that he created his church in Christ Jesus, and before ordained that they should walk in good works, according to the good pleasure of his will; and these good works according to my understanding are to "believe on Jesus Christ, God's Son, whom he hath sent." And if we have Christ in us, the hope of glory, it will be made manifest in all our actions; for our dear Redeemer said: "Every tree is known by its fruit," and its fruit will be in accordance with the declaration of Paul, "Love, joy, peace, longsuffering, gentleness, goodness, faith," &c. And the apostle Peter, in referring to the same thing says: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." But it is not my intention to write any more on this subject, but try and pen a few thoughts on the subject our dear brethren have been writing on for some time. I am glad to see that the spirit of love is the characteristic by which they are actuated in trying to set forth the doctrine of the "New Birth," as our dear Redeemer said to Nicodemus, "Ye must be born again." Now my dear brethern, we must understand that God has bestowed upon his people different gifts, and if we confer with the inspired apostle who declared that he was an "Apostle of Jesus Christ by the will of God to the saints," &c. That there were different gifts bestowed on the different members composing the body of Christ; and the apostle in writing to the church at Corinth, 1 Cor. xii. hath set it forth so clearly, that it was not intended for one member to know or understand the whole mystery, for saith the Apostle, "Now there are diversities of gifts, but the same spirit. And there are differences of administrations" (or as the margin reads, ministries) "but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the spirit is given to every man to profit withal." And the Apostle goes on to say, "But all these worketh the one and the self same spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Now, as I do not wish to be tedious on this subject, and as there has been so much written on the subject of the new birth, I will in as brief and concise a manner as possible, in my broken remarks give my views of the language of our dear Redeemer to Nicodemus when he said, "Ye must be born again." Now the word "again" seems to be what our dear brethern are difficualted about, or what part it is that has to be born again. The word "again" seems to imply a second time, once more; that being the true meaning of the words of him who spake as never man sapke, we must come to the conclusion that the very same that was born in Christ when he was born, must be born again, for we must believe that Jesus knew what he was talking about, and what the language expressed, for he said: "We speak that we do know, and testify that we have seen; and ye receive not our witness." It is very clear that Nicodemus did not understand him, neither can any unregenerated person, for it is only by the spirit of God that any can, for we are informed that no man can call Jesus Lord but by the Holy Ghost. Now if we have not a thus saith the Lord for it, we are going on speculation, on which the children of God have no right to venture. In the first place, I shall try and confine myself to the word, and to the testimony, and if it is not according to that it is because there is no light in us. Paul, to the Romans said: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transsion; who is the figure of him that was to come."

Now it is very clear that the apostle had an allusion to the Lord Jesus Christ as the antitype. It is my design to try and show that the first Adam, is a true figure of the second Adam, Christ, in every particular; and if I shall fail, then shall I fail, to accomplish what I have undertaken, and it will be for the want of language to express my ideas; and if the Lord do not give light and liberty, I am sure to fail. You, my dear brother Beebe, in your reply to our brother Wright, was in accordance with my views, when you said, "The new birth is not to capacitate our fleshy nature to inherit the kingdom, or to comprehend the things of the spirit of God, but rather to implant in the subjects of grace, a life which was given them in Christ Jesus, before the foundation of the world, in which they are identified with Christ, as by their natural birth they are with the earthly Adam," &c. And you also say, "Our esteemed brother Wright believes, as do all sound Old School Baptists, in the bible doctrine of Eternal, personal Election: that all the heirs of God, were chosen of God, in Christ Jesus, before the foundation of the world;" that as the elect of God they were all known, loved, and chosen in Christ, before they were born either of the flesh or of the spirit, and then asked the question "Are we right?" I say, brother Beebe, according to my belief, you are right; if not I am building my hopes on a false foundation. Then brother Beebe said: "If so, then the Church as chosen in Christ, stood in eternal, vital union with the glorious Head," &c. Taking this view of the subject, was there ever a time when the church had a separate standing, or was she ever separated from Christ, her living head, we believe not, and I wish to show that the antitype met the type in every particular, Do we believe that all the posterity of Adam, are as old as he is by creation, and all stood in him as their federal head but are now being developed by ordinary generation? if so, then we believe that all the spiritual family which were chosen in Christ, always stood in him the antitype of the first Adam; that being the case, when Christ was born of the Virgin Mary, was not every spiritual heir of promise, born with, or in him, which must have constituted the first birth. And as the inspired apostle has so fully set forth the two headships of the two bodies in his letter to the Corinthian brethern it seems to to me, that we cannot understand him when he said: "And so it was written, the first man, Adam was made a living soul; the last Adam was made a quickning spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. Who is the image of the invisble God, the first born of every creature; and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." What is the "every creature," that the apostle has reference to, is it not those whom the apostle addressed when he said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him, before the foundation of the world," &c. Unto good works which God hath before ordained that we shall walk in them? How shall we make the antitype agree with the type, if the whole human family stood in Adam when formed of the dust of the ground, of which God had created it, the whole spiritual church or "body the fullness of him which fill eth all in all," was not in Christ when born of the Virgin Mary; Christ is therefore the truth of that type, and the substance of that figure. To this I may be asked was all the old Patriarchs and all the old Testament saint in Christs when he made his advent into the world to which the apostle referred in his 11th chapter to the Hebrews? Let us see what the apostle says concerning them, "And these all, having obtained a good report through faith received not the promise; God having provided some better thing for us, that they without us should not be made perfect." So we see that they by faith were looking forward to the promise which God had provided, his only begotten Son, whom he promised by the mouth of his prophet Isaiah, vii., 14, "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," which by interpretation is, God with us. So we see as they were looking forward to that better thing which was promised; we by faith are looking back to the very same character which angel Gabriel told the mother of Jesus, when he said to her, "Therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Herein can we see that it took the whole body the old testament saints, with the new testament saints to complete his body, to make it perfect. How do we understand John the Revelator in his 13 chapter when he refered to Christ as the Lamb slain from the foundation of the world? was it not as complete in the mind of Jehovah, so that nothing could change or frustrate it, as it was when Christ suffered on the tree of the cross? My dear brother, I look at it that God is one eternal now, that time and place is not measured with him, for he "declares the end from the beginning, and from ancient times the things that are not yet done; saying. My councel shall stand, and I will do all my pleasure." Viewing God to be of such a character as brought to view in the scriptures of divine truth, and the works of nature in creation so fully set it forth to our understanding, that there is but one true and living God. And the prophet Isaiah hath so fully confirmed it in the following language, "For thus saith the Lord that created the heavens; God himself that formed the earth, and made it, he hath established it; he created not in vain, he formed it to be inhabited: I am the Lord, and there is none else." And shall we dare to say to him. What doest thou? seeing that he is of one mind and none can turn him. And as John saith: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One. And there are three that bear wit-

ness on earth, the, Spirit and the Water, and the blood; and these three agree in one." And the same apostle asks the question: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Christ said, "I am the vine, ye are the branches." Is not every branch in the vine before it is put forth, the putting forth is only a development or manifestation of its being in the vine. Just as we stood in our federal head—Adam, but are made manifest by ordinary generation, just so every spiritual heir or member of Christ's mystical body which has always stood in him, are made manifest by regeneration, or "being born again;" not of corruptable seed, but of incorruptable, by the word of God, &c. Which word I understand to be the same as the apostle John brought to view, when he said: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us," &c. The apostle to the Hebrews saith, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c. The apostle must have an allusion to the time when the Holy Ghost came upon the Virgin Mary, when the power of the Highest overshadowed her. Therefore the angel could say, "That holy thing which shall be born of thee, shall be called the Son of God." Was there not a union at that time? When Christ took part of the blood, did he not of the life of his mother, the blood which was shed for many, for the remission of sins, when he gave his life as a ransom, &c.? For, saith the apostle, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law! To redeem them that were under the law, that we might to receive the adoption of sons." That blood which was shed on the tree of the cross. The law required the life, the last drop of blood, and nothing short of that, could satisfy divine justice. And that which is born of God cannot commit sin; because his (God's) seed, remaineth in him." And in returning to the language of Christ to Nicodemus, "Except a man be born of water and of the spirit," &c., must have had allusion to the birth I alluded to. Now we all know what is produced in a natural birth. And I think that every regenerated child of God is willing to adopt the language of the mother of our dear Lord and Savior Jesus Christ, when conversing with the messenger—the angel Gabriel, when she said: "Behold the handmaid of the Lord; be it unto me according to thy word." This seems to me, must be the design of every renewed mind in regeneration. Brother Beebe, do with this as you please, but I want the first part of my letter published. From your brother in Christ, a poor sinner, but I hope a sinner saved.

MICHAEL LOVERIDGE.

LANESVILLE, Ia., Jan. 18, 1868.

DEAR BROTHER BRADLEY:—It was with much pleasure and satisfaction that I read yours of the 6th, which was received the 15th. I esteem it a blessing to receive letters from any of the Lord's blood-bought and sanctified people, but especially so from those whom I have long known and dearly loved. I was sorry to hear of your afflictions, and sympathize with you in them; but I know God's grace is sufficient for you. May you be enabled to humbly and submissively trust in him, and to live in his fear and favor. It is a great thing, dear brother, to be a chosen servant of Christ. Oh how incompetent and unworthy I know myself to be of this dignity. To be a minister in the glorious kingdom of Christ, who is King of kings, is an honor and blessing richer far than the kingdoms of the world can confer; for all else is mean when compared with the excellency of Christ's everlasting kingdom. I love to contemplate this kingdom, which is of late more desirable and wonderful in my view than ever before. How inferior and trifling are all things earthly, when the eyes of our understanding are enlightened to know or behold the riches of the glory of Christ's inheritance in the saints! A kingdom which is heavenly and eternal, in which dwelleth durable riches and righteousness that fadeth not away, and in which all who enter it are made righteous, immortal and glorious, is the noblest good and the most exalted state that the christian mind ever can contemplate. And to have a well grounded and abiding hope that all this honor and bliss is ours, by an irreversible grant from God, is enough to fill us with transports of joy. "Rejoice," says Christ to his brethren, "that your names are written in heaven."

Then how suitable the exhortation of Paul to those who are risen with Christ, to "Set their affections on things above, and not on things on the earth." For every one who enters this kingdom is heaven-born, and therefore is not of the world. My kingdom, said Christ, is not of this world. "Ye are not of the world." Then neither is our King of this world. "I came down from heaven," said Jesus. Therefore he is the King eternal, immortal, invisible, the only wise God our Savior. Then here is a kingdom which is not only not of the world, but also highly exalted above the world. This kingdom is known as Zion, the city of the living God. Therefore every one of its inmates have been born in Zion; for, "Except a man be born again, he cannot see the kingdom of God." And so it is written, that all Zion's children shall be taught of the Lord, and great shall be the peace of her children. "Beautiful for situation is Mount Zion!" Her King is the chiefest among ten thousand, and altogether lovely; yea, "All over glorious!" And the King's daughter is also all glorious. "Thou art all fair, my love!" In this kingdom flows the pure river of life, clear as crystal. And here, too, grows the tree of life, bearing perennial fruits, and whose healing leaves are ever green. There the inhabitants shall no more say, I am sick. For in this kingdom is fullness of joy, and pleasures forevermore.

Now, dear brother, is it not surprising that any who are heirs to such a kingdom should manifest but little interest and delight therein, but become deeply engrossed with the sordid things of the world? We are warned to "Beware of covetousness, which is idolatry." I was highly pleased with, as well as much instructed and edified, by brother Durand's communication in the "Signs," upon the text, "The fashion of the world passeth away." I hope it will do much good in instructing and stirring up the pure minds of the saints.

How little do we heed the divine injunction to "Seek first the kingdom of God." But how much we live as if we were of the world, and as if our portion was in it. The command is, "Lay not up for yourselves treasures upon earth." "But lay up for yourselves treasures in heaven." If this heavenly teaching was conformed to, then would we truly show by our walk and conversation that we are strangers and pilgrims on the earth, journeying to a celestial city, and seeking a better, that is, a heavenly country.

But alas! the feeling largely obtains among the brotherhood, that while spiritually they owe allegiance to Christ, naturally they are equally at liberty with the citizens of this world to follow their own fleshly preferences, so they live honestly. And hence that they may engage in politics and war, in money-getting and wealth-seeking, and in every other way sanctioned by the world, strive with the potsherds of the earth. But this is a fallacious error, and leads us to be conformed to this world. It is encouraging that the church is being led to see and accept this truth, among others, of which you spoke interestingly in your letter to me. Our beloved editor, and also brethren Durand and Leachman, have written interestingly, instructingly and scripturally, upon these things; and especially in regard to the subjects of the Redeemer's kingdom fighting with carnal weapons, and engaging in political strife, war and bloodshed. Brother Leachman, I think, made the remark, that the church is being driven strictly to apostolic and scriptural ground, and is being made to stand out more clearly from the world. This I believe, and would gladly cast in my mite in forwarding or favoring such a glorious result.

Now, so far from being at liberty to engage in worldly seeking, or in any way to follow our own preferences, we are not our own, and are forbidden to be servants of men. Being bought with a price, we are the servants of Christ, and the command to glorify God in our body is as absolute as the command to glorify him in our spirit; for both are equally his. We are in a kingdom, and are therefore required to walk in all things according to the law of the kingdom.

I was instructed and edified by our dear brother Slawson's happy and forcible observation, that where there is a command, we can have no choice of our own. Well, in the scriptures we are thoroughly furnished unto all good works. "Teaching them to observe *all things* whatsoever I have *commanded* you." This is the rule, and here is the extent of the law, by which every one in this kingdom should walk; for every thing beyond and outside of this is forbidden. This kingdom is from above, is not of this world, but is spiritual and heavenly in its nature. And its subjects have all not only been born of the Spirit, but they have also been baptized into the death of Christ, their old man has been crucified with him, and they are risen with him through the faith of the operation of God, that they should walk in newness of life. And now the command comes to them, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We are no longer to live after the flesh; the old man is to be denied and put off, while the new man is to be put on and yielded to. "Even so now yield your members servants to righteousness unto holiness." "Christ died for all, that they which live (in him) should not henceforth live unto themselves, but unto him which died for them, and rose again."

Then the saints have been cut off from the world, have died to it, and it should be dead to them; for their life is not in the world, neither is their inheritance in it; but their nobler life is in Christ, their inheritance is in heaven, and they are exalted above all the nobility of the world; "Raised up together, and made to sit together in heavenly places in Christ Jesus." And therefore if they are endowed with this world's goods, it is only as the stewards of God; and so they are commanded to "use hospitality one to another without grudging." And, "As every man hath received the gift, even so minister the same one to the other, as good stewards of the manifold grace of God." Being sojourners on earth and pilgrims together on our homeward journey, we should, as heirs of the same grace, and as the dear children of God, freely minister to one another's comfort while on the way; for it is only while traveling home that any of Zion's sorrowing and suffering pilgrims shall need any

thing earthly. Then why should any of them lay up for themselves treasures upon earth, and through worldly care and riches become unfruitful in the word, when out of their abundance they could easily supply the want of their tried fellow pilgrims. "Distributing to the necessity of the saints; given to hospitality," is one of the all things which our King has commanded us to observe.

In short, the scriptures teach us, my dear brother, that ourselves and our gifts, whether spiritual or temporal, that all we have and are, is absolutely the Lord's, and should at all times be held subject to his commands.

Affectionately yonr brother in tribulation,

D. BARTLEY.

DAVIESS County, Ky,, Dec. 24, 1867.

DEAR BROTHER BRADLEY:—I am at last making the attempt to write you something. The Lord is good; blessed be his name. That he has led me about and instructed me is wonderful. Yea, he has upheld and sustained me amid all trials and temptations; and above all, his abounding grace has enabled me to have kept the faith. Thus far I am an unworthy object of his great mercy. The enquiry forces upon us, Why is it thus? But now, saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by my name, thou art mine.—Psa. xliii. 1. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. "I was set up from everlasting, from the beginning," &c.—Psa. viii. 23. "When I was by him, as one brought up with him, rejoicing always before him." "Rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Left the high abode of bliss, stooped to earth, demonstrating his delight. Born of a woman, became man, that the sacrifice should be perfect, the law satisfied, justice and mercy could embrace. After suffering as a man of sorrow and acquainted with grief, he pours out his soul unto death, even the death of the cross. He lays in Joseph's new tomb, and the third day leaves it as a thing of time, and rises triumphant over death, hell and the grave. Before leaving this sinful world, he appears to his disconsolate children, pours joy into their hearts, and gives them a parting fast, as an evidence of his mangled body and spilt blood. After enjoining upon them all things whatsoever he had commanded, he bid them adieu, saying, Peace be on you, my peace I leave with you.

Why should I not be astonished that a poor unworthy mortal like myself should have the blessed privilege of enjoying the hope that I have an interest? O magnify the Lord with me, and let us exalt his name together. He who was rich became poor, that we, yes, we, through his poverty might be rich—rich to all intents of bliss. O God, if thou art mine, be thou my strong habitation, whereunto I may continally resort. Thou hast given commandment to save me, for thou art my rock and my fortress. For I was alive without the law once; but when the commandment came, sin revived and I died. For we know that the law is spiritual; but I am carnal, sold under sin. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. And you hath he quickened who were dead in trespasses and sins. But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. For we are his workmanship created in Christ Jesus unto good works. "If ye love me, keep my commandments." Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Herein is love; not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to love one another. Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away; but he that doeth the will of God abideth forever.

I have not written unto you because ye know not the truth, but because you know it. Tell my brethren I long to see them more than ever. O that I could participate in their joys and sorrows. If I know myself, I would weep with them that weep, and rejoice with them that do rejoice. If it is God's will, I may yet be permitted to be with them. May God keep and bless them. Remember me to all, especially to yourself and wife. I remain your old brother in hope of eternal life. May God bless you.

W. D. HORD.

UTICA, May 12, 1868.

DEAR BROTHER BEEBE:—I have been a subscriber to the "Signs of the Times" for the last fourteen years, and my soul has been richly fed in feeding on that which the writers have thought was nothing more than *barley bread*. But when the blessing of the dear Lord is upon it, and he gives an appetite, it is precious to the hungry child. I know the Lord only can furnish the table, and give an appetite, or his children will never relish spiritual food, and receive it with thanksgiving. I think this at least has been my experience for the last twenty years. Although there is so much said about perfection, in our day, I must say that so far as putting forth my hand to help myself to any spiritual blessing is concerned, I am just as helpless as ever. It is true, I trust, the Lord has caused some little growth in grace, so that I can sometimes say, "My heart is fixed, O God, my heart is fixed. I will sing and give praise." But I have found that the day of prosperity and adversity, the Lord has set the one over against the other, that man should find nothing after him.

I was much edified with brother Durand's article on Predestination; for I think it is blessed to know that our heavenly King has a perfect right do to as he will with his own. I once had great trouble on the subject, but I bless the dear Lord, he has brought me in a great measure to be willing to "Be still and know that he is God."

The Lord has been pleased, for some wise purpose, to afflict me, for a long time; and he has enabled me, many times to say, Father, thy will be done. As my mind has been led a little in the way of poetry, I herewith send you a few verses, for the "Signs," if you think proper to insert them. May the blessing of the Lord rest on you, and yours, and on all who are of the household of faith; is the prayer of your unworthy and afflicted brother.

ROBERT ALEXANDER.

Though I am sore afflicted,
Why should I be cast down,
Since it is all directed
By him who wears the crown?
Sometimes I feel dejected,
Which causes many a sigh;
Until my mind's directed
To him who rules on high.

Then light breaks in upon me,
And I find sweet release;
For Jesus smiles upon me,
And fills my soul with peace.

If then I vainly think
That I shall fall no more.
Alas! how soon I sink
Far deeper than before.

The swelling waves ran high,
And fears again I cherish;
Like Peter, then I cry
Lord save me, or I perish.

My Lord puts forth his hand,
Again I feel secure;
My fears are at a stand,
My comforts rich and pure.

I now can walk all day
The ground feels firm and good,
And lest I lose my way,
The path is lined with blood.
How pleasant 'tis to walk,
In such a path as this;
Where I can sing and talk
And feel in perfect peace.

But ah! my sun goes down,—
The wind blows from the north,
And I'm in darkness found
And "Evil beasts creep forth."

How doleful now the way,—
I fear the lion's roar;
Be thou, dear Lord, my stay,
As thou hast been before.

Thy promise is to save.
All who unto thee flee;
No other help I have,
My trust is all in thee.

If in thine arms I'm found,
And thou my potion be,
Then I thy praise shall sound
Through all eternity.

ROBERT ALEXANDER.

Change of Residence.

Eld. Wm. A. Thompson has removed from Elmwood, Ill., and desires his correspondents hereafter to address him at his new location, which is, Florid, Putnam Co., Ill.

ORDINATIONS.

According to previous arrangements, the Indian Creek Church of Regular Baptists, at Riley, Butler Co., Ohio, met on Saturday, Sept. 19, 1868, and by special act of the church, invited all the ordained ministers of our faith and order present to participate in the examination of the call and qualifications of brother Jonas Roberson, a member and licentiate of said church, and if thought expedient to set him apart to the work of the gospel ministry by solemn ordination. The Indian Creek Old School Regular Baptist Association being in session at the time, the following Elders were present, viz: Joseph A. Johnson, Harvey Wright, I. Cox, Joseph Whitney, A. D. Hite, E. M. Reaves, J. G. Williams, D. Roberson, M. Morehouse and H. D. Conner.

The above named church and Elders organized in council, by choosing Eld. H. Wright Moderator, and H. D. Conner Clerk.

The candidate was then examined on, first, his christian experience, second, his call to the ministry, and third, his views of the doctrine of the gospel. After which the candidate responded to some interrogations by the council. It was agreed to proceed with the ordination, in the following order, viz:

Eld. H. Wright offered the ordination prayer, with the imposition of hands by the Elders. Eld. A. D. Hite gave the right hand of fellowship. Eld. J. A. Johnson gave the charge. And the Moderator and Clerk were authorized to give the proper credentials, and also to forward a copy of these proceedings to the "Signs of the Times," for publication. Benediction by Eld. J. A. Johnson.

HARVEY WRIGHT, Mod.

H. D. CONNER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1868.

PORTENTIOUS SIGNS.

Preceding the most terrible judgments which the righteous sin-avenging God has ever executed on the inhabitants of the world, signs of the approaching wrath have been given to those who feared the Lord. Before the bottles of heaven were unstopped, and the waters poured forth to utterly deluge the world, and sweep away the guilty inhabitants thereof, God made known to Noah the near approach of that impending storm of wrath, and provided for the salvation of him and his family. But while the lowering clouds were gathering for the day of wrath, all signs and solemn warnings were utterly disregarded by the inhabitants of the world, until the day that Noah entered into the ark, and the flood came and swallowed them up.

Who would believe the descendents of Noah would ever to their latest generations have forgotten that terrible demonstration, or ever again disregarded the signs and solemn warnings of approaching destruction? Scarcely however had the destructive waters of the deluge become assuaged, and the bright token of peace and safety painted on the retiring cloud, and men began again to be multiplied on the earth, when, in defiance of the thunderbolts of heaven, divine protection was repudiated, and the building of a tower whose top should reach to heaven, was commenced, with the evident design to defy the wrath of God, should another flood be gathered upon the earth. Their tower was designed to rise above its destructive waters, and afford safety to its builders.

When the time approached for the terrible destruction of Sodom, there came an angel from God to give the necessary warning, and to hurry Lot and his family from the impending ruin; and God also made known to Abraham what he was about to do. But all these warnings were only like idle tales, and uncalled for alarm to the devoted victims of the lowering storm of wrath. The gathering clouds of flaming wrath were unheeded by the Sodomites, until its sulphurous fire came down with sure and quick destruction on their devoted heads.

When God was about to destroy the house of Belshazzar, and wipe out the imperial power of the Chaldeans, and give the dominion to the Medes and Persians, many signs, great and portentious, foretold the coming events; but all were unheeded, until the hand-writing upon the walls of the palace surprised with consternation the sacreligious monarch in the hour in which he was slain.

Predictions by the prophets throughout the Old Testament, had long foretold the great and terrible day of the Lord, in which great wrath, more terrible judgments than the earth had ever witnessed should overwhelm in ruin the city of Jerusalem. Signs in the heavens above, and in the earth beneath, should indicate its near approach. There should be wars, and rumors of wars, famines and earthquakes in various places, the sun should be darkened, and the moon turned into blood, and the stars of heaven fall. The abomination that maketh desolate should be seen standing in the consecrated city and temple. All these with many other fearful signs preceded the destruction of Jerusalem.

And all the signs which were given before the destruction of Jerusalem, if we have correctly understood the scriptures, shall be repeated immediately before the final and everlasting overthrow of "Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth." Read carefully the signs which foreshadowed the destruction of Jerusalem; compare them with what Paul, and Peter, and John have, by inspiration, told us should be the signs of the destruction of the organized ecclesiastic powers of the man of sin, the son of perdition, and mark the perfect similarity of the signs; and then look upwards to the heavens above, look downward to the trembling earth on which you stand, look at the crumbling thrones of empires, and the quaking basis of all human governments; the wars now raging, and rumors of wars impending and imminent, look which way you will, your eyes are greeted with the most appalling and fearful signs of great and fearful coming events.

It is not our design to excite alarm, or to appeal to the fears of the timid; for the apostle gave this charge to the Thessalonians in his second epistle: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thess. ii. 1—4. Whether by the approaching day of Christ, the apostle referred to the time when Jerusalem should be destroyed, or to the final destruction of Mystery, Babylon the Great, is not clear to our mind; but of this we are confident, the preliminary signs which should precede the one, should also precede the other; and some of the signs spoken of in this chapter seem to us to have a very evident allusion to the developments of anti-christ at a much later period than that in which Jerusalem was destroyed.

If we may understand these instructions as applicable to the modern anti-christ, we see that the apostle would not have the saints of God prematurely agitated or troubled on the subject. The warning given in the third verse, against imposition of false alarmists, shows that various *means* would be used by deceivers, to produce panic and excitement on the subject, for base and deceptive purposes. Still the people of God should watch the passing events, and carefully observe the signs which we are authorized to accept as coming by spirit, by word, and by letter, from the inspired apostles.

It is true that before the destruction of Jerusalem, there were many anti-christs, more or less developed. —1 John ii. 18. But the same apostle informs us in the fourth chapter of the same epistle, and third verse, that the spirit that confesseth not that Christ is come in the flesh, "is that spirit of anti-christ, whereof they had heard that it should come." The manner of his coming we are told by Paul, "is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," &c. Regarding as we do the premonitory signs given by Paul, in 2 Thess. ii., as applicable to the final and everlasting overthrow of the present anti-christ, we will call attention to some of the signs which we are divinely warranted to regard as indications of the very near approach of her impending ruin.

First. "That day shall not come, except there come a falling away first." This falling away must have reference to some particular apostacy from the doctrine and order of the gospel; for in every age of the church, not excepting the apostolic, there have been some departures. It would be difficult, if not impossible, for us to fix our mind with any degree of certainty on the particular falling away intended, were we not more definitely instructed in these words. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocricy: having their conscience seared with a hot iron," &c. 1 Tim. iii. 1–3. And in 2 Tim. iii. 1–7, what is in the former text called the *latter times*, is called the *last days*. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." If it be admitted that the *latter times*, and the *last days*, in the meaning of the apostle points to the times and days immediately preceding the downfall of modern anti-christ, it will become us to enquire whether the abominations by which these times and days are distinguished are now to be found.

Has there come a falling away? There have been more or less falling away from the doctrine of the apostles and primitive order of the church of Christ, as we have already intimated, at different periods since the day of penticost. But within the present century, there has been a far greater apostacy from the Baptist church, than any that has ever preceded it. Through the darkest ages of pagan, papal and protestant wickedness, while the earth has been drenched with blood, the church of Christ has maintained her integrity, and in no age has the Primitive Baptist church stood more firm and erect than when suffering cruel persecution at the hands of her enemies. The organized powers of anti-christ have never broken our ranks. Though driven into the wilderness, and protected from the flood which issued from the dragon, and obscured her in *sackcloth* for the forty and two months, or twelve hundred and sixty years, of papal opposition, there has never been any extraordinary apostacy, or "falling away," from the faith and order of the gospel, by the Baptists, until during the present century. Neither the papists nor the protestants have departed from the faith of the gospel, for they never held it. But in the separation of the New School, or Missionary Baptists from our faith, order and communion, we have a *falling away*, answering in every particular to that described by the apostle. The faith and order which has characterized the Baptist church from the day of penticost to the present time, was by them repudiated when they went out from us; for we stated to them distinctly that if they would adhere to the scriptures as our only rule of faith and practice, we would still retain them in our fellowship; but they turned away their ears from the truth, and were turned unto fables. Led away from us by seducing spirits, they went out after doctrines of devils, and were soon seen in all the regalia of anti-christ, described by the apostle in 1 Tim. iii. 1–3, 2 Tim. iii. 1–7. In that separation, it seems to us, the let was removed, and the way opened for the more full and complete manifestation of the man of sin, the son of perdition, whose coming, or manifestation, is after the working of Satan, with all power,

and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Since the great falling away when those who are known as Missionary Baptists abandoned our faith, and united with the other branches of modern anti-christ, there have been other cases of apostacy, in which many who once stood highly esteemed in our ranks, have turned their backs upon us, and are now mingling with "heady, highminded *truce breakers*."

Secondly. Were we endued with sufficient light and ability to explain all the mystic imagery presented in the vision which John saw on Patmos, as wrapped up in the sealed book, and disclosed in the opening of the seven seals in their regular succession, by the Lion of the tribe of Judah, and to give a clear and faithful interpretation of the seven trumpets, the seven thunders, and the seven vials which were filled with the last plagues, and to show the precise time and manner of the rising of the beasts, from the sea, and out of the earth, and of the making and giving life to the image of the beast,—could we fully, clearly and truthfully explain their true signification, and their bearing upon the subject under consideration, all would go to admonish us that the hour of the destruction of Mystery, Babylon the Great, is near at hand.

"Her cup of wrath is ready mixed,
And she must drink the dreggs;
Strong is the Lord, her sovereign Judge,
And will fulfill her plagues."

Thirdly. The external signs of the near approach of the great and terrible day of the Lord, should not be overlooked, nor underrated. At what period have we heard of so many wars, and rumors of wars? Scarcely an organized nation or government of the earth that is not shaking, and in commotion and termoil. The prophecy of the downfall of the temporal power of the Roman Pontiff, in 1866, was fulfilled. Earthly thrones are crumbling beneath their occupants. Revolutions are numerous; and nothing short of divine interposition can rescue our own beloved country from anarchy and ruin. The phenomena of the heavens surprise our astronomers. Pestilence rages with deadly effect in many parts of the world, sweeping off men and beasts. The seas have exhibited fearful commotion, and millions of the scaley tribes have died and risen to the surface. Famines are prevailing an many places, while earthquakes are literally rocking the world. The appalling accounts from our Pacific coast, tell of the swallowing up of thirty towns within the last few weeks, and extending along the coast over two thousand miles, and many thousands of the inhabitants have perished; and our latest dispatches report that severe shocks are still being felt. Quite recently, shocks have been felt in Canada, New York, Vermont, California, and in several other states. And yet it is with the great masses of the people, as it was in the days of Noah. Eating and drinking incessantly, marrying and being given in marriage.

Amidst all these premonitions of impending storms of wrath, on flaming wings approaching, vice and wickedness is most frightfully increasing throughout the breadth of our land. Never have we been startled with accounts of so many horrid crimes, as are reported in our daily news-papers. Men have become more and more selfish, "lovers of their own selves." Proud, arrogant and vain. Blasphemers, defying the thunderbolts of heaven. From the rulers in high places, and the priests at their altars, down to the most humble walks of life, such abominations are wrought, as our guilty world has seldom if ever before witnessed.

If these fearful signs are not indications of the approaching destruction of modern anti-christ, they certainly portend some important judgments at hand, as "coming events cast their shadows before."

May the voice of God be heard by all his people who may yet linger in Babylon, saying unto them, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. And may those who have not received any of the marks of the beast, hear and heed the admonition recorded, Isa. xxvi. 20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Circular Letter.

LONE CEDAR, KY., Oct. 8, 1868.

ELDER G. BEEBE.—Dearly beloved brother—for Christ's, and truth's sake:—Some who claim to be Old School, or Regular Baptists are advocating, and contending for the propriety, and validity—of the baptism performed by the Missionary Baptists; and say we ought to receive *their* members, when they offer themselves for membership, among the Regular Baptists, without baptizing them. For the information of those who may feel concerned; I herewith send you the Circular Letter, written on that subject, by myself, which was attached to the Minutes of Bethel Association, and expresses our views, fully on that subject. If you think it worthy of a place in your valuable paper, ("The Signs") please insert it; if not—dispose of it as seemeth thee good. Yours, in bonds of the Gospel.

W. A. BOWDEN.

DEARLY BELOVED:—May Grace, Mercy, and Truth richly abound toward you, and the spirit of meekness and Christian forbearance characterize all your godly consultations.

The question we propose to investigate in the present circular is, "What is necessary to constitute a valid baptism?" Now the signs by which the Church of Christ has been known through all ages, has been her strict adherance to one Lord, one Faith, and one Baptism. And whenever and wherever she has departed from the least of those duties required of her by her Great Head and Law Giver, she failed to glorify Him who had called her out of darkness into light.

Now, dear brethren and sisters, and all that love our Lord Jesus Christ in truth, hear us prayerfully and patiently, and we think that the practice of receiving members from other denominations, and valuing their baptism by the Regular Baptists, ought to be forever put rest.

What do we man by "valid?" It may save us some trouble to settle this point before we go any further. It is evident when, as a Church of Christ, we say baptism is valid, we mean that it is *scriptural*, or, that in all essential particulars, it is exactly conformed to the requisitions of the Word of God. We have no other law for Baptism but that contained in the Word of God. By this only can we know that we are to baptized at all; by this only can we know whom we are to baptize; by this only can we settle any question that may arise concerning it. Baptists all agree, that, a baptism, to be "valid," must have been performed by some one as the administrator. Believers were ordered to be baptized—not to baptize themselves. Now it is evident, that any man, woman, or child that has the physical strength to bury another in the water, is a scriptural administrator of baptism, unless the scriptures have limited the administration of it to certain persons or certain classes of persons. It is clear and evident that God, in his Word, has limited the ordinance of Baptism to a ceratin class of persons; and if so, no other person or class of persons, have any authority to administer it. If limited to some, He by that act forbid all others. To deny this, is to declare that, although God has expressly limited it to a certain class, yet it is not limited to them, but it is unlimited; though God has fixed definite bounds, yet there are no bounds existing. This is a positive contradiction in terms.

Taking it for granted that the administration of baptism is limited to a certain class of persons, and that those persons received their commission and authority from the King of the Kingdom, it now becomes necessary to inquire what was requisite to constitute the first administrators of this divine ordinance lawful or legal officers of this institution of Heaven, to make their baptism valid. John the Baptist was the first we read of that performed this ordinance. From whence was his baptism? From Heaven. Who authorized him to baptize? Him who had the sole right and authority, the King of Heaven. Hence we learn "There was a man sent from God, whose name was John." Here we behold for the first time, the beginning of the Gospel Kingdom in visible form, with the odirnance of baptism—the initiatory mode submitted to by our Savior and ratified by Heaven. We shall now call your attention to the commission given to the Apostles. Jesus said unto them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." &c. Matt. xxviii. 19. in Luke xvi. 16. He said unto the same class of men, or the same persons, "Go ye into all the world and preach the Gospel unto every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Here we have a positive command given to those who had followed the Savior through regeneration, and were called of him to the work of the ministry, and clothed with authority to officiate in the Church of God, as lawful administrators of His positive ordinances. Then, in order to be a lawful administrator of the ordinance of baptism, the administrator must be regenerated and born again, regularly baptized, called of God to the work of the ministry, and must have come under the inposition of the hands of a Presbytery, who must be composed of men sound in the faith of the Apostles' doctrine and fellowship, and actually members of the visible Church of Christ. And that such ministry have existed from the days of the Apostles down to the present time, both Scripture and history abundantly prove.

Having said this much relative to whose duty it is to administer Baptism, we shall turn our attention to the Kingdom or Church of Christ, and how we become actual and legal members of the same. It is as clear as day, that the laws and regulations of the Church of God, in her militant state, are positive and unalterable,—that they are fixed and established by God himself, for his glory and our good, and therefore must not, and cannot be repealed, altered, or changed, without presumption and reflection upon the Wisdom, Power, and Justice of him who said, "Upon this rock, I will build my church, and the gates of hell, shall not prevail against it."

Baptism then being the order of Christ's Kingdom, and the act of initiation into the body of Christ's visible people, it makes those who are legally baptized members of Christ's visible Kingdom. For it is certain that, the Lord selected and commanded a

ceremony of initiation which did indeed most beautifully set fourth the fact that the initiated were now under the most solemn obligation to live a new life, by representing his former self as dead and buried, and to be pure in heart, by representing him as free from all defilement. But these were not the practical results to be accomplished that was to take him into the visible kingdom of Christ, and to make him externally and formally a fellow citizen with the Saints of Christ. It was just the equivalent of the oath of allegiance by which a foreigner becomes a citizen of the United States. He may be a good man, he may love his country, he may be willing to lose his life in her defence, but all this does not constitute him a legal citizen; he cannot exercise any privileges of citizenship, he cannot vote or be entrusted with the management of public affairs, until he has been *formally* invested with the citizenship according to law. Now suppose in his ignorance he should apply to another foreigner to make him a citizen, and this other through ignorance, or design should administer to him the very oath required by law, we ask, would this make him a legal citizen? Would the judges of election permit him to vote? Not at all. He must take the oath not by himself alone, not before another stranger like himself, not even before a native-born citizen, but it must, to make it a valid initiation be administered by a citizen properly qualified and duly authorized to receive his declaration of allegiance, and to receive him as a citizen in consequence of this having made it. Hence, brethren, no Baptist church could receive and sanction as valid, any official act performed by one who had been a Baptist Minister, after such Minister had been deposed, or excluded from her fellowship. The Baptism conferred by an excluded or deposed Baptist Minister, would be no more valid than that conferred by an unbaptized or Pedobaptist minister, because such a one would have no authority to administer baptism.

Then in order to constitute a valid Baptism, on the part of the administrator. He should be in regular standing in a true Gospel Church. Now we are apprized that there are many persons who we believe are born of God, and have been baptized by the Arminian Baptists, and others, and have become dissatisfied with the faith and practice of that people, and but for baptism would become members of the the Regular Baptist Church. And not only so. But there be some among us who seem to think, and some actually have valued their Baptism, and received members from them without baptizing of them.

It seems to us that a little reflection, and a portion of the time devoted to the reading of word of God, would be sufficient to show the disorder and inconsistency of such a course. Now if it is good order to receive and value the baptism of those Baptists who have gone out from us, and therefore are no more of us. and have embraced false doctrines and false practice, married and intermarried with strange gods, then it is good order to preach, commune, and have fellowship for them, and in a word indorse them as being the church of Christ. Now we say that the church of Christ is the executive of His laws; she has no right given her to make laws, but to execute and carry out those laws which were given her by Jesus Christ; and, also, she is the guardian of his ordinances. It is not her province to decide whether His laws are right or wrong, but faithfully to carry out His instructions. Among the most important duties imposed upon her are those partaining to the reception of members into His kingdom. It has pleased the King that those who become members shall first believe, and then be baptized; this is a *positive* enactment, a legal requisition designating the form and order of His kingdom. Now the authority to admister this ceremony of initiation into Christ's kingdom is either limited by Him to those within the kingdom, or it is not. If not thus limited, then Christ has placed the most important of His ordinances in the keeping of his ememies. If limited to those within the kingdom, then none others can administer legally but those who are properly authorized, and actually members of the kingdom. If this gives rise to difficulties the Church cannot help it; if this leads to hard feelings she is not responsible.

Again. One of the strong features that have ever characterized the true Church has been her faithfulness in preserving the ordinances as they were delivered to her by the great Head and Law Giver. And had she submitted to the many corruptions and innovations of the Man of Sin, long since she would have been swallowed up in the Mother of Harlots: and that kingdom which Jesus said was not of this world, would have been lost sight of. But the signs of God's people, as a church, are to be traced through the dark ages of popery, and that, too, by her enemies, for her strict observance of the doctrine and practice of the Apostles, and refusing to value the baptism of those who came over to her communion, without rebaptizing them. And now, for the benefit of those who have not been informed on the subject, we refer you to Orchard's Church History.

We could refer the reader to different ecclesiastical writers, many of whom were enemies of the true church of Christ, who, in their great zeal to expose heretics, as they termed them, proved by their own account that the people called by them Novations, Donatists, Anatabtists, &c., were the faithful followers of the Lamb.

We cannot, in the bounds of a Circular Letter, quote and refer the reader to other denominations, but will base our arguments, in conclusion upon the words of the great commission given by the Savior, "Go ye, therefore, and teach all nations, baptising them," &c., Matt. xxviii. 19 Mark xvi. 16 This is now our law for baptizing. Those whom this authorizes to be baptized, and only those are to be baptized, unless there can be shown some other law for baptizing others. Those whom this authorizes to baptize them, and they alone, are authorized to administer the ordinance. Hence the necessity of the church having her ministry regularly set apart by ordination, and the imposition of the hands of the Presbytery, to clothe those whom God has called to preach His gospel with legal authority to administer the ordinances belonging to His church. He may be a hypocrite and an imposter; his heart may not be right before God, as Simon's was not; yet while he continues to retain his official standing in the church all of his official acts are valid. But so soon as he departs from the faith, becomes disorderly in practice, and has to be deposed from his office, and excluded from the church, all of his official acts afterward are illegal and are null and void. We are aware that there are many who would come over to the Regular Baptists, if they would value their baptism. They say, we believe you are the true church, and are the only people that have kept pure the primitive practice, but we were baptized by a Baptist minister, and we thought we were right, and had the answer of a good conscience, and are satisfied with our baptism. Now we to say you in love and faithfulness, that there surely is something essential which constitutes a true and scriptural baptism; and when that something has taken place, a church must recognize it as valid baptism, no matter what the candidate may have come to think about it, and when that something has not taken place, the church can recognize no plea of the applicant, or substitute for it, although, all the world should say it will do as well. And what this something is the church must learn from the word of God, and not from the opinions of men.

The Apostle Paul, in his letter to the Church at Ephesus says: There is one body, and one spirit, even as ye are called in hope of your calling. One Lord one Faith, and one Baptism.

Now the law of the United States, giving to aliens the privilege to become citizens thereof, has appointed certain officers to administer the oath of allegience, to them, whereupon they are entitled to all the privileges of a citizen. Ever so the law of the Kingdom of Heaven, has appointed, and does authorize certain officers to administer the ordinance of Baptism, whereupon the individual becomes a lawful member of that kingdom, and is entitled to all the privileges of said kingdom.

We shall now proceed, to sum up in as few words as we can, to do the subject justice, what we learn from the scriptures to be a "Valid" baptism. First, the Administrator, as we have said must be legally authorized and in standing with the Church at the time he administers the ordinance. Secondly, he must baptize the subject in the name of the Father, of the Son, and of the Holy Ghost, by burying him in the water, on a profession of his faith, in Christ. This constitutes gospel baptism. John baptized the people in Jordan; those who brought forth fruits meet for repentance.

Jesus commanded his Apostles to preach the Gospel and to baptize those that believed. And throughout the New Testament it is clearly demonstrated that believers are only fit subjects of this divine ordinance, and that immersion is the only gosple mode.

Now, honest reader, have you become satisfied, that the society to which you belong (called a church is not modeled after the Primitive order. Are you convinced that the inventions of men in matters of Religion are unauthorized by the scriptures? Do you not know that Protestant Priestcraft is carried on indirectly under the pretext of charity and christian benevolence by nearly or quite all of the different denominations that are now extant, save the old Regular landmark Baptists? This is so plain to be seen, that he that runs may read it. All the societies and instutitions of men in things of religion are the fullfiling of the scriptures, and the making up of the number of the Beast. Believing this how can you sit still and be satisfied with your Baptism, it having been administered by one who did not stand at the time legally identified with those people whom you believe compose the true visible Gospel Church? We say, Come out of her (Antichrist) my people. And having become dissatisfied with the doctrine of those unscriptural Churches, consistency demanded that you should be dissatisfied with their unscriptural practice. Baptism gives the subject full liberty to partake of the sacrament. And we have no right to debar them therefrom if they are moral, and of good deportment. Now if we hold that to be valid baptism, that has been performed by a minister who is not in standing with the Regular Baptist Church, because forsooth the individual is satisfied! We ask in all candor, what right you have to debar Campbellites, Mormonites, Methodists, Presbyterians, Missionary Baptists, Freewill Baptists, or any body else who have been immersed and are satisfied with it, and offer themselves at the Lord's table to commune with you? you have no

let right to prohibit them. Brethren us be consistent with ourselves. Let us not stultify and contradict our own reasonings.

Let us not fear to carry our positions to their legitimate and logical consequenses. If we do not do this, let us abandon the positions. Truth will always bear this trial. If we are right, let *us* be *all* right; if we are wrong, let us give up all and begin anew. If we receive the *official acts* of these Missionary Baptists, with their hosts of Presidents, Vice Presdents, Boards of Managers, with all of their other unscriptural marks, let us also receive the Pedobaptits sessions, class leaders, bishops and priests, as scriptural and valid—let us no longer befool ourselves and the world, by pretending that they have no authority from Christ to perform them. If they have the authority, then upon our own cherished principles, they are true churches, and true ministers, lawfully authorized and ordained and there is no reason why we should not fellowship and commune with them as such.

We shall close this Circular by a quotation from Mosheim and some other writers of ancient history, to show the similarity that exists between the Regular Baptists and those people that they bring to view in their history. Says Mosheim, "The true origin of that sect which acquired the denomination of Anabaptist by their administering anew the rite of baptism, and derived that of Menonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the depths of antiquity, and is, of consequence, extremly difficult to be ascertained." And in conclusion, we say, the Church of Christ was persecuted, but never overthrown—cast down, but not destroyed. It was built upon a Rock, against which neither the powers of darkness nor the seductions of Satan transformed into an Angel of Light, could prevail. Poor, prsecuted, obscure and despised, still the true friends of the Redeemer maintained the great truths of our holy religion, unterrified by opposition and unseduced by corruption. And the honor of being the witnesses for the truth amid the dark ages of popery and the corruption at the present time, belongs to the old Regular Baptists, or to them be they called by what name they may. True, the stream of church succession seems sometimes to be almost dammed up by the dead bodies of those who were slain for the testimony of Jesus, and sometimes almost dried up by the flames that consumed them; yet they may be traced, according to church history, and that too by many who were their enemies, all the way from the Apostles down. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of peace and love shall be with you. Amen.

W. A. BOWDEN.

The Salisbury Old School Baptist Association, convened with the Broad Creek church, Sussex County, Delaware, October 21st, 22d and 23d, 1868, to the churches composing the same:

DEAR BRETHREN IN CHRIST:—In accordance with our usual custom, we address you this, our annual Circular. It is with profound gratitude to our God, the giver of all good, that we would acknowledge his great mercy, which notwithstanding our unworthiness, has been extended to us through another year, and in taking a retrospect of the past we are forced to exclaim, Surely, goodness and mercy have followed us all the days of our lives. We would thank God brethren, on your behalf, that you as churches have been preserved from the snares of the evil one, and that you still continue steadfastly in the doctrine of the apostles, and in fellowship and unity with each other, and with the household of faith. The Lord has called some of his servants home during the last year, and we shall never more greet them on earth, while he has called others to take their places, so that in number we are perhaps not diminished, and we have abundant reason to be thankful it is as well with us as it is. In our last Circular your attention was called to what constitutes a regular well organized Baptist church. And we would now hint at a few things which necessarily devolve upon us as members of such a church, and exhort you to a strict obedience of the laws laid down by our Lord Jesus Christ and his apostles, whom he has set on twelve thrones, judging the twelve tribes of his spiritual Israel. The children of God who have been gathered into his visible kingdom and tasted the good word of God and the power of the world to come, are no longer under the law, but under grace; they have been redeemed from under the dominion of the law, which could do nothing but condemn, and served as a school master to bring them to Christ, and now in consequence of a new principle which has been given them, which is the life of Christ their spiritual head, they are in a new position, and *grace* by which they have been delivered from the condemnation of the law now becomes the reigning principle; old things are passed away, and all things have become new, and all owing to the free favor or mercy of God, through our Lord Jesus Christ. We are now under a law to Christ as the subjects of his atonement, whom he foreknew, predestinated, called, justified and glorified. They are now prepared by grace divine to obey this law by its being written in their hearts, or a disposition and desire given them to obey his laws. The motive to obedience is now entirely new, and springs from a principle of love to God and a profound reverence for all that he has commanded, and a desire to please him; a great and wonderful change has been wrought in them, and their greatest delight and highest joy is obedience to his laws and ordinances. But alas! there is still in us the remains of the old man; although he has been cast down from his seat of power, he is still permitted to occupy the lower part of the house, and maintains a constant warfare with the new man, by reason of which we are often compelled to cry out, "O wretched man that I am, who shall deliver me from the body of this death." Now the effect of this old carnal nature is to often draw us off from our allegiance to our dear Lord, and as much as in it lies, to conform us to himself, causing us to neglect our duties and privileges as children of the light. Now God has ordained that all his children who lightly esteem his commands and neglect his ordinances, shall have leanness of soul, suffer spiritual drought and be brought into captivity. Hence we are exhorted in the scriptures to constant watchfulness, that we should crucify the old man with his lusts, and constantly strive by strict obedience to the divine rule to endeavor to put on the new man, which is created after Christ Jesus, in righteousness and true holiness, and the result of this is that the Lord will give us peace, and joy, and comfort. We are now living subjects, and our Lord has promised his strength shall be made perfect in our weakness, and that his grace shall be sufficient for us. Armed with these blessed promises, dear brethren, let us put on the whole armor of God, that we may be able to stand, and having done all to stand. Brethren, we often complain of our leanness, but are we always abounding in the work of the Lord? Are we not as churches lightly esteeming our privileges and neglecting the commandments of our blessed Savior? We are exhorted by an apostle not to forsake the assembling of ourselves together as the manner of some is. Do we avail ourselves of this privilege, or does not sometimes a slight cold or headache, or some other excuse, keep us from the assemblies of the saints? Or do you who occupy the office of Deacons fulfill all the obligations resting upon you, especially the one for which you were originally appointed, that of looking after the poor of the flock, and administering to their temporal, as well as their spiritual wants. On you, and not on your pastor, devolves this work, and of holding up the hands of your pastor in the ordinances, in word and doctrine, encouraging him in his labors and trials, and stirring up the flock to administer to his temporal necessities, and encouraging him by your presence at all your meetings, aiding your pastors in preserving order and discipline in the church. Those whom the Lord has called to the work of the gospel ministry and to whom he has committed a dispensation of the gospel, are greatly encouraged when they see the church, and especially her servants the deacons, take an interest in the welfare of the church, especially in seeing that order is maintained and the temporal needs of the poor of the church, and of your pastor, are supplied. And you brethren who occupy the office of pastor, the God of heaven has called you to the highest position he has ever conferred upon a human being; that of a servant to his church. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus sake; you have a dispensation of the glorious gospel of the Son of God committed to you for the benefit of the church, Stewards of the manifold Grace of God, as stewards are you faithful to preach the word? to be instant in season? out of season; to reprove, rebuke, and exhort with all long-suffering and doctrine; that the man of God may be thoroughly furnished, unto all good works; not shunning to declare the whole counsel of God giving yourselves wholly to the work? All who have been called to the work of the ministry, should regard that work as the great business of their life; and should never permit any worldly business to interfere with their heavenly calling. Not troubling themselves about what they shall eat, or drink, or wear, or where withal be clothed. But go forth, trusting in the promise of Him who has said: And lo! I am with you always; even to the end of the world. If the church should fail in her duty, of administering to their temporary needs, this is no excuse for them, their trust is in the Lord, who has promised to provide for them, and he will certainly fulfill his promise. And in all meekness and humility, go on in the discharge of the divine commission. Finally, brethren, search the scriptures, we profess to acknowledge them as our only rule of faith and practice, and therein is contained, all that we should observe. In the faithful observance of all we find contained in the bible, we shall find peace and joy; and be enabled to walk worthy of the high vocation in which we have been called. May the Lord enable us all so to walk; for if these things be in you, and abound, they shall make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

G. W. STATON, Moderator.
L. A. HALL, Clerk.

DEARLY BELOVED BRETHREN AND SISTERS OF THE PREDESTINARIAN BAPTIST ASSOCIATION CALLED MAD RIVER:—According to previous arrangement you will look for an address from us. There is no subject that involves the interest of the people of God more than the relationship that exists between Christ and his church. She is called the

Bride, the Lamb's wife. Behold the oneness—bone of his bones, and flesh of his flesh. Adam is the figure of him that was to come.—Rom. v. 14. A more beautiful figure cannot be found. Adam was placed in the garden with all the enjoyments and comforts of life, nothing to mar his peace, fellowship or communion with his God; but alas! the enemy comes in, betrays his bride, (which is bone of his bones, &c.,) and he with her partook of the forbidden fruit, and came, with all his posterity, under condemnation. But inspiration says, Adam was not deceived, but the woman being deceived was in the transgression.—Tim. ii. 14. Thus we see Adam partook of the fruit, well aware of all the consequences attending it. So with the great anti-type. When he came into this world he knew all that he would have to endure. It was of necessity that he should bear the sins of his people in his own body on the tree. For, said he, I came not to do mine own will, but the will of him that sent me. And of all that he hath given me I should lose nothing, but should raise it up again at the last day. Again, All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise cast out. In his prayer to his Father, (John xvii. 4,) he says, I have glorified thee on the earth; I have finished the work which thou gavest me to do. What an obedient Son. The great High Priest of our profession. What did he do all this for? That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. I in them and thou in me, that they may be made perfect in one.—John xvii. 21-23. No improvement can be made to that which is perfect. Paul says, Ye are dead, and your life is hid with Christ in God. Where can the lives of the people of God be more secure? Inspiration says, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Then, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii. 38, 39. Now, dear brethren and sisters, with such testimony what shall the feeble lambs fear, or why despair? Let anti-christ boast of his numbers. Our Shepherd says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. The prophet says, For unto us a child is born; unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—Isa. ix. 6. Thus we see the unity, Christ the head, and the church the body and members in particular. Not one single one can be lost without materially effecting the whole body.

H. MORRIS, Mod.
JOHN DEFFENBAUGH, Clerk.

The Old School Regular Predestinarian Baptist Association called Siloam, to the churches of which she is composed, sends christian salutation.

DEAR BRETHREN AND SISTERS:—Through the mercies of our gracious and all-wise God we are brought through another year, and have the privilege of meeting and of hearing from you through your messengers and your friendly epistles; and according to our custom, you will expect from us a circular letter. We will call your attention to 1 John iv. 11. "Beloved, if God so loved us, we ought to love one another." John addressed these words to a people who had been taught by the Spirit, and whom he called his little children.—1 John ii. 1. He wrote to them, not to make them children, but because they were children, and admonished them that they should sin not. But said he, "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." And all scripture is given by inspiration, that the man of God should be perfect, thoroughly furnished unto all good works. So the epistles of love written by John are applicable to all who are born of God and taught by his Spirit. He says, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." We had violated the law in our earthly head, and by that violation became dead in trespasses and sins. "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. "For all have sinned and come short of the glory of God."—Rom. iii. 23. So we became alienated from God by wicked works, and strangers to the covenants of promise, having no hope, and without God in the world. Although we had thus sinned, God's love was still over us, for he had loved us with an everlasting love.—Jer. xxxi. 3. Jesus said to the Father, "Thou hast loved them as thou hast loved me; and thou lovedst me before the foundation of the world."—John xvii. 23, 24. If then the Father loved the Son before the foundation of the world, he also loved his people before the foundation of the world; for he loved them even as he had loved the Son. The scriptures teach us that God changes not. Therefore, what he once loved, he loves forever. "But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"—Eph. ii. 4, 5. So when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. We were the gift of the Father to the Son.—John xv. 9. "I pray not for the world, but for them which thou hast given me." Also, John x. 29. "My Father which gave them me." And, John vi. 37. "All that the Father giveth me shall come to me." We understand that this is the people "which were chosen in Christ Jesus before the foundation of the world." For what end? "That they should be holy and without blame before him in love." Jesus claims them, and calls them his sheep: and they are called the body of Christ, and the bride, the Lamb's wife. The penalty of the law was death; so Christ took a body like that of his brethren, for the suffering of death, and came in fulfillment of prophecy. The angel said, "His name shall be called Jesus; for he shall save his people from their sins." He took not on him the nature of angels; but he took on him the seed of Abraham; for it required a just and holy offering; and if the posterity of Adam had been offered upon the Jewish altars, they could not have satisfied divine justice. God had looked down from heaven to see if there were any that did good, and said they had all gone out of the way, there was none that did good, no not one. But Jesus came down from the glory which he had with the Father before the world was, that we through his poverty might be made rich. "Herein is love; not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 10. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. "For scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us in that when we were yet sinners, Christ died for us."—Rom. v. 7, 8. "Much more being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9. His love is also manifested in raising up Christ from the dead. "And what is the exceeding greatness of his power to us-ward who believe according to his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. i. 19, 20. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. Through the death of Jesus Christ his people are freed from the curse of the law, for he was made a curse for them. But alas! they are dead in trespasses and sins; and they must have the righteousness of the law fulfilled in them, and the law of Christ written in their hearts, and put in their minds, before they are able to comprehend the things which are spiritually discerned. This is not the work of instrumentalities; for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.—John v. 21. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. When quickened and made alive, they fly to the law for justification, but find themselves to be carnal, sold under sin; and that by the deeds of the law no flesh can be justified in the sight of God. They are ready to give up all for lost, and to acknowledge the justice of God in their condemnation. But when God is pleased to give them faith to view Jesus as their Savior, and to apply to them the promises of the gospel, they are filled with joy unspeakable and full of glory. Then they are filled with love to God and to his dear people, and to the order of his house. They feel then that they would rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness. They joyfully acknowledge God to be the Father, and Jesus Christ to be their Prophet to instruct, their Priest to atone, and their King to govern them, and their Redeemer and their Elder Brother. We love him because he first loved us, and gave himself for us. And we can say, Not unto us, but unto thy name be the glory forever and ever.

Dear Brethren, we ought to love one another; for if we love not our brother whom we have seen, how can we love him whom we have not seen? "If a man say, I love God, and hateth his brother, he is a liar."—1 John iv. 20, 21. "And this commandment we have from him, that he that loveth God love his brother also. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John iv. 7, 8. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 6, 7.

Dear brethren, we cherish the hope that when the storm of life is over, we shall meet in that great association above, where we shall see Jesus as he is and be like him, and join in ascribing everlasting praise unto God and the Lamb in the haven of eternal rest. And we desire to glorify him on earth. It cannot be otherwise, if we truly desire to adore him in heaven, it is because the principle of love to him is implanted in our hearts, impelling us to love his

ways, which are pleasantness, and to love his children because they bear his likeness. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35. "But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." —Gal. v. 15, 16. If we be without brotherly love,—if we envy the gifts and qualifications of others,—if we strive for the mastery, and for popularity in the world, it is because we love the world; and, of course, the love of the Father is not in us. While we contend earnestly for the truth,—the doctrine and ordinances of the gospel, let us act from the principle of love to the cause of God and truth, and with the best feelings of our hearts towards each other; and so may we let our light shine, that others seeing our good works may glorify God in the day of visitation.

Now, brethren, we commend you to God, and to the word of his grace which is able to build you up and to give you an inheritance among them that are sanctified. Farewell.

J. M. STOUT, Mod.

WM. WILKS, Clerk.

Corresponding Letters.

The Salisbury Old School Baptist Association, convened with the church at Broad Creek, Sussex County, Del. To the several associations and corresponding meetings with whom she corresponds sends love in the Lord.

DEAR BRETHREN:—We have been made glad in receiving your messengers and messages of love, and being permitted to hear of the welfare of Zion. Your messengers have come to us, in the fullness of the blessing of the Gospel of Christ; bringing the precious doctrine that salvation is of the Lord, and we can rejoice in nothing else. And we feel thankful that the Lord has enabled us to rejoice in this; we thank thee O, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and revealed them unto babes, even so, Father, for so it seemed good in thy sight. There has been union and fellowship throughout our meeting. All our preaching has been of a piece; the trumpet has given no uncertain sound. We desire to express our interest with you, in all that partains to your welfare; and desire to that end our intercourse may continue and result in the manifestation of Zion's peace and prosperity. Our next meeting—the Lord willing, will be held with our sister church, at Indian Town, Wicomico County, Md., where we hope again to greet you.

G. W. STATON, Moderator.

L. A. HALL, Clerk.

The Mad River Old School Baptist Association, in session with the Sugar Creek church, Putnam County, Ohio, September 11th, 1868, to all the associations with whom we correspond, send christian salutation.

DEAR BRETHREN IN THE LORD:—It is with much pleasure that we are permitted to send you this as a token of love and fellowship for you, and we feel to thank God for this high privilege of meeting once more to worship our God, who holds the destination of all in his hand, and we have great reason to thank him for his goodness and mercy. We have great reason to rejoice at the coming of your messengers, who bring to us good news as from a far country. We cannot inform you of any pleasing intelligence of any additions to our body, but you will see from our minutes that our body is reduced in consequence of the formation of the Indian Creek Association, which has taken some of our body. We desire a continuance of your friendly correspondence as heretofore.

H. MORRIS, Mod.

JOHN DEFFENBAUGH, Clerk.

The Amite Baptist Association, in session with the church at Plymouth, Amite Co. Miss., Oct. 3d, 4th and 5th, 1868, to the Associations with whom she corresponds, sendeth greeting:

BELOVED BRETHREN:—Through the unmerited mercy of an all-wise Creator, we are again permitted to have another harmonious, and we trust, profitable meeting. We received no correspondence, and but three of the ministers of this little Association were permitted to attend, yet we have been made to rejoice that they, like the wise men from the East, came saying, "Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him?" Not one discordant note was heard. Christ the way, the truth and the life, the only name given under heaven or amongst men, whereby we must be saved," was the theme of their preaching. Truly our poor hearts were made to rejoice, that God in his infinite mercy had wrought out a finished and perfect salvation for his chosen Zion.

Our next meeting will be held with the Mt. Pisgah church, Franklin Co. Miss., beginning on Saturday before the first Sunday in October, 1869, where we hope to meet your messengers, and receive your messages of love.

E. R. ROUNTREE, Mod.

J. C. WILKINSON, Clerk.

The Yellow Creek Old School Baptist Association, now in session with the Little Zion Church, in Macon Co., Mo., September 19th, 20th, and 21st, 1868, to our sister associations in correspondence with us, send greeting.

DEAR BRETHREN:—Through the tender mercies of our heavenly Father we have been favored with one more opportunity of coming together to hear the gospel of God our Savior proclaimed in its glorious fullness, and to confer together upon those subjects which concern the good of Zion. Being composed as our association is of scattered brethren, living at a distance from each other, and in the midst of zealous professors of religion, who do not teach the doctrine of God's sovereignty, it gives us peculiar pleasure to hear from the lips of our messengers such words of comfort and assurance of gospel fellowship in the soul-cheering doctrine of Salvation by grace, according to the sovereign will and power of God. Our hearts have truly been made to rejoice by the coming of your messengers and the messages of love and fellowship they bring from you. We desire a continuance of your correspondence, and a repetetion of the visits of your messengers, and desire that any of our brethren who may visit you may be received as our messengers.

Our next Association will be held, if the Lord will, with the church at Liberty, four miles north-west of Brookfield, Linn Co., Mo., on the third Saturday in September, 1869, at which time and place we hope to meet a goodly number of our brethren and sisters in the Lord. Amen.

WM. SEARS, Mod.

I. E. GOODSON, Clerk.

Subscription Receipts.

New York:—Stephen Harding 2, Capt Thomas Denton 2, Mrs D Lockwood 2, I U Every 2, J Van Kleek 2, Mary Bowman 2, L P Winchel 9, Isaac Brown 2, Mrs R Ennest 2, Mrs Wm Farrand 2, E Burger 2, H Bogart 2, Wm Hulbert 2..... $35 00

Maine:—Eld Wm Quint 10, Enoch King 2..... 12 00

New Jersey.—Geo D. Conklin 8 50, Eld P Hartwell 2, J D Harding 4..... 14 50

Pennsylvania.—M C Penney 2, Eld S H Durand 6 50, London Tract church 9, Mrs E Hinkson 2, Mrs Jane Yarnes 2..... 21 50

Delaware:—W. B. Torbert 2, Mary S Brittingham 2, A P Hudson 4, Winder Hasting of W. 2, Mrs M. J. Jones 2, Mrs Mary Griffiths 3, J R Rees 4, D B Nixen 2, S H Watson 2, Eld E Bittenhouse 3 20..... 26 20

Maryland.—Mrs H Bell 2, Lydia Lowe 2, R A Pritchard 2, Geo Love 2, Eld G W Staton 6, J W Laws 2, Mary Furbush 2, S Adkins 2, Hosea Henry 1, Mrs C Adkins 2, Winder Hastings of A. 2, Mrs Theo Parson 3 75, W Woolford 13, Mrs E E Mitchell 2, Eld F A Chick 1..... 44 75

Virginia.—Matilda De Camp 2, Eld A B Francis 1 12,..... 3 12

North Carolina.—Mrs A E Gill..... 2 00

Georgia:—Eld Wm L Beebe 7, At Conyers 2, J R Battle 10..... 19 00

Alabama:—S Sutton..... 4 00

Texas:—Louisa Rippy..... 2 00

Kentucky:—B Farmer 1, Eld J M Theobald 6, Eld T P Dudley 4, Jas P Miller 2..... 13 00

Ohio:—Mary Hershberger..... 2 50

Indiana.—Eld P K Parr..... 5 00

Illinois.—Eld I N Vanmeter..... 2 00

Missouri.—Eld Eli Penney 2, Siloam Association 10, Henry J Adams 2,.... 14 00

Wisconsin.—D B Sinsbury..... 2 00

Michigan:—H Perky..... 60

Ontario Prov.—John A Leitch..... 1 00

*No name given.

Total.....$224 17

MONIES RECEIVED FOR "THE EDITORIAL."

Simon Dickens, Wis., 2 30, E H McClean, W. Va., 2 30, T M Patrick, Miss., 2 30, Matilda Decamp, Va., 2 30, Eld Eli Penney, Mo., 1 50, Eld E Rittenhouse, Del., 3 20, Robert F Wheat, Pa., 2 30, Sarah Bray, N. J., 2 00, Wm J Griffiths, Md., 3 00, Wm S Montgomery, Georgia, 3 50.—Total, $24 70.

Marriages.

Sept. 26—By Elder P. Hartwell, at the residence of the bride's father, Mr. Henry D. Sutphen, of East Amwell, and Miss Adelia W. Sutphen, daughter of R. Stout Sutphen, of Montgomery township.

Sept. 30—By the same, at the residence of the bride's father, Mr. Henry C. Larowe, and Miss Mary E. Hoagland, daughter of J. Stout Hoagland, all of Hopewell.

Oct. 21—By the same, at the residence of the bride's father, near Harberton, Mr. Simpson Hoagland, and Miss Anna M. Hart, daughter of John Hart, all of Hopewell.

Oct. 24—By the same, at the residence of the bride's father, near Woodsville, Mr. J. Wesley Hoagland, of Hopewell, and Miss Mary E. Cray, daughter of John Cray, of West Amwell.

Obituary Notices.

DEAR BROTHER BEEBE:—Will you give the following obituary notice, in memory of the death of my dear old grandfather, a place in the "Signs."

DIED—At his residence in Clay Co. Ky., at 3 p. m., Wednesday, March 11, 1868, our venerable brother, **Eld. John Gilbert,** at the great age of 111 years. Our dear old brother was born in the State of North Carolina, in March, 1757; in what part of the State I am unable to tell, but some where near the sea coast; was in the latter part of the Revolutionary struggle as picket and spy; emigrated to Kentucky many years ago, and was made a convert to the christian religion about the year 1801, and joined the Old order of Baptists, and was soon after ordained a minister of the gospel. During a great portion of his life as a minister, he attended seven churches monthly, the nearest of four of them being forty miles off, never failing to attend but two appointments in his life; would ride thirty miles a day and preach up till he was 105 years old; never confined entirely to his bed until two days before he died. When he became confined to the house and could not ride about any, he began to suffer with old age a great deal until his death. He never lost his mind any upon the subject of religion, and very little upon natural things. Many years before his death he used spectacles, but his eyesight came to him again, and never used them any more, and could see to read his bible of a clear day until he was 98 years old, and never lost his eyesight entirely until the day of his death. He lost his speech about thirty hours before his death, and about nine hours before his death his speech came to him again, and he talked with a very strong voice, fully sensible of everything, until two hours before his death, when he went off like one going to sleep. And truly we might say he fell asleep in Jesus. A happy exchange for him. His last words that could be understood were, "I want nothing but to die." And my dear brother, if we are what we profess to be, a happy exchange it will be for us; for, "Blessed are the dead that die in the Lord." He leaves many relatives and friends to mourn their loss, but happy thought, our loss is his gain.

In hope of eternal life, I remain your unworthy brother in gospel bonds, I hope.

JAMES J. GILBERT.

SOUTH FORK, Ky., Oct. 8, 1868.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.

Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each	$3 00
Imitation of Morocco, Elegant, ea.	2 00
Blue Plain Edge each	1 12
Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

The next session of this Institute will OPEN THURSDAY, AUGUST 27, 1868.

TERMS.

BOARD AND TUITION,

(English Department)

$200 00 PER YEAR.

For particulars address the Principal,

ELIZABETH H. BOGGS.

ERIE RAILWAY.

BROAD GAUGE, DOUBLE TRACK ROUTE, BETWEEN THE

Atlantic Cities and the West, Northwest, South and Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES BETWEEN

New York and Dunkirk, Buffalo, Salamanca and Rochester.

ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) steps at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1.20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way-Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8. 00 P. M. Through Emigrant Train, Daily to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

The Best Ventilated and most Luxurious Sleeping Coaches ☞ IN THE WORLD ☜ accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all principal Ticket Offices.

H. BIDDLE, Gen'l. Sup't. WM. R. BARR, Gen'l. Pass. Ag't.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

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On the margin of the paper will be found a pasted slip, on which is printed the subscriber's name, and the time at which the subscription expires, which will be altered the same number the remittance is receipted, a neglect of which will be readily discovered by the subscriber.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

A strict compliance with the above rules will greatly oblige us, and enable us, with greater accuracy, to enter the proper credits to each name.

DR. H. A. HORTON'S MIASMA ANTIDOTE:—A SPEEDY AND PERMANANT

Cure for Fever and Ague,

BILIOUS & LIVER COMPLAINTS

MRS. P. A. BEEBE having purchased of Dr. Horton's widow, the sole right to make and vend this valuable medicine, will keep a supply constantly on hand; ready to fill all orders promptly.

PRICE.

Single Bottle 2. 00, Single Bottles put up in tin cases and sent by mail for 2. 50, the extra fifty cents being required to pre-pay postage. One dozen bottles securely packed and sent by express, for $20 00—exclusive of expressage. A liberal discount will be made to those who purchase by the quantity to sell again. ☞ Printed directions for using this medicine will accompany each bottle. Address

MRS. P. A. BEEBE,

"Signs of the Times" Office,

Middletown, Orange Co., N. Y.

AGENTS.

Warfield & Hall, (Druggists) Cor. Prince & Fairfax St., Alexandria, Va.

Geo. W. Mathis, Mason, Effingham Co., Ill.

John S. Leachman, Manassa's Junction, Va

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,

M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,

CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., NOVEMBER 15, 1868. NO. 22.

Samuel McCall 1 June 68

POETRY.

THE GOSPEL MINISTER.

BY ELD. JOHN LELAND.

Theologist, a free born son of grace,
Sought first in Jesus' school to find a place
Has no aversion to Gamaliel's rules,
Taught in academies and grammar-schools.
From these, some good advantage he enjoyed,
While in sublimer studies was employed;
And though school learning can't be deem'd divine,
Yet was subservient to his main design.
Thus literature is good in each degree,
Yet non-essential to the ministry.
Hence our Theologist, taught no degree
At college, school, or university,
No diplomatic wings to lift him high,
Resolved, on Christ alone for to rely;
And when he found his Master did approve
His gifts, and grace divine from God above,
And witnessed by his brethren here below,
All doubts subside—to preaching he must go;
And thus receives his Master's approbation,
To preach to sinners, Christ and his salvation;
And nothing will he teach or know beside,
But Jesus Christ, and Jesus crucified.
On man has no dependence for support,
But on his God, who called him to the work.
No stipulation bond to men he'll sign—
Assumes no liberty to sell his time—
God by his institution doth provide
Divine supplies, and daily bread besides.
Upper and nether springs are open free
To all the faithful in Christ's ministry.
Theologist goes forth in Jesus' name,
His glorious gospel tidings to proclaim,
Takes his divine commission in his hand,
Now sounds a free salvation 'round the land;
Takes care to keep within his parish lines,
Its bounds both hemispheres and every clime.
His audience includes the nations all,
And every creature subject to his call;
Confides in that good word, "I'll be with you,"
And rests with God alone the final issue.
And while he seeks for glory and renown,
Most gladly takes the sufferings with the crown;
For riches, bears reproach for Jesus' name,
To honor he's content to suffer shame,
For profit, meekly bears the Father's rod,
For pleasure, treads the path the wise have trod.
And should it prove Theologist his lot
To take the care of Jesus' little flock,
Their outward circumstances are not his care,
Nor how himself or family will fare.
The silver trumpet sounds no alarm for him
To wage the war with Satan, self and sin;
Nor doth its charms at all his soul allure,
While with the church he walks with conscience pure;
For while they live, his living is secure.
If through their poverty supplies are scant,
His active hands will supply the want;
But if they're rich, (if possible they may
While walking in Christ's self denying way)
Of their abundance, surely, year by year,
They will bestow enough his grateful heart to cheer.
Thus faithful pastors after God's own heart,
Who never from his sacred rules depart,
The sacred care of all the flock they take,
In love, and not for filthy lucre's sake.

CORRESPONDENCE.

DEAR BROTHER BEEBE:—If one so unworthy as I am may thus address you, laboring under a deep sense of my unworthiness and inability, but still desiring as the Lord may enable me, to write a sketch of the way in which I trust he has led me, I will venture to make the attempt.

From early childhood, my mind was prejudiced against the doctrine of Predestination, and like many thousands, I entertained erroneous views in regard to the sovereignty of God; and I thought those who held that doctrine were the most ignorant and selfish beings on earth; and but very few in number. I thought they regarded themselves far better than any other people, and believed there was no other christians besides themselves, and that God had pulled them into the folds, as it were, by the hair of their heads, and made them christians against their wills; and that others might seek and earnestly desire the mercy of God, but could never find it. Like Paul, I verily tho't, I was doing the will of God in persecuting them. I thought infidelity would be more acceptible to God.

After I had obtained a hope I joined the Missionary Baptists, not doubting that they were the church of God, and I even went so far as to say I knew I never would be an Old Baptist. I would warn others against being so positive in regard to what they will do, for we are not our own keepers.

Under the kind direction of a kind providence I married a man who was a strong advocate of predestination; and we were strongly opposed to each others views on that subject; but all my efforts to turn him proved ineffectual, and I now rejoice that they were so. He was not at that time a professor, nor until seventeen or eighteen months afterward. After I learned that he had obtained a hope, I labored hard to persuade him to join with me, but to no effect. I was not willing to go with him to hear the Old Baptists preach, for I could not believe they were right in their view of scripture; but as I could not keep him from going I sometimes went with him. Still my mind was too much prejudiced to receive any benefit from their preaching. About ten or eleven months after he professed to have a hope, he told me, that he intended to join the church on the next day, but I begged him not to join the Old Baptists and wept bitterly to think that one, whom I loved above all others on earth, should become an Old Baptist, it seemed to be too much for me to bear. I thought I never could love him as I had formerly, and told him so. I tho't, he would look hateful, and it would be even disgraceful, and I would be regarded with scorn. But notwithstanding all my tears and pleadings he joined them; and I was then at my wits end. The first time I saw him partake of the Lord's Supper, it effected my feelings very much, to think that I was not permitted to commune at the Lord's table with him. I had not had an idea that it would have made such an impression on my feelings. My troubles became so great on account of our disagreements, I began to hear his preachers more frequently, and tried to divest myself as much as possible of prejudice, and tried to love and understand them better; for it was so unpleasant for him to belong to one church, and I to another. One or the other of us must be wrong, I could not tell which; but thought it must be him. We could not understand each other, for I did not view God as an Almighty Sovereign, comprehending all things from the beginning to the end. I was at length led to pray God to set the one of us which was wrong right. I was resolved to follow up the Old Baptist meetings, and did so until I finally began to find more consolation in their preaching to me, than I could find among any other denomination. It seemed to me that they could picture out my travels far better than I could myself describe them. The more I followed them the better I became acquainted with them, the more I loved them. Religion seemed to be their theme, and brotherly love abounded among them. The largest company of them I ever had seen except at church, was five years ago, at an Association; one night, while talking on the subject of religion, and singing some beautiful hymns, I thought I was in the most desirable company I had ever been in in all my life. I would not have exchanged it for any other. I feel that it would have afforded me relief to have asked them to pray for me; but shame kept me from it, thinking it would surprise them so very much. I have since regretted that I did not. Their godly conversation constrained me to love them, and that love to glow in my heart to them as it had never before.

May we always be careful to let our conversation be concerning the goodness and long suffering of the Lord toward us. 2. Peter, iii. 9. May God by his spirit enable us to sing, pray, and talk with the spirit and with the understanding.

On the next night I was at the house of some of my own denomination; but I did not hear the sweet theme which I heard the night before, and I wished myself in the company of the Old Baptists again. Unworthy as I have felt I have delighted in their company ever since, only when those former thoughts have returned. It seemed that I could not be reconciled to the predestination part of their doctrine. I could agree with them on the doctrine of salvation by grace alone; but often feared that I could never be an Old Baptist; for he is not a Jew who is one outwardly; but he is a Jew who is one inwardly, Rom. ii. 28. 29. I desired to be in the church with my husband, provided I could be of the same faith. I was an advocate for protracted meetings, but my husband opposed my going to them, which caused me to grieve. At length, by close observation I lost my confidence in them to a great extent.

What must I do now? I was neither an Old, or an New School Baptist; but I loved the Old Baptist best. I could not however believe as I thought they did. Sometimes I would think of joining the Old Baptists; but the thought would rush into my mind, how I would be dispised and what a dreadful condition I would be in; and I would feel as if I never would see another hour of peace on earth, I would then conclude to remain where I was, still feeling that I was not at home. This was my unhappy condition for some time. My husband commenced taking your paper, which I found laden with precious fruit. It was encouraging to read the explanations of the scriptures, and to learn that the children of God were a poor and afflicted people who trusted in the Lord. I then began to think they were the people for me to live with; and with them I could most enjoy myself; for they had doubts and fears the same as I had to encounter.

But here came another difficulty in my way, I was afraid it would be wrong to be baptized again—so I deferred the matter a year or two, thinking they would dispense with that rule; and if not, I desired to be led by the spirit of the Lord; and I trust the Lord has led me on, step by step, and brought me to the right place. I seemed to get into a con

dition I was never in before. I would say things that I would have no idea of saying until I had said them; and seemed to have no control of myself to govern my sinful tongue. I felt as though I could not leave my sinfulness, and was forsaken of the Lord and left to myself. I concluded that it was for my disobedience; and now felt willing to submit to the will of the Lord, and do whatever he required, hoping to be delivered from this condition. With these feelings I retired to a secret place to pour out my heart in prayer to God, to teach me what he would have me to do; I fully resolved in my mind to do what he might show to be my duty. While pleading with the Lord, it seemed to be my duty to unite with the Old Baptist church. With this conclusion my mind was at ease; but sometimes I would get measureably out of the inclination, and then my mind would be sorely distressed again, and remain so until my resolution again returned. There seemed to be no peace for me outside of this resolution. I felt to say as Ruth said to her mother-in-law, "Entreat me not to leave thee, or return from following after thee." Ruth i, 16.

When I offered my poor unworthy self to the church, as the least of all saints, if one at all. I was received on the 4th Sunday in May 1866, at Case's Creek, Trigg Co. Ky., but it was two weeks later before I was baptized. The next Sunday after I offered, I went with my husband to meeting at Dry Creek; and here my troubles arose again. I thought he preached the hardest doctrine that day, I ever heard him preach in my life. My former thoughts returned to some extent, and I was again overwhelmed in dispair. I had become dissatisfied with the church to which I had formerly belonged, and I could not understand the doctrine of predestination in the same light I thought the Old Baptists did. But on the next Sunday I went with my husband to the Salem Creek Church, there I thought he and brother Gammon tried their hard doctrine again. I was in so much distress I thought I would just continue to follow up as I had formerly done. They preached at old sister Ross' the evening before. That evening will be long remembered by me. When I could get where no mortal could hear me, I endeavored to pray the Lord to have mercy and deliver me out of my awful condittion. My tongue fails to tell what were my feelings at that time I would think of the scripture which says "How can two walk together except they be agreed." Amos iii. 3. I thought it would be acting hypocritically to live with the church and not live as they did: I thought I did not love them as I did formerly. O what distress I was in! But the Lord delivered me; Blessed be his name; I did not want to act hypocritically, nor to betray the confidence of the dear brethren and sisters who seemed so loving and kind to me. I thought, if they knew how wretched I felt, they could not be so loving; but I tried to console my feelings, I did not want even my husband to know how I felt, I was in a hurry to get home, and go in secret, where no one could see me, no ear could hear me but God alone; for I felt that he alone could do me good. As we were returning homeward my trouble seemed to abate, I reckon my husband discovered that something was the matter with me, for he told me, if I was not satisfied in that church I could go to any other I chose. I told him I never expected to join any other. He said that with uniting with the Old Baptists I would have their sympathy and their prayers. This cheered me some for I greatly desired their sympathy and their prayers. After I got home I sought a secluded place where I could pour out my complaints to God who is rich in mercy. These former troubles, by the next morning bore with but little weight on my mind. But whether it was right for me to be baptized again or not, now became a subject of inquiry. I thought if it was contrary to the will of God, I would rather he would present it, even if it were by taking my life; for I felt that it would be better for me to die than to commit so great a sin if it were wrong. While trying to prepare my mind for the ordinance of baptism, these words came to my mind, "It is not in man to direct his steps." I thought this was to let me know that the preparation of the heart is of the Lord; and I felt assured that he would lead me in the right way. I then hurried to the church for the appointed time was drawing near. After I was immersed, while extending the hand of fellowship, I felt that the Lord had done great things for me, whereof I was glad. I felt greatly relieved, for I was where I long desired to be, and that I was then in the true church of Christ, let the world say or think as they might; it can never harm me, for, "If God be for us, who can be against us?" Rom. viii. 31. On the next evening while conversing with my husband about my joning the church, I said that when I was in their company before I joined them, I felt that I did not have the full right to enjoy myself as they did, as I did not belong to that church, and should I be permitted to enjoy their company I should not feel so. Just then, these words came to my mind, "Blessed are they that do his commandments, that they may have a right to the tree of life." These words came with such force to me, that I repeated them over, and told my husband that I believed that was the true meaning of that scripture. I had never before thought of it in that light. Here I enjoyed such delightful peace, it was truly such as the world cannot give. We then began to talk of the atonement. Previous to that time I had believed in the doctrine of general Atonement; but I had come to the point where I could not contend either way, and I said no person had any right to say that it was, or that it was not general; for I thought they did not know. But while talking I thought of the inconsistency of an atonement for them whom the Lord knew would not believe on him. Poor depraved mortals would not be more simple. This put an end to my general atonement doctrine. I was never able to see the inconsistency of it before. And here the fore-knowledge of God was revealed to me, in a light in which I had never seen it before I was enabled to view God as comprehending all things from the beginning to the end. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren," Rom. viii 29. God so loved them that he gave his only begotten Son to die the ignominous death of the cross to redeem them as his elect. As a candidate for office who obtains the election, is elected before he can be inaugrated, or manifested in the office to which he has been elected, so I understand all the people of God were elected according to the foreknowledge of God, and their election is made manifest in due time. God knew from eternity who they are, and all that is required to bring them in; and he is never disapointed. He says his word shall not return to him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereunto he sent it. Isa. iv. 11. He died to redeem his people from under the law, and he has fully satisfied all the demands of law and justice, and not left a farthing for poor helpless sinners to pay. I rejoice to know this; for if a farthing had been left for me to pay I could not have paid it. It is all of free grace, and cannot be merited by anything we can do. It is saving grace bestowed on unworthy objects. Has not every christian experienced this? And they can all of them say with the poet,—

"I'm glad I come, and thou, blest Lamb,
Shall take me to thee, as I am;
Nothing but sin to thee I give,
Nothing but grace shall I receive."

When they are brought to see nothing but sin in themselves, and can by faith believe that Jesus has fully satisfied all the demands of the law, and will receive them as they are without any fee, or remuneration from them, then they can adopt the above words of the poet, and rely on Christ alone for salvation. Truly it is of faith, that it might be by grace. Rom. iv. 16. God is both omnipotent, and omniscient; there is nothing new nor old with him. All things are as perfectly known to him before they come to pass as if they had already transpired. This change in my mind was so powerful that I was and am still astonished when I think of the errors I once held concerning the Old Baptist doctirne, and I would have destroyed it if I had had the power. But it is now made plain to my understanding, and I can sanction every word of it. Having experienced this change I desired to be in company with the dear brethren and sisters, for we could see eye to eye, and testify the same things. The Lord removed those troubles far from me. And had he not revealed his foreknowledge to me, my troubles would have plunged me in despair. O how thankful and obedient I ought to be, but alas! I am a poor shortcoming creature, and much of my time I feel even unworthy to write anything for the "Signs of the Times." But I feel constrained to tell you how good and merciful God has been to me, for he has brought me through all my troubles, and delivered me out of them all. I have been told by some that I did not receive a divine revelation from the Lord; but I cannot give it up, the change wrought in me is too great, to have been effected by any other than God. They ask why does he not bestow this favor upon all? It is a question too hard for me too answer. It did not seem good in his sight. God has chosen the weak things of this world to confound the mighty. 1 Cor. i. 27, 28. They contend that the atonement is general, and that the blood of Christ is sufficient to save the whole world. I believe it is sufficiently precious to save ten thousand worlds; but I ask them if it was shed for them who die in their sins? I do not understand that Adam was punished for being helpless; but for his disobedience. I tell some who say I am blinded and wrong, that I can make allowance for them, for I once occupied the same position and views, which they now hold. I have many opponents to encounter, but they have not caused any change in my mind in any particlar. I remain unmoved in my confidence that all who are embraced in the covenant of Redemption will be saved in heaven. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." "This is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." John vi. 37, 39.

But I am occupying too much of you time and space, and I will draw to a close. Had it not been for the promise I made in the communication I wrote which was published in your number for Jan. 1, 1867, I should not have written this for my mind has been so much shrouded in darknes. I have endeavored to give you a brief statement of the way I hope the Lord has led me on to where I now stand. Several of the brethren and sisters have expressed a desire that I should publish it. It you, brother Beebe, think this worth publishing, you can do so; but if not, all will be right. If you do publish it I

have a special request to make of all the dear brethren and sisters who read it, to pray for me; for I need divine support every day.

For if I am a saint at all:
I surely am the least of all.

My heart often seems to be so hard that nothing will make an impression on it. But when I have read some of your papers and find that many who never saw me, can and do picture out my exercises as though they were perfectly familiar with them, hope springs up in me, that I am one of the redeemed of the Lord. I become more and more acquainted with the depravity of my nature. Brother Durand's views on the new birth; that in it our old carnal nature is not changed, and that doubts and fears are consequent thereof, seems to bring new courage to my heart, for I have many of them. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Your sister, in much tribulation.

ELIZABETH A. DYER.

COVINGTON, Ga., Oct. 29, 1868.

DEAR BROTHER BEEBE:—Having just returned from the cotton-field, I seize the first favorable opportunity that has presented itself in several weeks of writing to you, and though I now attempt it the circumstances in my physical and mental condition are not altogether so desirable as I might wish them to be. But as a brother in Tennessee requested by private correspondence my views on two passages of scripture which pester his mind, I feel rather constrained to comply with his request, as he desires my views through the "Signs." The scriptures which trouble him have been written upon by yourself, and perhaps by others, yet his mind is difficultied. I do not expect to relieve his mind by anything I can write, but simply to comply with his request, hoping it may benefit some inquiring mind.

I trust the brother will understand me as addressing him, and not brother Beebe, when I say that the difficulties which pester you in relation to those scriptures are not strange or irreconcilable to predestination, election and other principles of doctrine. This you admit, but cannot understand them to your satisfaction. Well, my brother, supposing we converse upon the subject as though we were face to face.

The first scripture you refer to is 1 John ii. 2, which reads: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here are believing Jews and Gentiles presented in full view in the atoning sacrifice of the dear Redeemer when he died for the sins of his people according to the scriptures. Believing Jews at first did not properly understand how the atonement embraced the Gentiles as well as the Jews. The apostles labored to establish believing Jews and believing Gentiles in this great truth when their own minds were enlightened to understand it. National Israel was environed by a wall of partition, called the handwriting of ordinances, for centuries, but when Christ, the Mediator, came in the flesh, he abolished it, or blotted it out, as it was against us, and contrary to us, nailing it to his cross. This being the case Paul says in his letter to the church at Ephesus, composed of believing Gentiles, "But now in Christ Jesus, ye who some time were far off, are made nigh by the blood of Christ. For he is our peace who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (two) one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you (Gentiles) which were afar off, and to them (Jews) that were nigh. For through him we both have access by one spirit unto the Father." God said to Abraham, "And in thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. The same was repeated to Isaac, and confirmed to Jacob. The promise was made to them, and the law was added because of transgressions till the seed should come to whom the promise was made. The promise was not to seeds, as of many, but as of one, and to thy seed, which is Christ. And through Jesus Christ, who was made of the seed of Abraham according to the flesh, and who is the only begotten of the Father, the seminal head of the church, the blessing of Abraham came on the Gentiles, that we might receive the promise of the Spirit through faith. This embraces believing Gentiles as well as believing Jews. And this is the gist of John's argument that the Lord Jesus is not only our Advocate with the Father, but is the propitiation for the sins of Gentiles as well as Jews, of all those who believe on his name every where, for the promise is unto all those whom the Lord our God shall call. The truth is, my brother, there is no other atonement, no other reconciliation for the sins of Jews and Gentiles, but Jesus Christ. He is the propitiation, the atoning sacrifice, and without him there is no propitiation. And all the means, works, money, and things which a self-righteous and fanatical world may bring into requisition to make the atoning blood of Christ effectual to save sinners, is contrary to the revealed truth of the gospel, and condemned by holy writ.

In a further presentation of the subject, it is well for us to notice that in the typical offerings and sacrifices under the law, the nation of Israel, Abraham's natural, or fleshly posterity, were the only people that were benefited by them. The atonement was alone for that nation under the old covenant system, and their typical sacrifices and offerings were constantly repeated.

When we come to the substance of those offerings and sacrifices under the law, we behold Jesus, our great High Priest, appeared, in the end of the world, (the Jewish system with its covenant, rites and ceremonies, is here called *the world*) to put away sin by the sacrifice of himself. For whom did he appear, suffer and die? For the Israel of God with whom the new covenant is made, and is spoken of by Jeremiah, in the thirty-first chapter of his prophecy, and repeated in the eight chapter to the Hebrews, and is applied to the gospel church and kingdom. And the Holy Ghost is a witness to us of this blessed truth, when he says, "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws in their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb. x. 16–18. This same Israel is spoken of by Hosea, i. 10, and quoted by Paul in Romans ix. 25, 26, and applied to the gospel church among the Gentiles in all lands. And the Lord Jesus is exalted a prince and Savior to give repentance and the remission of sins to Israel, the people redeemed by his precious blood. And it is by one offering he hath forever perfected them that are sanctified, and there remaineth therefore no more offering for sin. He remaineth our Advocate, and our propitiation continually.

The expression in the text, "The whole world," has difficultied many inquirers after the truth. To arrive at the primary meaning and application of a subject, my brother, we should follow the subject in its connection when discoursed upon, and be sure not to mix up other considerations with the subject that is under investigation, or elucidation. In the general view presented by John respecting the atonement he is speaking of believers only, and therefore refers to the Gentiles in contradistinction from the Jews, from the fact that the Gentiles were fellow heirs, and of the same body, and includes no other class but believers. I understand the world spoken of in John iii. 16, has reference to the Gentiles, and has a corresponding application to "The whole world" in the text, "For God so loved the world that he gave his only begotton Son, that whosoever believed on him should not perish, but have everlasting life." *Whosoever believeth in him* is the accepted character interested in the atonement. To believe in Jesus is not the act of the creature, but the work of God. It points out the manifest condition of him for whom Christ died. The world of sinners is already condemned, and the wrath of God abideth upon them. His predestinated purpose to save sinners is manifest in the gift of his Son. Hence the popular idea of gospel condemnation is altogether a mistake, and an egregious error, for he sent not his Son into the world to condemn it, for it was already condemned; a salvation was ordained, or appointed of God in the Lord Jesus Christ. That salvation is now revealed to the heirs of of promise. In view of the same subject, Paul says: "For the grace of God that bringeth salvation hath appeared to all men, teaching us," &c. I might transcribe a large portion of Holy Writ to sustain this point, but I presume it is not necessary, and I hope my brother sees this point.

During the patriarchal and law dispensations God suffered all nations to walk in their own ways. Sodom and Gomorrah, and the ciries about them are set forth for an example, suffering the vengeance of eternal fire. The nations, and the inhabitants of those cities are not embraced among those for whom Christ died. Jesus said to the Jews, "But ye believe not because ye are not of my sheep, as I said unto you; my sheep know my voice," &c. Jesus also says, "I pray not for the world." John writing to the saints says: "And we know that we are of God, and the whole world lieth in wickedness" David says, "The wicked shall be turned into hell with all the nations that forget God." Paul speaks of the man of sin, that wicked, the son of perdition, whom the Lord shall consume with spirit of his mouth, and destroy with the brightness of his coming. And Mystery, Babylon, the mother of harlots, and the abominations of the earth, with all her daughters, shall be utterly destroyed; for the mouth of the Lord hath spoken it. And what more shall I say in relation to those who are not embraced in the propitiation for the sins of the chosen family of God? Enough has been said on that point to show conclusively that the atonement does not extend to all the posterity of Adam, and that "The whole world" in the text is to be understood in a limited sense.

Some suppose that the atonement is general in its application upon the principle that temporal, or Providential blessings are bestowed upon all the human family through the atonement. This is a great mistake. Only spiritual blessings are bestowed upon a spiritual people, upon the principle that people are reconciled to God by the atonement, or death of Jesus Christ and are made to live unto God. The character of the atonement in the remission of sins forbids that idea, as I understand it. To sustain that idea, or notion the text is sometimes referred to; also the other scripture which my Tennessee brother desires my views upon in Heb. ii. 9, last

clause of the verse. It reads, "That he by the grace of God should taste death for every man." The parable of the treasure hid in a field, which a man bought for the sake of the treasure, is construed in the same manner.

Without discussing that point any further, I will state to my brother in Madison Co., Ten., that the text in Heb. ii. 9, is explained by the apostle in the verses immediately following. It is certainly proper, my brother, in the understanding of a subject to follow the subject in its immediate connection. Jesus in his Mediatorial exaltation as the life of his body, the church, was made a little lower than the angles for the suffering of death, crowned with glory and honor. A spiritual family existed in his sonship as the only begotten of the Father, full of grace and truth. For the fleshy or earthly existance of that family, is in Adam, and they are manifested by natural generation, and are called men. They sustain a covenant relation to him as their living Head. For he is Head over all things to the church &c. Paul says, "For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." Therefore he, by the grace of God tasted death for every man, for every one of them, or each one of them. "For (because) it became him," says Paul, "For whom are all things, and by whom are all things in bringing many sons unto glory; to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Hence every man whom God the Father will bring into glory is a son in the sonship of our Lord Jesus Christ, and receives the spirit of adoption whereby he cries Abba Father, and they all are the brethren of Christ, and he is their elder brother. God spared not his own Son in the redemption of sinners upon the principles of grace abounding through Jesus Christ in the salvation of every man, every son bro't. to glory. He tasted death, or in other language, which expresses the same idea, he experienced death for every man. He is, therefore, the propitiation for the sins of this people in America, Europe, Asia, Africa, and the isles of the sea. And why? because he tasted death for each one of them.

By keeping in view constantly the fullness of the atonement for the church and the people of God, in reading the scriptures much difficulty may be obviated. And it should always be remembered by every inquirer after truth, that when the people of God are spoken of, as existing among all nations, and the words *all*, *every*, and such distinctive terms used in the connection, they apply only to the chosen people of God. In this way seeming incongruities may be removed, and the mind become clear and settled, or established in the truth in this day when workmongers and will-whoshipers are perverting the gospel of Christ in every conceivable form and shape. Erroneous ideas respecting the atonement, abound in every direction, and are calculated to eclipse sometimes the spiritual vision of the saints. Mystifying arguments, sophistical reasonings, and theological teachings of religious schools, and institutions of men, destitute of a knowledge of revealed truth, are having a controlling influence in this deluded and wicked world. Difficultied as many of the saints may be, in an understanding of the truth, when the Lord enlightens their minds everything is clear and plain. Predestination, the atonement, and other principles of doctrine are in perfect harmony; and when God is pleased to remove by the illumination of the spirit, the fog, mist, and darkness from our minds, we are able to reconcile all apparent discrepancies which have existed in our understanding of them; the truth being made plain to us. The mistaken ideas and notions which occupied our deluded minds, are now dispelled, and we rejoice with joy unspeakable and full of glory.

Amidst the heart-rending, soul-wearying troubles, trials, distresses, afflictions, and sorrows which beset the saints in this present world, the sweet assurance remains that Jesus is the propitiation for their sins, and that he careth for them. When through the weakness and infirmity of the flesh they sin, Jesus is manifest to take away their sins. Though they sin, they repent and confess their sins, and God is gracious and merciful to forgive their sins for Jesus sake.

And now, dear brother, whose Post Office address is Pinson Station, Tenn., I have presented my views on the scriptures you requested, in as clear a manner as I could meeting the difficulties in you mind, and I hope they may be profitable to you; but whether that may be the case or not I have endeavored to comply with your request. Please let me hear from you again.

Brother Beebe, since my return from the North in July, I have had the privilege of attending four yearly meetings, two general meetings, and several other meetings, besides the Ocmulgee, Yellow River, Primitive Western, and Oconee Associations in this State, and the Beulah Association in Alabama. At those meetings and Associations I think I saw as much brotherly love and fellowship manifested, as I have witnessed in several years.

In conclusion I will say: may grace, mercy, and peace abound to the "Strangers scattered abroad," for Jesus' sake.

Yours sincerely,

JOSEPH L. PURINGTON.

COVINGTON, Ga., Nov. 1st, 1868.

DEAR BROTHER BEEBE:—Since the foregoing communication, and obituary notice, I have received the "Signs" for Oct. 15th, and a letter published in it from sister Towles of Washington, D. C., correcting a a wrong impression which had gone abroad respecting a remark I made in my letter recently published in the "Signs" which she referred to. I sincerely regret that any such impression should have gone abroad, as it never occurred to my mind in writing the letter, or in reading it after it was published, or at any other time, that any unfavorable impression would be received from my statement respecting the "Iron clad oath" as intending to reflect upon Shiloh Baptist church, or her former pastor. I could not have intended any such reflection, for, as stated by sister Towles, I was aware that Shiloh church was not informed of the fact that such an "Oath" was imposed upon the clerks of the Departments; neither did I know it positively, until I was informed by the 3d. Auditor of the Treasury Department, that such was the fact. It was imposed by an act of Congress more recent than to have any bearing on Shiloh church, or her former pastor: this I knew at the time. Perhaps my remark was inadvertantly made respecting the "Iron clad oath," in relation to myself, but I certainly intended no harm to the church, brother W. J. Purington, or any brother or sister, or friend to the cause of God and truth. And I have not the least doubt but sister Towles is governed by the best of motives in correcting the wrong impression which had gone abroad from my remark; for the sooner such impressions are corrected the better. Your remarks brother Beebe, are sufficiently explnatory, and to the point, without any further additional remarks from me.

I will, however, state that I have had the sincerest regard for the dear brothers and sisters of Shiloh church for many years; long before I came to Georgia, and that regard has never ceased. My last visit there was very pleasant, and when they tendered me a call and I accepted, it was, I believe, fully reciprocal. As much as I may regret the circumstances which compelled me to abandon the idea of serving the church in Washington, they have ever had my warmest christian regard and esteem, and my desire is for their prosperity.

Yours affectionately,

J. L. PURINGTON.

WHITEFIELD, Me., Nov. 1, 1868.

ELDER BEEBE, DEAR BROTHER IN CHRIST:—If one as unworthy as I am may be allowed to so address you; as I have to write you on business, and my sheet is not full, I will write a few lines which you may dispose of as you think best. Although I am a stranger to you, you are not to me, for I have had the privilege of hearing you preach three delightful sermons at Bowdoinham, at the Association five years ago, this fall; and I have also been acquainted with you by way of your valuable paper, for eight years, from which I have derived great satisfaction and comfort, in reading the editorials, and many of the able communications from the brethren and sisters which are scattered around throughout the country, the greater part of whom are strangers to me in the flesh. But they all seem near and dear, and when reading their precious letters, they seem as near as though I had always been acquainted with them personally, although I never expect to see them here on the earth; but I hope it will be my happy lot to meet them in that blessed world above; there—

"To part no more, or feel the rending smart,
Oft felt below, when christians part."

In the first number of the "Signs," for 1867, you published a letter that contained my experience. Since that I hope I have been enabled by grace to follow my Savior's footsteps. Two years ago the 27th of October, I went to the church in this place and related to them some of the dealings of the Lord with me; and to my surprise, they received me for baptism; for I thought I could not tell them anything sufficiently satisfactory to gain their fellowship. On the ninth day of the following December, I was led by Elder Badger, down into the baptismal waters, and it was a day long to be remembered by me; for I passed through a great many severe trials, during the interval, from the time I went before the church, till the day of my baptism. I feared that I had done wrong in going to the church, and that the church were deceived in me, for I was such a sinner, that I did not feel that I was fit for so holy an ordinance. But the day I was baptized my mind was calm and peaceful, and I was enabled to put my trust in God; and felt that he was my all, and I could say,

On thee, my God, I put my trust,
With all I have or own;
Hoping in thee, to raise me up,
To praise thee, on thy throne.

And when I came out of the water, how pleasant, lovely and beautiful the members of the church all looked as they stood on the edge of the water. Peace prevailed throughout my mind for a few days. But oh! how many doubts and fears I have encountered since. At times I have been almost ready to give up in despair, fearing that I have been deceived; for when I look at myself, I find nothing that looks like a christian, or as a christian's life should be; there seems to be nothing good in me; but sin and pollution still remain in my flesh. I am prone to evil as the sparks fly upward. And when I look at my walk I find I have made a crooked path, instead of keeping in the strait and nar-

row way; and I sometimes think I am never in the right way only when crossing it. My mind is at times so dark and I get into such a cold and lifeless state of mind that I fear I have only a name to live while I am dead.

"If I attempt to pray,
And seek thy holy name,
My thoughts are hurried soon away,
I know what where I am.

If in thy word I look,
Such darkness fills my mind,
I only see a sealed book,
And no relief can find?"

It seems to be my lot to walk in darkness the greater portion of my time. But there are times when I hope I have some pleasant seasons in meditating on the goodness of God, and on his loving kindness and tender mercy to such a poor worthless worm of the dust as I am. I have often thought there was no one like me, that has such a sinful heart as I have, and I have often asked myself: Can it be that I am a child? I am willing to be the very least. Sometimes I do not know but I should give up in despair if it were not for the passage of scripture, "We know that we have passed fromd eath unto life, because we love the brethren." If I am not greatly deceived, I do love christian people; I love those who are called Old School Baptists, and they are the company I love, and the doctrine they advocate I do love, whatever I may be. But I feel unworthy to be reckoned among them. But I can say to them, as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee; thy people shall be my people, and thy God, my God." &c. If I am saved, I am a poor sinner saved by grace; it is not from anything I ever have or can do; for it is all of grace. But I must bring this poor imperfect scribble to a close. If you tnink it worthy of a place in your paper you are at liberty to publish it, but if not, you may burn it, and all will be right. I wish it may be so that you come this way again; but should I no more cn earth see your face, I ask an interest in your prayers, that we may meet beyond the grave. With my love to yoursalf and family, I am your unworthy little sister in Christ, if one so unworthy may claim that sacred relationship.

M. E. KING.

P. S. If it is not asking too much, I will request you to give your views through the "Signs," on Eph. vi. 1,-5. Who are the children and the parents there spoken of? As I have heard different views on the subject, I should be glad to have yours, and there are others in this vicinity who also desire your views on the subject.

M. E. K.

REPLY.—The apostle had nothing to do with laying down rules for the government of any outside of the church of Christ. As apostles of Christ they were officially seated on twelve thrones, with authority from above to judge the twelve tribes of Israel. Not the carnal Israelites, for they are not all Israel that are of Israel, but in Isaac shall the seed be called. Neither the children of the flesh, for they are not the children of God; but the children of the promise are the children recognized under the gospel for the true spiritual antitypical Israel, over whom the apostles on thrones of judgment were to preside. Christ had said of, and to them, "When the Son of man shall sit upon the throne of his glory," (that is when he should have finished transgressions and make an end of sin, risen from the dead, and shall have set upon its kingdom in its gospel organization, and ascende d his throne, in his spiritual kingdom, then they should also sit on the twelve thrones: according to the prophecy, "Behold a king shall reign in righteousness, and princes shall rule in judgment." The installation of the apostles in power to judge the subjects of the kingdom, over which Christ reigns as the blessed and only potentate, invested them with no more power or authority over any that were or are not in the kingdom of Christ, than the inauguration of a President over the States of America, gives to such a president to preside over the affairs of England, France, or Russia. His kingdom is not of this world, consequently the officers, princes, or judges in it, have no power or dominion beyond her legitimate boundaries.

The subjects of Christ's kingdom over which the apostles hold authority, are those, and only those, who are born of water and of the spirit; for Jesus has said expressly that none other can enter his kingdom. Of those who are born of God, taught by the Spirit, and gathered into the kingdom, and brought under the judgment of the apostles, there are of all the classes, kindreds and tribes of mankind, redeemed unto God, and duly admitted as fellow citizens with the saints and of the household of God. Of these, there are some parents, and some children; some husbands and some wives, some masters, and some servants, called by grace, born of the spirit and received into the church. But while their new spiritual birth brings them into a new relation to the church, it does not annul their fleshy relations in which they before existed. A parent in nature in being born again, and baptized into an apostolic church, does not thereby cease to be a parent, nor is he thereby released from any responsibility to faithfully fulfill every obligation which was before binding on him to his children in the flesh. Nor does the conversion and admission of a child, son or daughter, into the church release him or her from their obligation to honor or obey their parents; and if both children and parents are members of the church, God; although as church members they are on a perfect equality, yet as parents and children are fleshly relations, they are still held under all the obligations in that relationship which existed before. And this rule is also applied to the relationship of husbands and wives, whether married or betrothed; to masters and servants, magistrates or citizens, their new relationship to each other in the church by no means abrogates their old relationship. In the primitive churches there were frequently instances of whole families and households being born again and brought together into the same church, and it was necessary for the apostles on their thrones of judgment to settle what were their relative obligations to each other.

In the case before us, Eph. vi. 1, 5, the apostle limits the application of his administration to those children and parents which were *in the Lord*; that is, in the church, which is the body of our Lord; as he had no right to extend his judgment beyond the body of Christ. Children which were in the Lord, and parents also in the Lord, were alike subject, in all things to the laws of the Lord, as expounded and applied by the apostles. As in the preceding chapter Paul had given authoritive instructions as to the relative duties of husbands and wives, which were under his direction, being in the church, and to the Corinthians to those who were espoused, or betrothed; so, in this chapter he admonishes the children in the Lord, or church, to obey their parent, which were also in the Lord, or church, and the parents are also admonished in regard to their duty to their children in the Lord, and the servants in the church, to to their masters which were in the church, and the masters to their servants which were in the church.

In evidence that Paul's admonitions in this chapter were restricted to such children, parents, servants and masters as were members of the church, in the fourth verse he admonished the fathers in the Lord, to bring up their children in the Lord in the *nurture and admonition of* the Lord. *Nurture* is food, and the nurture of the Lord is spiritual food or nourishment, and this is connected with the admonition of the Lord, or church. Now neither spiritual food, nor gospel admonitions can be applicable to any who are not in the Lord. But how suitable the instruction to the godly fathers and mothers, who with their sons and daughters, were gathered into the church, that the fathers should feel a special charge devolving on them to give wholesome spiritual instruction to their christian children. But should we attempt to feed our carnal unconverted children on gospel food, they would trample our pearls under their feet, and turn and rend us. [ED.]

Lawrence Co. Ark., May 24, 1868.

MUCH ESTEEMED ELDER BEEBE:—I have long desired to write to you of some of the exercises of my mind, but have feared to do so, lest I should fail to describe fully the corruptions of my heart, and practice deception on one whom I esteem as a servant of the Lord. But I will now try to give you a brief sketch of the travel of my mind for the last forty years. I was raised by Old Baptist parents and very early in life had an attachment for that order of people, which I suppose was based on traditional influence. When a child I learned to read in Dilworth's Spelling Book, in which was a scriptural account of the creation of the world in six days, and my reasoning powers led me to conclude that if God made the world he was certainly able to control it according to his will and pleasure, and from that time to the present I have never doubted that God controls all things. But at the same time I believed that I was a sinner and needed a change of heart to qualify me to meet my God in peace. Still no very serious thought disturbed me, except that the thoughts of death and a future state of existence would produce in me a momentary feeling of horror, until perhaps I was in my seventeenth year. Then a sister of mine died. She was a child, and her death distressed me considerably. I thought there was a work necessary to be done for me, and I would do the best I could; be dutiful to my parents and honest in my dealings, and pray to the Lord to give me a heart to repent; but these feelings would wear off, and return again occasionally for several years. When I would try to pray for repentance, in my most solemn moments the most evil and abominable thoughts would come into my mind, and this would cause me to think it could not be the work of the Lord, causing me to try to pray, or such wicked thoughts would not intrude. When I would retire to bed at night in a troubled condition, asking the Lord to have mercy on me, I would awake in the morning and some time would elapse before my promises to do better would recur to my mind, and this also troubled me, for I thought if it were the work of the Lord it would not so soon be forgotten. Years passed on in this way, and I thought perhaps when I became married and assumed the care of a family, my mind would be drawn from the vanities of the world and I would then be able to seek the Lord in a way that God would accept of my petitions; but when that time came I found still the same difficulties. My heart grew more corrupt. But I will here say I was never troubled much about going to hell, only momentarily the thought of hell would cause me to shudder. I looked upon God's people as a happy people, who were prepared to dwell in his presence; but I was a sinner bound to be everlastingly banished from the presence of the Lord and from his people, unless he should

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EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1868.

LARGIE, Elgin Co., Province of Ontario, October 28, 1868.

DEAR ELDER BEEBE:—As I have never requested your views on any portion of scripture you will greatly oblige me by giving your views through the "Signs of the Times," on Matt. xvi. 26, and also on 2 Thess. i. 10. Hoping you will comply with the above request, I remain, Yours respectfully,

JOHN A. LEITCH.

REPLY.—The interrogatory in the first named passage, was used to impress the minds of the disciples most solemnly with a sense of the importance of adhering strictly to the instructions contained in the context. They were uttered by our Lord on a most solemn occasion. He had warned them to beware of the *leaven* (or doctrine) of the pharisees and of the Saducees. He had also informed them that their knowledge of him as the Christ, the Son of the living God, was a revelation immediately from God the Father, of what could never be revealed by man. And also that this immediate inspiration, as the keys of the kingdom, alone can open or reveal the glory of that kingdom to any of the sons of men. "From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day." At this intelligence Peter began to rebuke him, and said that this should not be. But our Savior charged him with savoring the things that be of men, and not the things which be of God, and thereby he was an *offence* unto him; or as that word is used to signify a *temptation* unto him. Appealing to his passions with suggestions of human policy to avert the dreadful sufferings which were ordained of God, and on which depended the redemption of his people. "Then said Jesus unto his disciples." On this most appropriate occasion, in which Peter had proposed self indulgence, instead of self denial. "If any man will come after me." Let him mark well the self denying way which must be pursued. He came not from heaven to do his own will, or seek for pesonal exemption from bitter sufferings. As though he had said, Behold the sufferings which I must endure, the racking cross on which I am about to suffer, the terrible death I am about to die, the cup which I must drain, the baptism wherewith I am to be baptized, and learn in this an example of self denial and of cross bearing. When at his agonizing torture the heavens should be be darkened, the rocks rent, and all nature convulsed; and then say, Who is he that will follow the suffering Lamb of God? Who will follow him beyond the gates of the city? Who will follow him without the camp, bearing his reproach? Are there any to be found to follow him in the fellowship of his sufferings? Let all such know, this is the test. "Let him deny himself, and take up his cross, and follow me." As Jesus led the way, took up his ponderous cross, and denied himself, he marked the way with suffering and blood, in which his followers must walk, if they would follow him.

"For whosoever will save his life shall lose it; and whosoerer will lose his life for my sake shall find it." Mark well the illustration of this saying in the patern. Had Jesus listened to the offence, or temptation of Peter, and sought to save his life, or to avoid the cross, the agony and death, he must have failed to accomplish our salvation. All, all would have been lost; forever lost. But he laid down his life that he might take it again. Blessed example! May God work in our hearts both to will and to do his good pleasure. His followers cannot be a self indulging people. "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke xiv. 27. Whosoever of the children of God will shun the cross of Christ, avoid reproach and persecution for Christ's sake, shall lose his life; that is, as we understand it, the life and enjoyment of spiritual things, according to Rom. viii. 5-14. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." To deny ourselves, is to mortify the deeds of the body; and the body is dead, because of sin; and while we are at home in the body, we are absent from Christ who is our life. Take the illustration of the context for example. When the time of trial, persecution or suffering for Jesus' sake comes, like Peter resolve that it should not be borne; seek to prevent it either by drawing a sword to fight it off, or by cowering before the damsel, and denying that we know the blessed Savior, in either case, we fail to secure our object. But when like Paul, we die daily, and count not our own life or personal comfort dear unto ourselves, and are killed all the day long, and accounted as sheep for the slaughter, then we find our life, our peace, and our divinest comforts.

We come now to the words on which our friend desires our views. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Consider the question either in a temporal or spiritual application. Suppose any man could succeed in gaining all the world, and in coming into possession of it should have to immediately die and leave it; what has he gained, or rather what would it profit him? He cannot take it with him: he must leave it like the rich fool in the parable, to whom it was said, "Thou fool, this night thy soul shall be required of thee." The soul as here used, means the life, or vitality. If the man has gained an undisputed title to the whole world, and ghastly death comes to cut him down, with what part of the whole world will he compromise with death? Should he offer it all, can death be bribed? Will death relent? Or can he carry any part of what he has gained with him to the world to which he is hurried away? Surely he cannot. Then he is profited nothing.

Now let us apply this figure where our Lord applied it,—to his disciples. What will they be profited should they seek to avoid the cross of Christ, to escape persecution, or to hoard up the treasures of this world at the expense of their spiritual privileges? Alas! how many of them have tried the fearful experiment of selling their birthright privileges in the house of God, or in the enjoyment of their most sacred comforts in spiritual things, for worldly honors, fame, or wealth; or who to gratify present lustings or carnal gratifications would forego the pleasures of the Savior's smiles, and for a mess of pottage barter away their birthright in the kingdom and patience of our Lord.

The application of our subject opens before us. The closing verses of the chapter give special force to our application of the text to christians who transgress the laws of Christ either to avoid persecution, losses or crosses, or to gain treasures of earth, or carnal gratifications. "For the Son of man shall come in the glory of his Father, with his holy angels." When? Shall we say after the destruction of this material world, as the popular doctrine is? No; for Jesus said there were some standing there in the assembly before him who should not taste of death till they see the Son of man coming in his kingdom. The coming of which he spake was when he should arise from the dead and ascend his mediatorial throne, and preside in all his Father's glory, power and Godhead, over his kingdom which was at that time about to be set up in its gospel organization, when his holy angels, the apostles, should sit on twelve thrones, and all his ministers should be with him. When he would judge his people, and award to every one of them according to their works.

Let then this lesson of profit and loss be duly pondered by all the children of our God; in regard to savoring the things which be of men, and not the things which be of God. We may begin our application with the new born child of God. How frequently his savoring of things which are of men, carnal reasoning, or self indulgence, incline him to live in disobedience to the Savior's great command to follow him in the ordinance of baptism. How many plausable reasons he will frame as excuses. One is inclined to wait for brighter evidences of a saving change; and continues to wait for the depravity of his old carnal nature to die out. He don't want to profess to be a christian until he is sure he will be a very good one. He will disobey the command of his Lord, and perhaps may flatter himself that he is not savoring the things which be of men, while he is in reality substituting his own carnal wisdom and prudence in place of the wisdom of God. What a plea! Don't love Jesus enough to obey him, and yet waiting and hoping to grow better, and more worthy. Another is deterred from fear of more persecution or opposition than he feels able to bear. We have known some who have from some reason or another lived, or rather continued in disobedience for many years. If we ask them concerning loss and profit, they have to confess they have lost the sweet privilege of communion and fellowship with the saints, but have gained nothing. They find themselves no better, no more worthy, and perhaps at last have to come out under the rod. The same carnal reasoning which savors not the things that be of God, is not only betrayed in the young converts, but is often discovered in those of riper age. Its tendency always is to disobey the command of Christ in which he enjoins on all who love him, to "Seek first the kingdom of God and his righteousness," and to rely with implicit confidence on his gracious promise to supply all things else that we need. Instead of this, our fleshly wisdom inclines us to seek first for what we shall eat, drink, or be clothed, and first make provisions for earthly ease, comfort and convenience, and when our obedience to Christ will not require any sacrifice of carnal enjoyments, attend to the things of the kingdom. Self denial and cross bearing are involved in the pursuit of the things that be of God. But self indulgence and the gratification of carnal desires are present with us to oppose our obedience to the law of Christ. How lamentable to see the house of prayer forsaken by those who profess to be the followers of the cross bearing Savior. Do we enquire of them the reason of their absence from the assemblies of the saints, we are told by some, they have toiled so hard through the week to provide for their worldly gratification, they must indulge in rest, in order to so recuperate their physical powers that with renewed vigor they may resume their worldly pursuits, and accumulate more of the treasures of the earth. Others have not found it convenient to attend, visitors have called, and it would not be considered polite to leave them. Or perhaps the weather is such that they cannot attend and fill their place without self denial. The law

of Christ requires that we who know and love him shall hold all that we are, and all we possess as stewards in trust, considering that we are not our own, but bought with a price, and that all we possess should be subject to his orders. But when we have set our hearts on earthly gains, and idolize the mammon of this world, how self denying it is for us to impart of our abundance to feed the hungry, clothe the naked, and look after the comfort of the widows and the fatherless, or to bear our part in meeting the pecuniary expenses of the church. But human prudence pleads the cause of the covetous delinquents, thus: It is necessary to be close, saving, and penurious, or we will have to curtail our own extravagance, and make a less show; or if we are not very close, we shall come to want; in short, seeking to save our lives, requires that we shall reverse the mandate from the throne of *Zion*, and make it read, Seek first what ye shall eat and drink, and wherewith to be clothed, and secure a competency, so that you will not have to trust in God to provide for your temporal wants, and after you have laid up all you desire for this world, then attend to the things of the kingdom. In this perversion of the laws of Christ, how about profit and loss? You have gained the world, and have become a slave to it: but your poor, lean, starving soul is perishing for the consolations of the gospel, and with all the treasures of earth which you have accumulated you cannot procure in exchange for it one ray of spiritual light, or one drop of spiritual consolation. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 7–10. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth. For ye are dead; and your life is hid with Christ in God. Mortify therefore your members which are upon the earth," &c.—Col. iii. 1–5.

There is yet another sense in which the disciples may seek to save their lives, and which to their sorrow they have found to be profitless. Yielding to the fear of persecution. We are informed that "All that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. 12. Our carnal nature shrinks from persecution, and our vain ambition aspires after the applause of the world, rather than its censures. We naturally dread to have our names cast out as evil, and that dread has too often ensnared some of the timid ones. To follow Jesus, they find they must associate with his poor despised followers, bear reproach and suffer mortification and shame. Near and dear friends and kindred in the flesh despise the company of those in whom we see the image of our Lord; but the trial comes, and can we break loose from all these earthly ties, forsake father and mother, brothers and sisters, wife, husband, or children, house and home? Will not some other way do? Can we not compromise this matter so as to save our lives in regard to the trial? As surely as we are the children of God, in doing so we shall lose what we are seeking to gain. The Lord himself has spoken it. Our only safety is to follow Jesus through evil as well as through good report, and obey his voice in all things.

"He will restore what we resign,
Or grant us blessings more divine."

The admonition of our subject commends itself to all the children of God;—to the public ministers of the gospel, they are not to shun to declare all the counsel of God, from any fear of consequences, but strictly obey Christ, and leave all the consequences with him. Exhorters should wait faithfully on exhortation; and each in his calling use the gifts which God has given, and speak as with the ability which he has given, and bear in mind that there is nothing we can possibly gain by shunning the dear Redeemer's cross, or seeking self indulgence that can possibly be profitable to us, or yield us any spiritual consolation or benefit. "If ye love me," says Jesus, "keep my commandments."

We will now pass to the consideration of the text in 2 Thess. i. 10. "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

We do not know on what part of this text our brother is perplexed, but we presume it is his desire to know what are our views in regard to the advent, or coming of our Lord, in the particular sense in which it is spoken of in this text, and its immediate connections. As the apostle speaks in his first epistle, prospectively of a day of the Lord, in which the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, when the dead in Christ shall rise first, and when we that shall at that time be living on the earth shall be changed from natural to spiritual, from mortal to immortal, in the twinkling of an eye, and be caught up together with them in the clouds, and meet the Lord in the air, and so be forever with the Lord. And yet in this text he speaks of the testimony of the apostles having been believed already, among them. But if we observe the parenthesis in our text, it will relieve us from what would otherwise seem quite obscure. The text will admit of the following rendering, according to the accepted rules of our language: When he shall come to be glorified in his saints, and to be admired, in that day, namely, that day when he shall come, he shall be glorified in his saints, and admired in all them that believe: (for our testimony among you was believed.) The testimony of Paul, and Timotheus, as contained in the first epistle, first chapter, and tenth verse, also in the fourth chapter, from the thirteenth verse to the end; this testimony was believed by the saints at Thessalonica, and now in the text under consideration, with its connection, is alluded to. But in the prospective day Christ will not only be revealed in his glory, and be admired by his saints, but he will also be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. And all this shall be accomplished at the very time embraced in the testimony which they had already heard and believed. In the time testified of, "When he shall come to be glorified in his saints, and admired in all them that believe, in that day." It is highly probable that the testimony in the first epistle concerning that particular day had been misinterpreted by some, and in a manner which had occasioned trouble to some others; therefore the apostle, in this second epistle relieves their minds on the subject, and beseeches them by the coming of our Lord Jesus Christ, and our gathering together unto him, that they should not be soon shaken in mind, nor be troubled, neither by spirit, nor by the letters from him, or them, by inferring from what he or they had written, that the day alluded to was near at hand; for it could not come prematurely, or until a full development and revelation should be made of that man of sin, the son of perdition, which was to be destroyed symultaneously with the exaltation of the saints at the time of this particular advent of our Savior. "And now," says he, "ye know what withholdeth, that he," (the man of sin) "might be revealed in his time. for the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," &c.

This explanation of the apostle was eminently calculated to allay the fears of the brethren, and to protect them from those panic venders who were troubling them, with appeals to their passions, in regard to the coming of the day of the Lord.

Before we close this article, we wish to express a few thoughts on the subject of the several advents of our Redeemer, as set forth in the sacred record. First when the Word was made flesh and dwelt among us. When he was made of a woman, made under the law to redeem hi people. In that he came to be humbled, to take on him our infirmities, to bear our sins, to carry our sorows, and to suffer the chastisement of our peace, to bear a cross, and to be reviled of men, to be a man of sorrows and acquainted with grief, to be despised of men, and in the weakness of that nature which he took on him to know the feelings of our infirmities, to humble himself and learn obedience, even unto death, to suffer, bleed and die upon the cross, to be put to death in the flesh, buried in the earth, and rise from the dead on the third day. Here was an astonishing display of the love of God. He spared not his own and only begotten Son, but delivered him up to die, the just for the unjust, to be made sin for us, that we might be made the righteousness of God in him. To accomplish all this he bowed his heavens and came down to our guilty world to do and suffer all that was written of him in the law, and in the prophets, and in the psalms. And having accomplished all that the Father gave him to do, he ascended up where he was before, and a cloud received him out of the sight of his disciples.

Again he came down on the day of penticost; not in a body of flesh; for though we have known him after the flesh, yet henceforth know we him no more. But according to his promise, "If I go away I will come again." "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also." Faithful and true to his word of promise, he came to them, in the descent of his spirit on the day of penticost, organized his kingdom in her gospel order, and took his seat upon his mediatorial throne, as the child born, the Son given, whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace, bearing the government upon his shoulder, inaugugated upon the throne of his father David, to order and establish his kingdom with judgment and justice, from henceforth even forever, giving assurance that "Of the increase of his government and peace there shall be no end."

In another sense still, he comes in the quickening and manifestation of his saving power and grace, to every one of his dear children; and he comes to them when all their toils and pains are fulfilled, to bear their

ransomed spirits home to their eternal inheritance in the heavens.

In the ministry of his everlasting gospel, "Behold he cometh with clouds, and every eye shall see him." He is seen by his saints in the clouds of heaven, with power and great glory, riding on the wings of the wind, and making the bright clouds of his witnesses his chariots. He comes to avenge his saints, and to destroy their enemies; and lo! he comes to abide with them forever, to dwell in them, and to walk in them. But in the theme of the apostle, to which our attention is called by our brother, he comes in most transcendant power and indiscribable glory, when he shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know him not, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day.

Once, as we have seen, he came to bear a cross, but now he comes to wear a crown of dazzling splendor. Once he came to be humbled, to bear shame and reproach; but now in all the radiant glory of the Father, and all his mighty angels. Once he came forth weeping, and bearing precious seed; but now to harvest his sheaves and bear them in triumph to the highest heavens.

PROSPECTUS FOR VOLUME XXXVII.

of the

"SIGNS OF THE TIMES."

The experiment of publishing twelve pages in each number has failed to secure a sufficient patronage the last year to meet the additional expenses, to which we have been subjected. We have also during the year now closing sustained heavy losses, which admonish us to so far curtail our expenses as to keep them, at least within the amount of our receipts. It is still our wish and intention to furnish our subscribers with a cheaper and better paper than any other publisher can afford. This we are sure we can do, having facilities, for doing so which we believe no other one can command. Having a good Printing Office, Power Press, Steam Engine, and a patronage which has cost us thirty-six years of hard labor to build up: which together with a long experience in the business, we think will secure us from successful competition. We now propose to issue our paper for the ensuing year, semi-monthly, on a single quarto sheet as formerly, which shall be devoted almost exclusively to original communications from brethren, sisters and friends of the Old School Baptists, with Editorial and other matter best calculated to edify and interest the lovers of the truth; excluding nearly all advertising, and restricting obituary and other notices of local interest to a reasonable limitation in order to afford the more room to articles of more general and vital importance,

TERMS.

To single subscribers, for $2, per year in advance.

Six copies, if ordered at one time and paid in advance, for $10,00.

Ten copies, if ordered at one time, and paid for in advance, for $18,00.

Fifteen copies, if ordered at one time and paid in advance, for $24,00.

Twenty copies, if ordered at one time and paid in advance, for $30,00.

As additional encouragement to any who will take an interest in procuring clubs, and forwarding the money, we offer as premiums, For every club of ten subscribers, with cash at club rates—a plain bound Hymn Book. For every club of fifteen with cash at club rates, either an Imitation Turkey Morocco Hymn Book, or a plain bound copy of our volume of Editorials, as the agent or getter up of the club may choose.

For every club of twenty subscribers, with cash at club rates, the getter up of the club shall be entitled to a Turkey Morocco Bound Hymn Book, or an Imitation Morrocco Bound copy of the Editorials, as he may select. And for any greater number of subscribers, with advance pay, premiums in proportion. This arrangement will, we trust, remunerate any minister, brother, sister, or friend for their time and labor in extending our circulation.

Should any brother or sister, desireing to have the paper, through adverse circumstances be too poor to pay the the subscription price; such, by making known the facts to us shall be suppled at half price; and if unable to raise that amount, we will supply them gratuitously at least to the extent of our ability.

We publish these proposals thus early to give time to any who will undertake to procure subscriptions, to engage immediately in the work; that we may know at an early day with what number to begin our next volume.

As soon as our subscription shall reach eight thousand paying subscribers, we will resume the issue of twelve pages to each number. And should the number be increased to ten thousand, (which with a little exertion on the part of the brethren and friends it may easily be,) we will then engage to issue it weekly without any increase of price.

NOTICE.—Those who are indebted us on subscription, are earnestly requested to remit amount with the least possible delay. We are in need of the money. The amount from each may be small but the aggregate would afford us seasonable relief, as we have heavy obligations to liquidate at the end of this year.

☞ Those who wish to discontinue their subscription, should give us seasonable notice, and see that all urrearages are paid up. In giving such notice, be particular to give the name, and Post office, and state, to which such papers have been addressed.

Continued from page 257.

grant me repentance. In short, I mourned because I could not mourn, and for a long time I settled down in a state between hope and despair. I knew if I was not one of those which were given to Christ in the covenant of grace, all human efforts were in vain. This scripture would often occur to my mind: "The Lord found Jacob in a waste howling wilderness, and led him about and instructed him," &c. And I sometimes hoped the Lord was instructing me. I verily believed the Old School Baptists were the people of God, and that Christ came into the world to save his people from their sins, and I would have given worlds, if they were mine, if I could as firmly believe that he was my Savior, and I could be free from the dominion of sin. But whenever I examined my own heart I found my sinful lusts were still remaining there; and if I am damned it is just; all I can say is, Lord, be merciful to me, a guilty sinner. I have thought the plan of salvation by grace, the union of Christ and his people, the most glorious theme that was ever dwelt upon.

But to return to my exercises. I continued many years in a state of mind between hope and despair, until the fall of 1866, when I saw a young man shoot a buzzard nearly for pastime, and it vexed me. On the night following while on my bed contemplating the works of nature, I thought of the buzzard that had been so wantonly shot, that it was filling the sphere designed by the Creator, and it seemed to me that every thing was in its proper order, and the only rebellious part of the creation was man, when this passage came forcibly to my mind: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God."—1 Cor. ii. 11. It then occurred to me that it was my rebellion and wickedness that had helped to nail the Savior to the cross. I could not help saying, Lord forgive me, and the words seemed to relieve my mind, and I felt calm and serene. The night passed pleasantly, and I was glad to be alone.

Elder Beebe, I send you this, not daring to call it an experience of grace; for if I were sure it was, most gladly would I cast in my lot with the despised company of the disciples of Christ. ALFRED GAY.

KOKOMO, IND., Oct. 28th, 1868.

ELDER GILBERT BEEBE—DEAR BROTHER:—I feel to thank God that he put it into your heart to write the leading "Editorial vol. 36th, No 20, on the "New Birth." To my understanding it is the clearest argument, the fairest statement, and the most conclusive, that has yet appeared in the "Signs." My trouble in reading the productions of other brethren has been, that instead of presenting the simple fact, presented by the Savior, to wit: "A man must be born again;" they have been laboring to show that something was born *again* that never had been born *before*, so at least I understood them. I never could see how it was possible for that to be born again, which had not been born the first time. Neither could I see the necessity for a spiritual heavenly man to be born twice of the same spirit, or life. But when you show, (as I conclude) conclusively, that the man who had been born of the flesh, of this natural life, must be born a second time, must be born again, must be born of the spirit of God, or eternal life, here is a harmony in all those declarations, which connect with this birth, the great change of state which is wrought within us: such as passing from death unto Life, "Delivered from the power of darkness and translated into the kingdom of his dear Son." "Called out of darknes into his marvelous light." "Washed, Sanctified, and Justified, in the name of the Lord Jesus, and by the spirit of our God," &c. The change of feelings, consequent from the second birth, so fully described in your Editorial, is the great source from which we draw the evidence of our sonship. The ruin of our former state, in condemnation and death, having no hope, and without God in the world, can only be known by the new life. And hence, our grief and sorrow, under convictions for sins, become evidence of new life within; and in mourning we rejoice, that Christ has given us to see how vile by nature we are. how very different is the teaching of grace to that of nature! The natural man claims that he has got religion because he has done his part, and feels mighty good over what he has done. The child of God, hopes that Christ has given him the true spirit of religion, because he is made to see all his own work as a batch of filthy rags, and all his thoughts but vanity and sin. The natural man knows he is going to heaven because he holds out faithful. The child of God, has a hope, as an anchor to the soul, both sure and steadfast, entered to that within the veil, whither Christ has entered, because he knows that his "High Priest lives forever, and the covenant in which he is sanctified through the blood of Christ, and in which he has the promise of eternal inheritance is confirmed by the oath of a God who cannot lie; and as immutable as the eternal throne. The natural man has a form of godliness but denies the power. The child of God, has a spiritual service which brings the body into obedience to that form of doctrine which God has delivered to him. And now, my dear brother, permit me to add some practical thoughts to the doctrinal and experimental points in the editorial referred to. Jesus says baptize them (the believer, "For whosoever be-

lieveth that Jesus is the Christ, *is born of God*), and teach them to observe all things whatsoever I have commanded. Baptism requires the immersion of the body in water, in the form of a death, burial, and resurrection. This service points to the legal work of redemption wrought by Christ, through his death, burial, and reserection, to the vital work of the spirit, by which we are killed to sin, and made alive to God, in that which we now experience through divine grace; and to the final resuraction of our body, in the likeness of Jesus. Now in order to obedience in this ordinance to the commandment of Jesus, the man in Christ must have passed under this saving power, realized its cleansing virtue, and hence like a true Isrealite, in his service he remembers Egypt and the arm Almighty that led him out of the house of bondage. "The Law of the spirit of life in Christ Jesus, has made *him* free from the law of sin. In his service he is glorifying Christ in his spirit, pointing through the form delivered, to Jesus, just as Abel did when he offered his offering in an external form, even of a lamb; while in spirit he worshiped Jesus. But while the spirit, thus in obedience shows forth the glory of Christ, in a form expressive of the power under which the child has passed, the body also is brought in submission to a form of service expressive of that divine power under which it shall pass at the appearing of Jesus, when this corruptible shall put on incorruption; and mortality is swallowed up in life. Paul says "The life that I now live in the flesh, I live by the faith of the Son of God. Is it not faith in Jesus that leads us into the liquid grave? Does not the form of the ordinance teach our helpless, and undone state by nature, an entire reliance in Jesus? O what beauty there is in the form of our service, when by faith we are alive in Christ, and Christ in us. "The body is dead because of sin: but the spirit is life because of righteousness." There is therefore a peace, a joy, in obedience that is full of glory. You shall, says Jesus, find rest unto your souls. And Peter says, "You shall receive the gift of the Holy, Ghost." Peter again says "Ye have purified your souls in obeying the truth." Yet not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the reserection of Jesus Christ. For the blood of Jesus, who through the eternal spirit offered himself without spot to God, purges your conscience from dead works, to serve in a new spirit. And he that hath this hope in him, purifies himself, *even* as he is pure. There is liberty in this service. Jerusulem which above is free, which is the mother of us all, while the external Jew under the old covenat labors and groans in vain, to obtain eternal life, by the performance of *conditions*, (and all the arminians are of that class,) and can get nothing but curses: (for as many as are under the law, are under the curse.) The Jew which is one inwardly in the spirit, rejoices in the service of the Gospel, because he *has eternal life, and is free from condemnation.* O what a difference there is between Anti-Christ, and Christ: between him that serveth himself, and him that serveth God. The one a bondman to corruption, and condemnation and wrath. The other is a son, an heir of God, and a joint heir with Christ. As Christ was, so are they in the world, persecuted, afflicted, and by the world dispised. But yet delighting in the law of the Lord, defending his glorious truth, speaking of his wonderful work, and living upon heavenly food. God is their strength and support, a very present help in the time of trouble. He is salvation around them, eternal power above them, everlasting arms beneath them, and the fullness of glory within them. They shall be established forever, in Christ Jesus, a temple of beauty, and praise, the dwelling place of the Most High God.

Yours in Christ.

JOHN A. THOMPSON.

HALCOTTSVILLE, N. Y. Nov. 9, 1868.

BROTHER BEEBE:—After the yearly, or two days meeting with the Olive and Hurley church was closed I continued with them a few days, and attended their church meeting, and it was a very interesting one. Eight persons came forward and related their christian experience to the church, and were received into the fellowship of the church. The Lord has manifested by gathering the purchase of his blood into his fold. Since I returned home from attending the Association, last July, I have baptized fourteen in the Olive and Hurley Church, six in the first Roxbury church, one in the second Roxbury church, and one in the church of Middletown and Halcott church, which make twenty-two since about the 10th of last July. O, may the Lord make us humble and thankful for his abounding goodness and mercy, in that he has remembered us in our low estate, and sent a season of refreshing from his presence upon Zion. Truly his mercy endureth forever. We have had to encounter many sorrows and difficulties, with foes without, and fightings within, struggling with our unsanctified natures. But our precious Redeemer is more to us, at times, than all our fears. For when the storm is raging around us, he says, Call on me in humble prayer, and I will encircle my arms around thee, and guard thee with the tenderest care. These kind assurances are very consoling at times.

Yours to serve, in the gospel, as ever.

ISAAC HEWITT.

Circular Letter.

The Oconee Baptist Association, convened with the church at Moriah, Madison county, Ga., on the 10th, 11th, and 12th of October, 1868, to the churches of which she is composed, sends Christian Salution:

DEARLY BELOVED IN THE LORD:—being permittted through the long forbearance and tender mercy of our most kind and heavenly Father, to assemble again, to hear from you through letters and messengers, we feel it a great privilege, to respond by a Circular Letter, which we shall do by calling your attention to Romans xiii. 11. "And that knowing the time, that it is high time to wake out of sleep, for now is our salvation nearer than when we believed." The apostle having set forth and established the doctrine of justification, predestination, election, &c., on which all the duties of religion are built, commences in the preceding chapter to exhort the saints to a prompt and lively discharge of the same, not only from the nature of those fundamental principles of the gospel, but from various other considerations to which we refer your pure minds, and come to the portion referred to "*And that knowing the time*" that it is now day, the true light now shines, the sun has risen above the horizon, dispelling darkness ignorance and unbelief from our hearts, and his effulgent rays are extending in some degree to those around us. The banner of the King of Zion is unfurled, his well marshaled hosts are moving majestically forward, while the sons of darkness present themselves in the most daring attitude, endeavoring to extinguish the glorious light, yet it shall shine more brilliantly till the perfect day. Then should not we who are chidren of the day, professedly, be diligent in observing the time and circumstances with which we are surrounded, and in so doing, we do not see that though we are delivered from Mystery, Babylon, and all her bewitching daughters, so far as to be distinct and seperate from them, yet we find them opposing the light as they ever have done, trying by open force or deception, fraud or flattery, to darken the day, or eclipse the truth, and cause her votaries to stumble in the night. Hence the propriety of what the apostle further saith, "*that it is high time to awake out of sleep.*" Strange as it may be to others, that children of the day who have so much to do, and so many encouraging assurances of success, should be sleeping in day light; but we know, dear brethren, that we are liable to slumber or sleep, insensible of our great responsibility, dishonorable to our dear Savior, the profession we have made of his name, and destructive to our own peace and happiness. It is presumable that christians, when asleep, are as the spouse when she said "I sleep, but my heart waketh," that they know their true condition, they are aware of their insensibility, deadness and sluggishness, which though painful to them, yet does not arouse their energies, though they feel the necessity of action; yet sluggishness has such hold on them that they cannot stir, they do not realize the presence of the Holy Spirit in reading the the Word of God, in hearing preaching, in praying, in attending ordinances or other religious duties. Such deadness or stupor attends them, that their energies are dormant till it is the good pleasure of their dear Savior to quicken them; and though this painful state of things may be permitted to teach us our own weakness, and show us our dependence, for the trial of our faith, and for the exercise of patience, yet let the divine purpose be what it may, there is no justifiable cause for omission of duty, but the command of our blessed Lord is, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Then should we not awake to watchfulness and diligence, contending against the darkness of this world, against deceivers and perverters of the gospel, and cunning craftiness of men who lay in wait to deceive. Oh! brethren, is it possible that our eyes are closed, and our feelings dead to the awful consequences produced by the spirit of Anti-Christ? Now when the gushing blood from the mangled bodies of our lovely sons, companions and brothers, is scarcely washed from the battle-field, now while the iron heel of unparalleled oppression is bearing sorely upon us, yet the spirit of error and fanaticism is still raging while it shows unmistakable evidence of its origin from the prince of darkness, not only by its direful consequences, but by its reception in, and correspondence with the darkness of natural minds. Then do not these things call aloud for us to awake, not in our own strength or might, but in the might of the King of kings, and the Lord of ords, crying, "The sword of the lord and of Gideon?" And let not the least of the sons of the day indulge a thought that he can do aught in a successful opposition to this grievous darkness. Dear children of God, what though you in your own estimation occupy the most humble position amongst the sons of light, can you think for one moment the God who caused the light to shine out of darkness, hath shined in your heart to give the light of the knowledge of the glory of God in the face of Jesus Christ, in vain, or for naught; or that you are no part of the luminous body that is called the light of the world? We assure you

that such a conclusion is vain; therefore awake to your duty and privilege, and though the rays emanting from you seem to be to you so faint as to add nothing to the vast body of light necessary, yet remember that many faint rays converging, form a great body: then slumber not.

For now is your salvation nearer than when you believed. This seems to intimate that while this state of sleep remains, unbelief prevails, so that faith does not lay hold of the promises of the gospel and feast us on the various points of the doctrine of our Savior to the nourishing and strengthening of our souls; yet it is here introduced as an encouragement, or as a reason why we should awake; for though we believe not, our God remains faithful, he will not, yea cannot deny himself. The consolation afforded is that, though darkness, distress and trouble may be long and sore, yet the conflict is still nearer an end, deliverance is sure, resting on the faithfulness of our watchful King. Then for as much as our salvation is sure, and is ever drawing nearer, let us with humble resignation and patience wait for it. Let us pause to reflect for a moment on this promised salvation. First, as it respects us as individuals, our deliverance is fast approaching, when we shall no longer have need to put on the armor of light, for our Father will soon call us home, when the sore conflict will be ended forever, the armor laid by, and our ransomed spirits forever released from sin, pain and unbelief, shall ever bask in the embraces of our blessed Jesus, and join the millions of glorified spirits in that sweet anthem of praise, sung by the redeemed of the Lord forever; secondly, as it respects the church of the living God, whether she shall experience that diliverance from the fiends of darkness in time, that she has heretofore enjoyed, we will not dare to say; even if it be the good pleasure of our God to give her a little respite from her troubles, we should rejoice to see the glorious day. But if not, we are content to wait until the appointed time, which we are assured will come when the bride shall have made herself ready.

Our dear Savior himself declares that the gates of hell shall not prevail against his church. Again it is said, "The God of heaven shall set up a kingdom which shall never be destroyed," and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever, and though the kingdom of darkness may prevail temporarily, yet shall the Ancient of days come, and judgment be given to the saints of the Most High, and the time will come that the saints shall possess the kingdom. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hence Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What then? though we trace the saints in gone by days in streams of blood, and what though her enemies are now seeking her ruin, possessing every human advantage, zealously engaged in opposing the truth; yet they never can prevail, for we are assured that He who is placed on God's holy hill of Zion, will destroy them by the spirit of his month, and the brightness of his coming. And even now dear brethren, do we not see some cheering indications? God is adding numbers and gifts to Zion in some places, while many who have daringly opposed the truth, are verbally acknowledging it, then let us fear not, the darkness of this world will soon pass away; and in evening time shall be light. And God says, "I will break the bow and the sword and the battle out of the earth; and will make them lie down safely." Then, however pleasant to contemplate the promises relating to time, how much more so to reflect on the superlative glory that awaits the church when removed to that mansion above, where she shall be presented as a chaste virgin, not having a spot or wrinkle or any such thing; being clothed in glittering robes, outshining the sun in his meridian glory, a wonder to herself as well as angels, while her enemies lie vanquished at the feet of her Emmanuel, when they can no longer annoy or spoil her peace. We will then unite with the poet, when he prayed,

"Oh may I worthy prove to see
The saints in full prosperity,
To see the Bride, the glittering Bride,
Close seated by her Savior's side!"

We now close, saying "Allelua! the Lord God omnipotent reigneth!" to which we add a hearty "Amen."

D. W. PATMAN, Moderator.
F. M. McLEROY, Clerk.

Corresponding Letters.

The Oconee Old School Baptist Association in session, 1868—To her sister Associations with whom she corresponds, sends christian salution:

DEAR AND BELOVED BRETHREN.—Through the tender mercies and long forbearance of God, we have again been permitted to meet, and worship without molestation, according to the teachings of God's Spirit. Our churches have all been presented, and peace and brotherly love abounds; while several report considerable additions to their numbers. Our business has been attended to in peace and harmony, while the preaching of the brethren during the meeting has been according to the oracles of God, greatly to the edification and comfort of the saints. We have indeed enjoyed your brotherly correspondence by messengers, letters and minutes, all of which have been received upon the principles of christian fellowship in the kingdom of our Lord Jesus Christ. Truly our heart has been made to rejoice that the Kingdom is the Lord's, and that he is the Governor among the nations; and though with sorrow we behold the political world tottering to and fro in bitter strife and contention, even threatening utter destruction; and the powers of Anti-christ roaring and straining every nerve to to push forward their pernicious cause in pride and conformity to the world, after the doctrines and commandments of men, and not after Christ, we rejoice that in the midst of it all, God yet has his poor and afflicted people, who of necesssity trust in his name, and are endeavoring to contend earnestly for the faith (or form of doctrine and practice,) once delivered unto the saints, while they enjoy peace and brotherly love among themselves, *East West, North and South.* Dear brethren, we greatly desire a continuance of your christian correspondence, and may God forbid that anything shall interrupt it, is our earnest desire for Christ's sake, Amen.

Our next meeting (by divine permission,) will be held with the church at Jack's Creek, Walton county, Ga., 7 miles east of Monroe, Saturday, before the 2d Sunday in October, 1869, where we again hope to enjoy your company, christian conversation, preaching, praying singing, &c. The names of our messengers to you will be seen in our minutes.

D. W. PATMAN, Moderator.
F. M. McLEROY, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

G F Choate, N. Y., 2 30, J J Holbert, Miss, 85, Mrs E W Chambers, 50c, Eld L B Hanover, Ill., 25, Wm G Howard, Mo., 2 30, Eld J H Myers, Ill., 11 50 Eld Eli Penney, Mo., 1, Eld S H Durand, Md., 2, S L Cage, Iowa, 2 30.—Total. $81 90.

Subscription Receipts.

New York:—Eld Thos Hill 1 20, Thomas Williams 4, G Hallock 2, Wm P Carey 2, Jas Easton 2, Mrs M Vail 2, Catharine Smith 2, Eld I Hewitt 2, Mrs Dollaway, 4, Wm Hulse 2, Jas Blish 2..... B.....	$25 20
Maine:—Eld Wm Quint.....	2 00
New Jersey.—Saml Leigh.....	1 00
Maryland.—Eld S H Durand.....	2 00
Georgia:—Eld Wm L Beebe.....	1 00
Arkansas.—J B Mathews.....	2 00
Oregon.—Thos G Flanary 4, John F Walker 9 37, Mary Phillips 2.....	15 37
Ohio:—Isaac Malone 2, Wm Brooks 3, Eld J C Beeman 2.....	7 00
Michigan:—Alex McNaucpton.....	1 00
Indiana.—Wm A Gwaltney 2, Sarah Hawk 2, Wm R Truman 4.....	8 00
Illinois:—Wm Clore 2, Nathan H Turner 2, Eld J H Myers 2, (former remittance all right).....	6 00
Missouri.—Sally W Bootright.....	2 00
Kansas;—Abner Simmons.....	2 00
Iowa:—M M Hanna.....	2 00
Kentucky:—Mrs B H Farrior 2, B Farmer 2, W W Polk 2.....	6 00
Ontario Prov.—D T Mc Coll.....	5 00
Total.....	$87 17

Marriages.

Oct. 20, 1868.—At the residence of the bride's father, John T. Bouton, in Roxbury, Delaware Co., N. Y., by Eld. Isaac Hewitt, MR. JOHN T. HADDOW, of Andes, Delaware Co., N. Y., and MISS E. SOPHELIA BOUTON.

At the house of the bride's father, in this town, on Wednesday evening, Nov. 11, 1868, by Eld. Gilbert Beebe, Mr. Moses Jordan, and Miss Lucinda Beakes, daughter of Wm. O. Beakes, all of Wallkill.

Oct. 28, 1868, by Eld. J. A. Johnson, Eld. H. D. Conner, of Fayette Co., Ia., to Miss Rebecca Vance, of Henry Co., Ia.

At North Berwick, Maine, Nov. 4, 1868, by Eld. Wm. Quint, Mr. Norton H. Perkins, of Wells, and Miss Isabell Furbish, of Sanford.

By the same, at the same place, and on same day, Mr. Samuel H. Wentworth, of Berwick, Maine, and Miss Hannah A Hall, of North Berwick, Maine.

Obituary Notices.

DEAR BROTHER BEEBE:—You will please publish the following obituaries, which I send by request of the friends of the deceased:

DIED—On the 19th of September, 1868, sister **Gertrude Laws,** wife of Mr. William Laws, aged about 66 years. Her disease was tubercular bronchitis. She was sick nearly three weeks and suffered much, but bore it with patience and resignation to the will of the Lord. She seemed to think from the time she was first taken she should not get well, and frequently said to her children and others, she had no *rather* about it; if the Lord seen fit to raise her up it was well, and if it was not, his will be done. I had been sick myself, and did not see her until the afternoon before she died. It was with much difficulty she could talk, but her friends thought her better. She said she was glad to see me; had feared she should never see me again; that she was willing to die. I left her late in the afternoon, telling her I would call to see her in the morning; but before morning her spirit left the body. She had been a member of the Indiantown church for over thirty years; always seemed to enjoy the privilege of hearing the word, and the fellowship of the saints. She was of an amiable, sweet, even temper, and greatly beloved by all her brethren and sisters in Christ, as well as all who knew her. A tender, affectionate, self-sacrificing wife and mother, a kind benefactor to the poor, who have lost in her a friend indeed. She has left a husband some years her senior and four children, with a number of grand-children, to mourn their loss. May the Lord sanctify this dispensation of his providence to their good, and enable them to say, "It is the Lord, let him do what seemeth him good," and lead them one and all, according to her prayer, if it is his will, into the enjoyment of that salvation in which she rejoiced, and through which she was enabled to meet death without fear. A discourse was preached by the writer, at her funeral, to a very large and solemn congregation, from 1 Cor. xv. 55-57, after which she was interred in the family burying ground, to await the resurrection of the just. Your brother,

G. W. STATON.

BERLIN, Md., Oct. 8, 1868.

ALSO,

DIED—On the 3d of September, 1868, **Deacon Elijah Laws,** in the 91st year of his age. Brother Laws has been a member of the Old School Baptist church at Indiantown, Md., nearly fifty years, and at the time of his death was the oldest member of that church, which he had served successively in the capacity of Clerk and Deacon. The infirmities of age made it necessary, some years ago, for him to resign his place as Deacon, and soon after he lost his sight, but continued to fill his place as a hearer of the word until about three years ago, when he seemed to lose his memory, and his mind

became so much impaired from age, he ceased to attend our meetings. His bodily health however continued good up to a few days of his death. A few days before he died he fell from a chair where he was sitting, after which he never sat up, and only lingered a few days, when the spirit took its flight. He has left nine children and a large number of grand-children, besides many friends and the church of which he was a member, to mourn their loss on earth; but we believe our loss is his eternal gain. He lived out the measure of days allotted him on earth, and has gone to dwell with Jesus.

BROTHER BEEBE:—Please publish the following obituary:

DIED—At his residence, in Margarettsville, Delaware Co., N. Y., Oct. 3, 1868, of typhoid fever, **Samuel Swart,** in the 73d year of his age.

Brother Swart was baptized some forty years ago, by the late Elder Woolsey, in the fellowship of the Colchester Church, and when the Middletown Church was constituted, he was constituted with that church, and remained a consistent and worthy member until his death. Brother Swart's house has been a home for the Old School Baptists for years, and he will be missed very much in the church, as well as among his connections, friends and neighbors. He had appeared quite sad since the death of his son, brother Charles Swart, who died July 10, 1868, very Soon after his return from the Baltimore and Delaware Associations. I have sent his obituary before this.

Brother Swart leaves a wife and a number of children and relatives to mourn his loss, but not as those that have no hope, but we trust their loss is his gain. May the Lord support the friends under their afflictions, for the Redeemer's sake. Elder I. Hewitt preached from Luke xx. 35, 36.

ALSO,

DIED—Sept. 24, 1868, **Mary Elizabeth Hanmy,** of consumptin, aged 21 years and 9 months. She never made a public profession of religion, but has been a regular attendant of the Old School Baptist meetings since the death of her brother, which occurred last February. She had been wasting away by that fatal disease, consumption, to which they have both fallen victims in so short a time; but they have faded like the leaf; death has laid them down to slumber. The Lord has given, and the Lord has taken away. Blessed be the name of the Lord.

May the Lord remember in mercy the afflicted and bereaved family, and reconcile them to his will, for his name's sake.

ISAAC HEWITT.

HALCOTTSVILLE, N. Y., Oct. 21, 1868.

BROTHER BEEBE:—Please publish the following obituary:

DIED—In Fulton Co., Ill., March 7, 1868, **Mrs. Sarah Snodgrass,** aged over 67 years.

Sister Snodgrass, at the time of her decease, was a member of the Old School Baptist Church at New Providence, and had been a consistent and faithful follower of Christ for at least fifty years. As she approached the dark valley of death, she told her friends, who inquired how she felt about her future prospects, that there was "not a cloud to obscure her hope of immortality." She leaves three married daughters, many grand-children, and other relatives to mourn their loss, but who feel an assurance that she is with Christ, which is far better.

On last Sunday a large and solemn audience met, when the writer addressed them from 1 Cor. xv. 55. May the Lord bless the surviving friends, and support them by his grace.

I. N. VANMETER.

ELDER BEEBE:—Please publish the obituary of **Annie West,** youngest daughter of George and Elizabeth West, who departed this life Sept. 27, 1868, aged 7 years, 11 months and 6 days. Her disease was apoplexy, which she suffered twenty-four hours. She was an amiable child. None knew her but to love her. None perhaps can feel so deeply as a parent, the bitterness of yielding up the object of their affection to the cruel hand of death. She was the light of home, and their fond hearts clung to her with idolizing tenacity.

May the Lord abundantly bless the bereaved parents, and prepare them by grace for a life in Christ, a victory in death, and a happy meeting in a better world, where parting will be no more.

She has gone, and well may true friends mourn;
She has left the soul, the pride of home;
Her dust has to the tomb been borne,
Where every one must lie alone.

She is gone, her charming smile and sparkling eyes
No more will meet our earnest gaze;
She dwells with God above the skies,
Her body rests in yonder grave.

Sleep sweetly, Annie, sleep in peace,
Till the last trumpet shall sound
To call thee up to see his face,
On Canaan's happy ground.

O ye who saw that lovely face,
So peaceful and serene,
How could you wish to bring her back
To this vain world of sin?

Oh may they humbly bow,
And say, Thy will be done,
And hope to meet her in realms of bliss,
Before that heavenly throne.

EMILY HUNT.

DEAR ELDER BEEBE:—He who hath said, "Suffer little children to come unto me," hath taken another of our pet lambs to himself.

DIED—Sept. 26, 1868, of gastric fever **Theodore C.,** infant son of Wm. M. and Julia B. Campbell, aged 4 months and 23 days. Borne on angels' wings to heaven, he now joins in sweet melody with his sisters gone before.

S. A. C.

ELKTON, Md., Oct 16, 1868.

DEAR BROTHER BEEBE:—Please publish the death of our dear sister, **Charlotte Yerkes,** who departed this life April 6, 1868, in the 47th year of her age. She sweetly fell asleep in Jesus, to awake no more in this world of sin and sorrow, and is now with her blessed Redeemer. She has left two sons to mourn the loss of a dear mother. She was a widow, having lost her husband about twelve years ago, and her only and lovely daughter six years ago, and she was left quite lonely. Since then she has been sorely afflicted, but always calm and composed. She would say it was all right. But Oh, with what delight she would meet with the saints, when and wherever she could. We miss her very much in the church at Southampton, where she was a member. I think she was firm in the doctrine of Salvation by grace. I think she felt to say, Vain is the help of man. I lived near her, and often went to see her, especially the last winter. I felt it my duty to go, and she was always glad to see me come. I never can forget the shake of her dear hand; it was no light shake, but so friendly and grasping that it seemed to tell the love she felt in her heart. She would always ask about the meeting, and would say, "I know it was good, but I must not murmur, it is all right." She would say often, "Though he slay me, yet will I trust in him."

"Her languishing head is at rest,
Her thinking and acheing are o'er,
Her quiet immovable breast
Is heaved by affliction no more.

Her heart is no longer the seat
Of trouble and torturing pain,
It ceases to flutter and beat,
It never shall flutter again."

I feel to say, Our loss is her eternal gain. She is now at rest, as she longed to be, with her blessed Jesus.

R. F. HART.

DEAR BROTHER BEEBE:—Please publish the following obituary:

DIED—At Demossville, Ky., June 30, 1868, **Mrs. Cyntha Ann Cook,** wife of Isaac Cook, and daughter of the late Nathan E., and Fanny Carey. The deceased was a member of the Old School Baptist Church. She was baptized by Elder A. St. John, in May, 1866, and united with the church at Waverly, Tioga Co., N. Y. Her disease was cancer of the stomach. She has passed away, leaving a husband, two children, an aged mother, three brothers and a dear sister, to mourn the loss of a kind and amiable wife, daughter and sister. In her loss we feel the promise verified, "My grace is sufficient for thee." We mourn her loss, but not as those that have no hope. Oh may it be the happy lot of the writer thus to depart in peace, triumphant through Christ, over death and the grave.

Affectionately yours,

FANNY CAREY.

BROTHER BEEBE:—Please publish the following in the "Signs."

Departed this life July 29, 1868, at 3 o'clock, a. m., **Mrs. Melvina Jane Dean,** wife of Joseph H. Dean, and daughter of Nathaniel and Mary Coleman, in the 30th year of her age. Mrs. Dean was not a member of the visible church, but gave satisfactory evidence to her surviving friends that she was reconciled to God and a subject of his grace, and that death to her was robbed of its terrors. She was an amiable and worthy woman in all the relations of life, a faithful wife, an affectionate mother and a kind neighbor.

ALSO,

On the same day, at 6 o'clock, p. m., her only daughter, **Diena,** a sweet little child of 3 years past, also followed her mother to that clime where there shall be no more death.

Thus was Mr. Dean bereft in one day of the companion of his bosom and a dear child, and was left with three little children to mourn their severe loss. May the Lord support him and her parents by his grace, and bless all the bereaved relatives and friends with the consolations of the gospel, watch over her motherless children, and temper the storms of life to the shorn lambs. Her funeral was largely attended at the Henderson church, on the third Sunday in September, near where she died, in Knox Co. Ill., where the writer addressed them from 1 Cor. xv. 51, 52. Respectfully,

I. N. VANMETER.

MACOMB, Ill., Oct. 19, 1868.

DEAR BROTHER BEEBE:—By request I send you on the following obituary notices for the "Signs."

Sister **Margaret Bltz,** member of the Old School Baptist church at Ebenezer, Loudoun Co., Va., died at her residence in this County, August 20th, in the 54th year of her age. She was a widow, and leaves several children and other relatives to mourn her loss. She had been afflicted for several years with phthisic, but died suddenly from an attack of brain fever. Sister Ritter had been for a number of years a worthy and consistent member of the church at Ebenezer, baptized I think by brother Trott, but owing to the distance at which she lived could not often be with us; but we feel assured that her heart was there, and that she has now passed into that state of being that knows no parting or toil, and it becomes us who are left behind awaiting our summons, to bow in meek submission to the divine will.

ALSO,

Sister **Ida Conrad,** member of the Ebenezer church, died October 29th 1868, in the 87th year of her age. Sister Conrad was one of those who braved the storm of disunion and boldly took a stand in opposition to New School abominations. She remained firm and unwavering to the last, and although from extreme age and debility had been bed-ridden for several years, and in a great measure deprived of her hearing, yet took great pleasure in the society of brethren and in having preaching at her house. She had no particular disease, but like a shock of corn fully ripe has been gathered into God's eternal garner. But as the tide of time is rolling and wafting some to the eternal shore others are being brought in to fill up the void, and the cause of God and truth still survives. Yours in gospel bonds,

R. C. LEACHMAN.

October 13, 1868.

DEAR BROTHER BEEBE:—The following obituary notices I have been requested to send you for publication in the "Signs."

DIED—At his residence in West Amwell, Dec. 25, 1867, **Dea. Charles Holcombe,** in the 70th year of his age. Brother Holcombe has been long and favorably known to the brethren who have visited the 2d Hopewell church in years past; his house has been a home for the visiting brethren for many years. He adorned the doctrine of God by well ordered life and a godly conversation. He prized gospel privileges very highly; was always in his seat when the church met, and took great interest in the welfare of the church; was a pillar in the house of God. He had been afflicted with the neuralgia for nine years before his death. His last confinement was short but very severe, but he bore it with fortitude, and when in his right mind was ready and willing to go. He has left a widow and a number of children, grand-children and friends, to mourn their loss. May God sustain them under their affliction and sanctify to them his dealings with them. May God also sanctify this death to the church at Harberton, of which he was a member, and a Deacon in the church for some years; they sensibly feel and mourn their loss.

ALSO,

DIED—At his residence in Hopewell, Dec. 27, 1867, **Evans Leigh,** in the 78th year of his age. Brother Leigh had been an orderly and loving member of the 1st Hopewell church for fourteen years and upwards, was faithful in his attendance at all appointments of the church, and was deeply interested in the welfare of the church. He has left children, grand-children, and many friends to mourn their loss, but we trust that their loss is his gain. May God sanctify this death to them, and to the church of which he was a member.

ALSO,

DIED—At the residence of her daughter, Mrs. Jane Van Winkle, in Newark, N. J., on Wednesday, July 29, 1868, **Mrs. Mary Minton,** in the 85th year of her age. May this death be sanctified to all the friends. Sister Minton had been a member of the church for many years. Her end was peaceful; we trust her rest is glorious.

P. HARTWELL.

HOPEWELL, N. J., Oct. 27, 1868.

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss., Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga Eld. John H. Myers, Decatur, Ill; Alfred M. Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Umatilla CO., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co. Va.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

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These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will cave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteced.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach York at 7 40 A. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M. Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

8. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

8, 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

6. 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

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READ THE FOLLOWING TESTIMONIAL from

DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

THE "BANNER OF LIBERTY"

(Terms, $2 a year in advance.)

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to plunder, Oppress, Deceive or Defraud any of their Equal Rights.

The Banner of Liberty also contains a weekly summary of the most important events, as early as any, and in advance of most of the New York City weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., DECEMBER 1, 1868. NO. 23.

Samuel McCall 1 Times

ORIGINAL POETRY

IN MEMORY OF ELDER C. ALSBURY.

BY I. N. VANMETER.

From Zion's walls below
To realms of endless day;
From sin and sorrow, pain and wo,
Our shepherd 's pass'd away.

His work below is done;
His course is finished now;
The battle fought, the victory won,
And laurels clothe his brow.

Faithful to all his trust,
As steward of the Lord;
His life a pattern of the just,
He's gone to his reward.

We miss thee, brother, dear;
Our loss we deeply mourn;
Thy worth was never valued here,
Till thou wast from us torn.

Within the vacant stand
We miss thy cheering voice;
We miss thee in our social band,
And in our sacred joys.

No more thy voice we hear
Proclaim the God of grace;
No more behold the briny tear
That oft bedewed thy face.

But though thou art not here—
Thy face we cannot see,
In memory's shrine we hold thee dear—
Our hearts still cherish thee.

And yet we hope to meet
On a far brighter shore;
'Tis there we shall each other greet,
And parting be no more!

VERSIFICATION OF PSALM CXXXVII.

BY MORRIS F. HEDGES.

Down by Babylon's cold stream
Judah's captives sat and wept;
Zion's wrongs were now their theme,
While deep despondence o'er them crept.

Their cheerful harps were now unstrung,
From them no joyous sounds were heard;
They silent on the willows hung,
While grief the captives' bosoms stirred.

Their captors did a song demand,
And said, Let mirth in you be found;
Come, sing a song of Zion's land,
That we may listen to the sound.

O, ask us not for such a thing,
For how can we, in this strange land,
The cheerful songs of Zion sing?
We cannot yield to your demand.

Could I Jerusalem forget,
The city where God's Temples stand,
O no, far sooner would I let
The cunning cease from my right hand.

Or, should my memory treacherous prove,
And I forget that glorious name,
Then may my tongue cleave to the roof
And silent in my mouth remain.

Should I some other joys prefer,
To that dear place—Jerusalem,
What could in me such memories stir,
Or where such joys as in thy name.

Remember Edom's children, Lord,
Who spake against thy ancient place,
And cried aloud with one accord,
Jerusalem's foundations raze.

Proud daughter of great Babylon,
Destruction waits thee, from the Lord;
Happy, thrice happy be the man
Who metes to thee thy just reward.

Thy little ones are doom'd to death,
And who shall heed their sighs and groans,
When wrath shall stop their mortal breath,
And they be dash'd against the stones?

CORRESPONDENCE.

HONEY CREEK, OHIO, Jan. 1868.

DEAR BROTHER BEEBE:—By permission of the good Lord, I am spared to address you as a father in Israel, and as I have received so much comfort in reading the communications of brethren and sisters on experience, I desire, by your permission, to present to them through your paper the following statement of the experience of your unworthy brother in the Lord.

I was born in the state of Virginia, Jan. 17, 1797. When I was about twelve years old, I was made to see that I was a sinner, and this conviction was confirmed by reading the scriptures, in which I found that man by nature is not a fit subject for heaven. Consequently I concluded something must be done to fit me for heaven and happiness. Accordingly I went to work to prepare myself, not doubting at that time that I had ability to do so. Well, the first resolve, I broke. This increased my difficulty, for this I thought was adding sin to sin. Still I did not feel satisfied, so I tried again, and resorted to secret places to pray God to have mercy on me; but it seemed to me that my prayers were not heard, and I often returned feeling worse than when I went. So my troubles increased, and I grew worse in my own view. One night I had a dream, in which I thought the day of judgment was coming, and the very hour was set when it would take place. This had a powerful effect on my mind; for I felt and knew that I was not prepared for such an event. It appeared to me that I was praying night and day to God to have mercy on me. While in this agony and prayer, I thought the judgment was coming on, and closing around me. like a flame of fire in a vast field, and I in the midst; and all this time I seemed to be crying and praying for mercy, and the hour was still nearing and at last it came, and then it appeared to me the time was extended, which caused a change in my feelings, and I awoke, and was glad to find that it was only a dream. But it made such an impression that I never forgot it; it seemed to increse my distress. I could not rest, but labored to better my condition, by keeping from sinning against such a merciful God, who had spared my life. I still tried to pray in secret, but without any change in my condition. Again I dreamed I was in a dangerous place, at the side of a river, and an a precipice of rocks, where I had but a small place to stand, and could see no way to escape falling, and sinking into hell, as it seemed to me that I could see the flames beneath the water. This fearful sight produced in me such terror that I awoke trembling like a leaf shaken by the wind. But O how glad I felt to find myself in bed, and out of hell. By this dream I also saw my ruined state and condition that I was in by nature, and the necessity of a preparation through the blood and righteousness of the Lord Jesus Christ, for heaven and happiness.

Again, one day when I was plowing, I had another severe view of my condition. In my distress it came to my mind that I had sinned away the day of grace, and that there was no more hope for me; because I had sinned so much against God, knowingly and willfully, by making promises to do better, and then breaking them all. This view of my case plunged me in deep despair. I felt so bad that I almost forgot that I was plowing; but still my plowing was going on, and I had done more work than I would have done if my mind had been at ease. Although I began to ponder in my mind whether these impressions were from God, or from Satan. If the impression that I had sinned away the day of grace, came from God, then there could be no hope for me; for God cannot lie, nor nor will he give a wrong or false impression; but if the impression was from Satan, there may yet be hope for me; for the devil is a liar, and goeth about like a roaring lion seeking whom he may devour; and is doing all in his power to deceive and mislead those who are under conviction. And, surely I feel myself to be a great sinner, even the chief of sinners; and can there be no mercy for me? Under these impressions it came into my mind, that Jesus Christ, the Savior came into the world to seek and to save that which was lost, and ruined. These reflections gave me some relief, and my great depression somewhat abated, and I felt, not a lively, but a glimmering hope. In this condition I was led along often trying to pray in secret, the Lord to prepare me for his heavenly kingdom, that I might be one with his saints, to join with them in singing his praise. I thought I loved the people of God, and sought their company, to hear them talk, and sing, and pray, in public and in private, I attended public worship among different denominations, such as Methodists. United Brethren, Lutherans, and Dunkards, to the latter of which my parents belonged while living in the state of Virginia; but after they moved to Ohio, they joined the Baptist church in Fairfield County Ohio. I also heard the Old Baptists preach in the State of Virgina, such as Elders Mason, Booten, and Hershberger. According to my judgment, the Baptist preaching and their way of receiving members for Baptism was the most correct, but I do not think I was capable of judging very correctly at that time; I only state my views at that time. I attended a meeting of the United Brethren, about two miles from Woodstock, in Shanandoah county Va. Here I met with some whom I knew, were friendly to me, they asked me some questions in regard to my condition; I told them I was in trouble, and a sinner. Whereupon one of them pointed me to the Savior, saying there was no one else who could forgive sins, but God alone; and advised me to look to him, as there was no other name under heaven given among men, whereby we must be saved. I received this as friendly counsel, believing what he told me was true. At the night meeting, after preaching, there was considerable ado among the members, and some of them who were under conviction. There was a young lady, to all appearance in great distress, which caused some of the preachers and members to be powerfully engaged in her behalf, and their noise and loud shrieks, made me wonder what this great ado meant; and whether it was the work of the Lord, or mere human exertion to excite and arouse the feelings of the people? I wondered in amazement, but could not decide whether it was right or wrong to do as they were doing. I thought the young lady felt, as she expressed, herself to be a poor lost sinner. This led me to think of my own condition, and the question arose in my mind: How does the case stand with me? O, then I saw indeed as I had seen myself before, a great sinner, guilty and justly condemned before God. It appeared to me that I had sinned so much against light and knowledge, that there could be no mercy for me; for I had made so many promises to the Lord, that I would do better, and now had broken them all, I felt condemned to such

a degree that God could not save me consistently with his purity and holiness; for he is a holy being and cannot look upon so great a sinner, but in indignation and wrath. I saw that God was a just and righteous God who had a soverign right to condemn and send me to hell, for I had merited nothing less; I could see no way for me to be saved for the justice of God was all I could see. This was, by far the darkest time I had ever seen or felt. But under this dark scene I felt that I would sooner be saved, if possible, than to be sent to hell. But, mercy, mercy, was still my cry and plea; but how it could be applied to me, I know not. The night was passing away, and the meeting was closed for the night, and I still felt as miserable as a mortal could possibly feel. The man of the house gave orders that all should retire, and many followed him. I lagged behind, in great heaviness, and and just as I stepped upon the first step of the stairway a change took place in my feelings and everything looked pleasant and delightful. I ascended the stairs feeling exceedly light and easy. My heaviness was gone; the fears of death and hell left me, and everything was praising God. My soul was full of joy; I was waiting and standing still while the rest were getting into their beds. When all were in bed, the man of the house conducted me to a room where there were beds, one of which I was to occupy, so I laid my watch under my pillow and got into bed, which felt so soft and delightful I thought it was different from any one I had ever occupied before. Even the pillow, and the ticking of my watch seemed different, and my soul was joyful and glad. Now I was not afraid to die. Death had lost its sting, and hell had lost its dread to me. I was easy and calm. My prayer was now for my friends and and associates. I slept but little; but what sleep I had was sweet and pleasant. During the next day which was Sunday, I felt calm, and sat under the preaching unconcerned, and nothing troubled me. After the meeting closed those from a distance started for their homes. A young preacher and I started in company, and as we were riding, he asked me some questions in regard to my feelings. I told him I felt differently from what I had when I came. He asked me if I prayed, I said I did; he then asked me if I had got religion. I said, No; I only spoke about the change that had taken place the night before. He then said, It was often the case, when persons do their duty, and pray to God, that they receive a blessing, and feel better for having done their duty. His idea did not correspond with my feelings: for I was convinced that I had never done anything to merit the favor of God; but altogether to the contrary. I did not contradict him, but had my own feelings about it. When we came to the parting place, he took one way and I the other, to go to our respective places of abode. I still continued to resort to secret places for prayer; but instead of praying for mercy, I was praising the Lord for his goodness, love and mercy, to me a poor helpless and unworthy sinner. In this way I was led along for some time; but I had no taste nor desire for bad company; but I sometimes got into playful and gay company and often participated with them in their sport and gaity; but when I retired from them and reflected on it, I felt condemned for having been so engaged.

In the year 1819 my father and family moved to the state of Ohio. We lived with my uncle the first winter, and he and his wife were Baptists. I soon formed an acacquaintance with them and others who belonged to the Pleasant Run church, and their society was very agreeable to me, and I became very much attached to them. I attended meeting, heard preaching, and participated with them in worship, and as they seemed to be so full of love, they seemed very precious to me. On one church meeting day Elder Thomas Snelsen spoke on experience, and related a part of his own experience, and when the change took place with him, it was in each a manner that he never could forget the time and place when and where it occurred. This statement of his case brought me to look back and review what I had passed through, and the change that had taken place in me. The more I thought about it, the more it seemed to concern me. The old Elder had told so much about my own feelings and changes, that it seemed strange to me how he could do so, not knowing anything about me or my condition. Well, it had its effect, for I could not feel satisfied with myself; but I had to view, and review my former feelings, and I became so impressed in my mind that I had no rest, but was constantly thinking on my condition. I was so wrought up in my mind, I began to halt between two opinions. I could not throw away those way marks which were pointed out to me by those whom I believe knew the love of God, and had experienced it in their hearts. When I compared my feeling with theirs, I was satisfied there was a similarity of feelings; but it may be that I am deceived, and not what I ought to be, and how dreadful to be deceived! But notwithstanding all my conflicting feelings I could not rest contented. My duty to God became more and more impressed on my mind; and it was presented in this way; If you are a child of God, it is your duty to follow your Savior in Baptism, for this he has enjoined on all believers. There was no doubt on my mind as to the duty of believers in the Lord Jesus Christ; but the question was, am I a true believer? Am I a fit subject? Have I passed from death unto life? Do I love God and his people? I could say I love the people of God, and see a beauty in his ordinance,—when it is attended to in his church. I believe that Christ came into the world to seek and to save that which was lost: but to say I am fit subject for the baptism, I could not; for I felt myself to be so far behind the mark. But this I could say, The things I once loved I now hate, and things I once did not care about, I now love. The people of God were now my chosen companions, and I delighted in their company. And I often wished, and said to myself, O that I were fit to be one with them, to participate with them in their religious enjoyments, which I thought were very great, especially when they attended to the communion, &c.—I was greatly attached to the brethren in my feelings; but there was a bar between me and them, and that was my unworthiness. In the spring of 1825, my mind was engaged on the subject of baptism, while I was sowing clover seed, as I was going along, I heard a voice which sounded to me distinct and clear, saying, "Deny thyself, take up thy cross, and follow me." This seemed strange and wonderful, and what does it mean? was my inquiry. The impression came to me that it was the voice of God calling to me to doubt no more, but follow Jesus in Baptism. I was now, for a short time willing to take up the cross and follow the blessed Redeemer. But soon alas! doubts again arose, and I was at loss what to do or think of the voice I heard. Whether it was truely the voice of the Lord, or of the enemy? Or whether it was not imagination only? The latter I could hardly credit, for the voice was too distinct and plain to admit of doubt, for it was impressed on my mind day and night. One morning while I was feeding my stock, I was so overcome in my feeling that I could not avoid shedding tears, which I tried to keep from being observed by my wife. These feelings were excited by my impression of my duty, on the subject of Baptism; I now felt it incombent on me to go to the church and relate my feelings and impressions, and leave the church to judge of my case. With my wife, I attended a Baptist meeting on the same day, and it was my intention to make my desires known to the church, provided there was a door opened to hear experiences. After the preaching a door was opened, but, as for me, I was again in doubts, and could say nothing. But when at the water, while a person was being baptized, I felt like talking and telling my feelings; but there was no opportunity given for that purpose; so I came away with a heavy heart. A few days later there was a church meeting held in the sight of my residence, and in the moring I thought some of going to the meeting; but after some reflection I concluded not to go; for if I went the brethren would expect me to make a statement of my impressions, and perhaps they would receive me as a candidate for baptism, and they and I might be deceived; and for that very reason I did not go. After the meeting was closed, one of the brethren came and took supper with us, and he asked me why I did not come to the meeting? for, said he, we had a good meeting, and have caught a fish; by which I understood him to mean my brother-in-law, who had recently obtained a hope, was received, and was to be baptized the next day, which was Sunday. This news touched my feelings, to think that he who had so short a time before found peace to his troubled mind, was so ready to take up his cross and follow his Lord, in the ordinance of baptism, and I was so backward, and doubting so much, and so long. O what am I? and where am I? Lord show me what thou wilt have me to do? With these thoughts and feelings I went off from the house, to a small shicket and knelt down to pray the Lord to show me what my duty was, and point out the course I was to pursue, and it pleased the Lord to make me understand what I should do; which was to go to the church and relate my feelings, and my willingness to follow the Savior in baptism. This I intended to do that same evening. But on returning to the house I found my wife somewhat irritated because I was absent when supper was ready. I asked her if she was going to meeting and she quickly answered, No. This was a drawback on my feelings, for I wanted her to be present when I related my experience to the church. I had to go alone in the dark, and on arriving at the meeting I took my seat among the brethren, and it appeared to me that I was cordially welcomed, and the bar that had existed in my feelings before was gone; but when the door was opened for experiences my mouth was closed, and I had nothing to say that night.

At the close of this meeting it was asked, who would assist the next morning to make a dam across a small stream, to raise the water high enough to baptize? Many offered their service, of whom I was one. In the morning I repared to the place with some tools and materials to construct the dam. While I was busy at the work, others came to assist, among whom was an uncle of mine, who seeing me engaged on the dam, remarked, John, perhaps you are helping to dig a grave for yourself to be buried in. Well, I replied, if it is the will of the Lord that I shall be buried here, I feel willing. My uncle thought I made light of it, and said, such a thing might happen. I replied again, and said, I was in earnest, and so I truly felt, but still not

knowing that it would be so. Well, when we had finished the work, all went to our breakfast, and then to the meeting to hear preaching; and for myself I had it in my mind, if a door was opened, to go forward and relate my exercises to the brethren, I would improve it; when the preaching was concluded, a door was opened, but as my mind was in a deep exercise, I did not not notice when the opportunity was announced by the preacher. The first I noticed after the preaching was the preacher said, We will now go to the place where baptism is to be administered, I was surprised at the announcement, for it was now evident that I could not be heard at that time. The candidate for baptism asked me to go with him, I said I would gladly do so, if there was a way opened, but such was not the case. Come on, said he, and walked on with the crowd, and I lagged behind as one lost and left alone. When all had arrived at the water, the brethren formed on the west side of the stream, and the rest of the congregation on the east side. And when the ceremonies used on such occasions were gone, through with, the minister took the candidate by the hand and led him into the the grave, and immersed him in the water. While he was performing this, I was a looker on, and my heart seemed overflowing within me. One of the members seeing the agitation I was in, said to me, Come and tell us your troubles, or words to that effect. Then my mouth was opened, and I asked the brethren if I could obtain the privilege to tell my feelings to them, and the answer was affirmitive, I went forward, and the Elder requested me to begin and tell the brethren where the Lord commenced with me, and I related to them, what I have now related, which is, as you see very lengthy. I told the brethren to deal impartially with me, and judge righteously in my case, for I did not wish to be deceived. After relating this long experience, I was received and baptized by the the aforesaid Elder Thomas Snelson, in the very grave I had helped to prepare. After being baptized I went home rejoicing, and saw verified what the apostle Peter has said, that baptism is not the putting away the filth of the flesh, but the answer of a good concience towards God, by the resurection of Jesus Christ. Since my burial with Christ in Baptism, I have not been troubled on the subject of baptism as an enjoined duty for me; my concience no longer accuses me for a neglect, or non performance of the duty; hence I have a concience void of offence on that subject. But O what doubts, fears, and trials I have had since I have enlisted under the banner of King Emmanuel, who is the Captain of my salvation, through whom alone I hope to obtain the victory. For he has arisen triumphantly over death, hell and the grave. He is the life of the christian; for, We are dead, and our life is hid with Christ in God; and when Christ, who is our life, shall appear, the saints shall also appear with him in glory.

But I must close this lengthy article, and submit it to your judgment; do with it as you think proper. May the Lord bless you with long life and a sound mind, to do his will, and to feed the church of God which he has purchased with his own blood.—So much from your unworthy brother in Christ.

JOHN KAGY.

P. S. Brother Beebe, the article I have written on my experience I have had in contemplation several years; but I was never satisfied to send it to you for publication until quite recently, when I took a different view of the matter. First, I have been so much gratified in reading the experiences of brethren and and sisters, which have been published in the "Signs of the Times," I have concluded if the brethren and sisters who read your valuable paper are as much interested in reading such experiences, as I have been in reading theirs, I ought to contribute something also on the subject. Another reason why I concluded to have this published, is to get some extra copies to distribute among my children who are scattered abroad in different states, and who have never heard their father's experience in full. These reasons have induced me to write and send it to you for publication. If you see fit to publish it, please send me twelve extra copies; for which I herewith enclose one dollar. As the article is very lengthy, I will say, when you have examined it, if you approve, publish it at any time that suits best, so as not to crowd out more important matter.

Yours in christian love,

JOHN KAGY.

COVINGTON, Ga., Nov. 16, 1868.

DEAR BROTHER BEEBE:—Several months since I received a letter from a brother in Kentucky, requesting my views through the "Signs," on Acts ii. 38. It appears he heard me use the text in preaching somewhere in Kentucky, and desired me to write out my views for publication. I wrote to him rather declining to do any such thing; for while I might have a disposition to accede to his wishes, I had not the time nor ability to do justice to the subject. I have concluded, however, to make the attempt, as I have a little spare time from the cares of this life, and though a consciousness of my inability still remains, yet it is not supposed I am called upon to preach or write only according to the ability which God giveth. As to a disposition to serve my brethren, I hope God has given me such a disposition, as I was never willing, through the volition of my own will, to be a servant to the church for Jesus' sake.

The passage of scripture upon which my views are desired, reads as follows: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The first gospel sermon we have on record that was preached after the ascension of the dear Redeemer to glory, was preached by Peter on the day of Penticost. A large crowd were present to hear it. They were greatly astonished to hear those Galileeans, unlearned and ignorant men, speak the wonderful works of God in the different languages wherein they were born. For there was dwelling at Jerusalem Jews, devout men, out of every nation under heaven. They were confounded and knew not what to say. Some mocked, however, and charged the apostles with drunkenness. Peter, who by the way was a very forward man, but on this occasion was full of the Holy Ghost, lifted up his voice and plainly preached the truth to them. He spake as the Spirit gave utterance. He refuted the charge of drunkenness, and boldly declared that this which they saw and heard was the fulfillment of Joel's prophecy, for God was pouring out his spirit agreeable to the prophet's testimony; and repeated a considerable portion of the prophet's language. The Holy Ghost was in Joel, centuties before, and was now in Peter, and the other apostles, and testified the truth. Peter, in the fulness of Spirit, charged upon the very men who were present, and who had said in relation to Jesus, "His blood be upon us, and upon our children," that they were the murderers of the Lord Jesus. He declared the determinate counsel and foreknowledge of God in his crucifixion and death, and their wickedness in putting him to death. Yet that same Jesus, God had reised from the dead, and he was both Lord and Christ. Peter's sermon was fraught with power and divine excellency.

"Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?" A great change in their condition all at once, and in their language. *Pricked in their heart.* Will-worshipers foolishly contend that Peter's preaching was the means of their being pricked in their heart, as though God worked through Peter as an instrument in their salvation. A gentleman remarked to me not long since, in relation to a sermon he heard me preach in Walton Co., Ga., that God worked through my preaching in the conversion of sinners, and also through Sunday Schools. I remarked that God worked through Jesus Christ in the salvation of sinners, and in no other way. Though he could not see the point, yet it is a very important point. They were pricked in their heart upon the same principle that the Holy Ghost came suddenly upon the apostles. They were circumcised in heart and ears with that circumcision made without hands. They were heretofore alive without a knowledge of the law, and of their sins. Their heart was impervious to truth until the commandment came from God, and they heard the voice of the Son of God. A wound in heart is a death-wound. The wound was in their heart. They felt the power and force of Peter's preaching, and that they were blood-red sinners. Is there any hope for us? Where shall we go? What shall we do? The word of God, which was quick and powerful, had entered their heart, sin revived, and they were in a dying condition. There was distress, anguish and pain. They felt the burden of their sins on their heart, and past offences were painful to them. This agrees with the experience of the saints in all ages and in all countries.

In reply to their anxious inquiry, Peter said unto them, "*Repent*, and be baptized," &c. In the promises we have this great truth presented, that God poured out his Spirit that day on a class of sinners who had before said in relation to Jesus, "Away with him, away with him, crucify him." They were present before the apostles, under arrest and trial before the God of heaven, and the apostles sitting in judgment on their case. "Repent," says Peter. There was a marked demonstration of the truth that they were alive from the dead, and in a state to confess and forsake their sins. They were sensible penitent sinners, not through the volition of their own will, or the exercise of their mental powers, but upon the principle that Jesus is exalted in his Mediatorial character to give repentance to Israel, and the remission of sins. Upon this principle Peter preached repentance and the remission of sins in the NAME of Jesus, agreeable to the royal mandate of Zion's King. Luke xxiv. 47. Godly sorrrw worketh repentance to salvation not to be repented of. Repentance is not the act of the creature, or something which the creature can exercise or control; but the creature is made subject to repentance by the working of Godly sorrow in him, which produces a change in a man's life and condct. This follows from a knowledge of sin, and its hineous character before a holy and all wise God. These Jews were the worst kind of sinners. Repent, says Peter, and they did repent. The workmonger says that repentance is a condition of salvation, and supposing they had not repented or complied with the condition, they would have been lost. The

truth was they were already lost, and were sensible of their need of deliverance. Grace controls sinners in the work of salvation, and sinners don't control grace. The ideas, or notions of sinning away the day of grace, gospel hardened sinners, and sending the gospel to the heathen, all originate in the weak conceptions of an ignorant and deluded mind. Men dead in trespasses and sins are not under grace, the gospel is not offered to them on terms and conditions, by rejecting which their hearts are hardened; and the gospel is not sent to the heathen as an article of merchandise to be bought or sold, or bartered away at the will and choice of depraved mortals. Living men in a spiritual sense possess the functions of that Life which is the light that shineth in the hearts of those who believe in the Son of God. Penitent sinners are gospel characters; and they hunger and thirst after righteousness, and are in excruciating misery on account of their sins. They turn from their sins to God, and it is as involuntary of themselves as it is for a man when in deep distress to desire and seek relief. Peter directed those repenting Jews to a consideration of the important truth that there was relief for them in the same Jesus they had crucified and slain, notwithstanding the hinousness of their crimes. He came to seek and save lost sinners. He is the bread of life, the water of life, and the great Physician of souls.

The law, which was given to national Israel on Mount Sinai, with its covenant, rites, ceremonies and precepts, was a ministration of death, and revealed the majesty, holiness, justice and judgments of God, in thunder tones. The soul that sinneth it shall die. The transgressor is under the curse of the law continually; for cursed is every one who continueth not in all things written in the book of the law to do them. This law in its spiritual character and import holds all the human family, Jews and Gentiles, under its power, and sentence of condemnation. None are discharged therefrom, but gospel characters who are the called according to God's purpose.

While the old covenant dispensation remained in existence, there was a people under it who had no hope of salvation, only in the promised Messiah that was to come. When John, Christ's harbinger, came in the wilderness of Judea, preaching the baptism of repentance, saying, "Repent ye, for the kingdom of heaven (Christ's church and kingdom) is at hand," multitudes were baptized confessing their sins. As new wine in a cluster, so there was a spiritual people in that national house. The kingdom of God was revealed, or manifested on the day of penticost. Thousands repented and believed the gospel. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. The gospel was preached in its fulness and glory by Peter and others on that memorable occasion, and their hearers obeyed the word of the Lord in *turning away* from the old covenant system of works, upon which they formerly depended, to the doctrine of Salvation through our Lord Jesus Christ, which is the ministration of salvation, life and peace. They gladly received the word preached to them, and were baptized, confessing their sins, and experiencing the remission of their sins. In their repentance and baptism an open expression of the work of salvation was manifest in them and by them. Their repentance was to salvation not to be repented of. None but gospel characters have this repentance and remission of sins. The line of demarkation between law characters, who are alive to a righteousness of their own, as those Jews formerly were, and gospel characters, who are dead to the law by the body of Christ, and are justified by grace, is as clear and distinct as the separation between heaven and hell. The law demands every thing in the way of obedience of the sinner, and furnishes nothing, brings him no relief or remedy. The gospel demands nothing of the penitent sinner in a legal sense, but brings deliverance, pardon, justification, joy and peace. Those *only* who pass from a state of death under the law, to a state of life under grace, are suitable sudjects for gospel baptism, and for membership in a gospel church. About three thousand of those believing Jews were baptized in the NAME of Jesus Christ. We have every reason to believe that every one of them who said, "Men and brethren, what shall we do?" repented, and were baptized in the NAME of Jesus, for the remission of sins, agreeable to the apostolic direction or command.

There is considerable corresponding scripture testimony in accordance with the subject presented in the text. The instance of the jailor and his household is of special interest as illustrating the work of grace, and its fruits. Acts xvi. 29–34. The cases of Cornelius and his baptism, in Acts x., and Paul's account in Acts xxii., of his own experience, and the language of Ananias to him, as follows: "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord," are all striking instances of the truth that where sin abounded, grace did much more abound, and produced its corresponding fruits. Will-worshipers and legalists are so ready to ascribe to the creature, in part at least, the work of salvation, that they will seize upon such instances as the foregoing to sustain their views of salvation being founded in some way upon contingencies, or depending upon the obedience of the creature. Perhaps some of the children of God get entangled in the meshes of human theological training on these points.

The language in the text is peremptory, and will not admit of any evasion. Jesus says to them to whom he had given rest, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light." "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." In bowing to the yoke, denying himself, and bearing the cross, he gives an expression of love to Jesus, and in following him finds rest. If he confers with flesh and blood, and holds back from obedience to the command of Christ, he smarts for it, and has to come at last under whip and spur. At no time can a child of God obey his Lord and Master more readily, and with less embarrassment, than when the path of obedience is first made manifest to him. We have no authority in holy writ for any delay or negligence under the command of our Lord, or in the testimony of his apostles.

Repentance, baptism, and the remission of sins, *are* in the NAME of Jesus Christ, and *not* in the name of men, nor ministers, nor the church, nor any of the religious societies and institutions of men. Paul, speaking of the condescension, humility, under the law, and obedience unto death of the adorable Redeemer, says, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. ii. 9–11. For reasons stated by Paul, he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. iii. 14, 15. All the family of God manifest in heaven, and in earth, and under the earth, have their spiritual existence and immortality in the Lord Jesus Christ. They are heirs of God, and joint heirs with him in an indissoluble union and oneness of life. In their fallen and condemned situation as sinners in Adam, they are under the law and under its curse; but of their saved and justified condition, they are in Jesus Christ. Peter and John testified in relation to Jesus, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Again, "In his name shall the Gentiles trust." Speaking of the glorious gospel day, and of a righteous Branch, a King that shall reign and prosper, Jeremiah says, "In his days Judah shall be saved, and Israel shall dwell safely: and this is *his* name whereby *he* shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxii. 6. Treating upon the same subject in another place, he says, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, The Lord our Righteousness."—Jer. xxxiii. 16. Here the Bride, the Lamb's wife, is recognized in close relation with her exalted Maker and Husband, for she is addressed as follows: "For thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."—Isa. liv. 5. His name is called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. These, and numerous other passages or quotations could be adduced on this interesting and important subject.

To be in Jesus Christ in an experimental sense, is the first in the order of manifestation, and to be in him in the profession of his name is the next in order. Those Jews, on the day of penticost, in the profession of Christ's name, confessed that Jesus was Lord to the glory of God the Father. The ordinance of baptism has occasioned a great deal of discussion in the religious world; yet the church of Christ has undergone no change, I presume, since the apostolic age, on that point. When Jesus was baptized by John, the Holy Ghost descended in a bodily shape like a dove upon him, and lo! a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." In the three offices, or manifest relations which the God of heaven sustains to his church and people, they are all presented in the baptism of Jesus. They are all presented in that ordinance, with becoming solemnity, embracing believers in Christ alone. This includes the profession of his name. "For there are three that bear record (or testimony) in heaven, the Father, the Word, and the Holy Ghost: and these three are one." How imposing and solemn is baptism in its nature and character, and what a wonderful display we have on record in the second chapter of Acts, with the sanction of him who cannot lie, and agreeable to his authority.

Some suppose they can get into Jesus Christ simply by a profession of his name in a verbal acknowledgment of a repentance and belief in Jesus, and submitting their bodies to the water in his name. In doing this their sins are remitted, and they are born again. Thousands of men and women become members of what are called christian churches in this bogus manner of perverting the scriptures in their practical course. To profess the name of Christ while they are still alive to

the system of works in point of justification, and dead in sins, is a disgrace to the very name of christianity, as well as a great sin against God.

And ye shall receive the gift of the Holy Ghost, Every thing appertaining to salvation is a gift, and is bestowed without the consideration of any worthiness or fitness on the part of him who is the recipient of salvation. Those on whom salvation is bestowed are not only manifest as believers in the profession of Christ's name, but receive the gift of the Holy Ghost. They do not receive this gift on the principle of their own worthiness and fitness, as though their repentance and baptism was the canse of their receiving this gift, but on the principle of grace abounding to sinners. The Holy Ghost is the Comforter which was promised to the disciples by the Lord Jesus, and which he prayed the Father to bestow upon them, and is called the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. "But," says Jesus to his disciples, "ye know him, for he dwelleth with you, and shall be in you." This gift is bestowed upon all the followers of Jesus, and is manifest as the Comforter to teach and to guide into all truth; for as Jesus in his exaltation has ascended into the haavens, never more to appear until he comes the second time, without sin unto salvation, so the Comforter will abide, or continue with the saints forever. He makes an application of the truth in their experience in the promises and comfort they receive from on high. He is the *still small voice* that enlightens, cheers, encourages and consoles the pilgrim in his lonely and discousolate hours. He testifies, or bears witness to the truth, because the Spirit is truth. It is the spirit of adoption, whereby the saints are enabled to cry, Abba, Father, and are enabled to call Jesus Lord. The Spirit beareth witness with their spirit that they are the children of God. The saints are the temple of God, and it is holy; "which temple" says Paul, "ye are," addressing the Corinthian brethren. Why is it holy, and the temple of God? Because the Spirit of God dwelleth therein. The personal pronouns *he* and *it* are used in relation to the Holy Ghost, or Spirit of God, as identifying the samo personage, or distinctive character, as I understand it.

The promise of salvation, or eternal life, was to those believing Jews and their children, and to them that were afar off, as believing Gentiles, even as many as the Lord our God shall call. Many other words did Peter testify and exhort, saying "Save yourselves from this untoward generation." Deliver yourselves, or come out from among them, and be a separate people.

This will apply at the present time. The political, religious and social elements appear to be surcharged with malignancy, fanaticism, destruction and death. The followers of Jesus should save themselves from all such abominations, as far as in them lies, for they are not of this world, even as their Lord and Master is not of this world.

I have extended this article to a great length, and I fear unprofitably, though I hope not. I hope the brother in Kentucky will be able to decide correctly as to whether my views expressed on paper correspond with my preaching on the text.

Yours in hope of eternal life.

JOSEPH L. PURINGTON.

ILESBORO, OHIO, Dec. 1867.

DEAR BROTHER BEEBE:—I have often tho't. I would write you some account of what I think has been the Lord's dealings with me, and now in compliance with the request of a dear relative, I will make the attempt. I feel very much at loss as to how, or where to begin, in relating my troubles; for I have known but little pleasure or happiness since I was a child.

My first impressions of a religious nature, were, I think in my eleventh year. I was young and had never thought much on death and eternity previous to that time; but at the time mentioned I saw and felt myself a sinner, and a very great sinner. I thought the Lord did not love me; and that he would never own me for his, but that I must sink into endless misery, if I did not reform and be a better child. I feared that my time on earth was short, and I shed many bitter tears when alone; but still tried to appear calm when any one was present. This state of mind continued for sometime. I thought I must pray; but Oh, I did not know how to approch so great a being as Jehovah, and thought I would learn a prayer from some book. I was one day looking through the psalms for a prayer to suit my case, and at last I found one that I thought expressed my feelings, and I committed it to memory, and used it as my petition to the throne of grace. I would try to read the bible whenever I could without being seen by any one; for I was afraid to have any one see me read the bible, for fear they would think I was under conviction; and I did not want to deceive any one. I was afraid they would think I was trying to be a christian, while I felt and knew how sinful I was. Years passed by, with only short intervals of relief to my almost distracted mind. All my efforts to become good had failed; every vow I had made had been broken, and I was still growing worse. One day being in great trouble, I wrote some of my feelings on paper, to see if it would look like anything I had ever heard of any mortals suffering: but when it was written I felt so much ashamed and abased, that I immediately put it where no mortal eye could ever behold it; for its appearance to me was horrible. O, my brother, young as I was, I was almost overwhelmed with grief. I thought there was none on earth like me; I seemed to myself to be different from any other person. One night I had a dream, that so shocked me that I awoke in the greatest mental agony, I thought death came and knocked at the door, and that he came for me. I knew that whenever death calls we must obey. I felt my sinful condition, and waking rushed down stairs to my parents, not thinking that it was a dream. My first thoughts were to beg my mother to pray for me, for I thought I should be launched into eternity very soon; but for some reason, my tongue failed to utter words of the kind. I was ready to sink. My parents arose from their bed, and were much concerned for me and did all in their power to sooth me. My father gave me a strong stimulant for I was trembling as if from cold; but I concealed my mental agony; and they in their kind ness were doing all in their power to relieve me from what they thought was a bodily distress. After that shock passed over, I felt better physically but continued to be much concerned about my soul. One day as I was passing through the room, I heard mother conversing on the subject of religion with some company, and in her conversation she spoke of the very kind of trouble that was at that very time weighing me down, and she said, she thought if any one had such trouble, it was a good sign; and that such a person had an interest in the blood of Christ. O what a relief her words were to me. I knew she had described my feelings, and the words she had spoken were like cold water to a thirsty tongue.

That, dear brother, was the first gleam of hope I remember of ever having. I was often after that, in great darkness; but of late years I have some glimmering of hope which helps to keep me from sinking beneath the waves of dispair. One or two instances more I will relate; I have often thought I would give the world, if it were mine, if I could have as striking an evidence of my acceptance with God as some have of whom I have read. One day a man told me if I would seek in the right way, and with perseverance, I would obtain that evidence. I accordingly went to pray, with a determination to pray for an evidence, and that I would not rise from my knees until I had obtained it. But oh! when I attempted it, everything seemed to be so dark, that I could scarcely utter a word. I arose feeling wretched indeed. Again I made the attempt with the same determination, but with only the same bitter result. And again at twilight that evening I went to the edge of the woods to pray, with feelings like these,—I will try to pray, and if the Lord blesses me, let it be so; if not, still let it be so. I yield myself to him, let him do for me as he sees fit. I sat down, and bowed my head into my hands, and tried to pray. Soon the tears began to flow like rain. I seemed never to have wept with so much ease. I felt that I could ask anything I wanted. O, how much I was relieved! I felt happy, and that appeared to me to be a blessing truly. When I had given up all my own determinations, and submitted myself to the will of God.

At another time when I had been cruelly persecuted by a person of a different belief, I went out, my mind being tortured, to ask God to enable me to bear it with christian fortitude and composure, when returning, at a certain place, I shall never forget it, my tongue broke forth in the words of the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Yes, I felt that the Lord was giving me strength to meet my foes.

Within a few years past, the subject of baptism has occupied my mind a great deal. But I could not think of following my blessed Savior in that holy ordinance, feeling myself as unworthy as I did. At length I was taken very sick, and thought I should probably die. I prayed the Lord to spare me, and in the coming summer I would offer myself to the church, unworthy as I felt. It was his good pleasure to spare, me and after a hard struggle, I tried to tell the church what I hope the Lord has done to me. I felt that if they knew my corrupt heart as well as I did, they could not receive me. But I was received, and was baptized by Elder John Parker, and welcomed into the fellowship of Scotts Creek church. I was greatly relieved in many ways; but I still have many dark seasons of doubts and fears, and such as I sometimes fear no christian ever has.

Brother Beebe, do as your better judgment dictates with this.

Your unworthy sister

LUCY A. CRAWFORD.

CATSKILL, N. Y. Nov. 15, 1868.

ELDER G. BEEBE:—Very dear brother, again I find myself addressing one of my dearest friends on earth, and the question comes up with in me, What reason have I for making this attempt to pass for one of God's peculiar people, his treasure, his jewel, or one of his members? My dear brother, in looking at myself, *as myself*, I do not find that I have any just right to do so; for nothing but filthy rags, undone, wretched man that I am, comes up before me, and I see no way of escape, for every prop seems to be taken from under me. I am naked, for fig leaves are no covering; they are not large enough. But O, what comfort I do find in the words of Jesus, "I come not to call the righteous, but sinners to repentance."

There seems to be a spot for me to creep in by the door, for I feel so unable to walk erect: for surely I am a sinner, and where, O where else should I go? For I realy do find there the words of the Savior, they are words of eternal life. And he that comes unto God, by him, he will in no wise cast out. Happy thought! never to be cast out. Never out of his love, his covenant, his purchase or redemption; for where he begins a good work, he will perform it. He will never leave nor forsake any of his people, but he will keep them to the end. His own life would be, so to speak, at stake; for he has said, "Because I live, ye shall live also." Now, dear Elder, would it not be strange for me to think that I, or we,—

"Can sink with such a prop,
As our eternal God?"

Or that he who has promised eternal life before the world began could fail in accomplishing his firm decree, which shall stand forever, and against all powers, dominions, or opposition that can be brought against it? I think it would. I think I am convinced more and more, every day, that God, in Christ does possess all power, both in heaven and in earth, and none can say unto him, What doest thou? I can see clearly, from what is transpiring around me, that, "The wrath of man shall praise him," and I am fully confident that, "The remainder of wrath he will restrain."

I can see a beauty in predestination, which is far beyond my limited power to express, and I feel such a release from anxiety and care when I think about this doctrine, and contemplate, that nothing can transpire, about me, not a hair can fall from my head, nor can a sparrow fall to the ground, (no matter how good a marksman may be) without my heavenly Father. I often stand at my work thinking over the excellent sermon you preached at Lexington, from the text, "Surely the wrath of man shall praise him," and I find a sweet morsel when in my lonely moments. And when malice and hatred are thrown into my face like dirt, I have to cry out;—

Not a single shaft shall hit,
Unless the Lord I love sees fit."

No weapon that is formed against Zion shall prosper, and every tongue that shall raise in judgment against her, she shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." It is then and there I can see why this comforting doctrine is revealed to us.

Dear Elder, we have been expecting to hear from you ever since you were at our house. We are happy yet in having had the great pleasure of seeing you under our roof. God grant that it may happen again. We are all pretty well up to this time, for which we desire to be thankful. The children all wish to be remembered to you, and all would be glad to see you again. I send you enclosed a Post Office order. &c.

We send our love to all the dear brethren and sisters, to all your family, and to brother B. Jenkins. Let us be refreshed with a few lines from you when convenient. We remain yours in the best of bonds.

J. GEO. & MATILDA BENDER.

DAVISVILLE, Pa. Nov. 20, 1868.

ELDER BEEBE—DEAR BROTHER:—It is with reluctance that I again write an article for the "Signs," having so lately written for our excellent medium of communication. I said in a former letter that I hoped I might not feel it my duty to write again; but I hope that I have been made to repent of that saying. We read in the scriptures that "Then, they that feared the Lord spake often one to another; and the Lord harkened, and heard it; and a book of remembrance was written before him for them that fear the Lord, and that thought upon his name." It is a blessed state of mind when the saints feel to speak often one to another; but knowing my inability, I feel to draw back from attempting to speak to the household of faith; yet such as I have, I wish to declare unto the saints. On reading sister Dodderer's communication, in No. 16, Aug. 1st, I felt like replying; but for fear of wearying your patience, I put it off, until yesterday, while sitting under the sound of the gospel, proclaimed by our beloved pastor, Elder Purington, I was forcibly impressed that I was not doing right, in withholding my "mite."

Dear sister Dodderer, although you are a stranger to me in the flesh, I feel to say you are not in the spirit; for I hope, my dear sister, that the Lord has taught us the same lesson; and these things are not forgotten like things of a temperal nature. I can go back with you to the time that you say you resolved to commence the work in earnest, to secure the salvation of your husband and children, who were as you thought out of the "ark of safety;" and it was then that we were left to walk in darkness. O my dear sister, how little we thought about their being in the hands of the Lord, and that we were not our keepers—poor, weak, short-sighted creatures to attempt to help the Lord in the great work of salvation. What a subject to think upon now. Yes, my sister, I can go back to the place with you where you were completely hedged up, and darkness environed you, and your prayers for yourself and others, seemed but an empty sound. I can go with you to the time when the bible seemed a sealed book; and when you felt that you had no right to the children's bread; still you was determined to go on. O my sister, can you not look back, and see what gross darkness we are in? Dear sister, have you ever thought what would be the consequence if our prayers had been answered? should we not have claimed part of the glory? and should we not have been entitled to it? We poor, blind mortals could not see why our anxious petitions were not answered. You say, my sister, that struggle continued about five years—I was in that state about ten years, and trial after trial came upon me: losses, crosses, and disappointments, till, (as you say) I had spent all my living in a strange land—and yet—

"I hoped, that in some favor'd hour,
At once he'd answer my request;
And by his love's constraining power,
Subdue my sins and give me rest

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea more, with his own hand he seemed
Intent to aggravate my woe;
Cross'd all the fain designs I scheemed,
Blasted my gourds, and laid me low."

I can go with you, my sister, stumbling along so many years in the dark, without a ray of hope to guide our footsteps; yet I now am convinced that our dear Lord was leading us about all that time; but we did not know it. When it pleased the Lord, he removed the scales from our eyes, and bade the darkness flee; then he revealed the light of his countenance, and caused us to see and know him as our Redeemer, I can go with you there, I trust; and what a change we then experienced. I can rejoice with you then; and can you not look back and see the hand of the Lord, in our wondrous difficulties, and feel to say the way the Lord has led us has been the right way? Do you not rejoice that the Lord Jehovah rules and reigns? I hope that we are permitted to look back and see where we have erred; and, as you have said, we have used all our own energies to "persuade" the God of heaven and earth to bow his sovereign will to ours; but he has said; "My counsel shall stand, and I will do all my pleasure." O let us be still and know that he is God. He has all power in his own hand; for he speaks, and it is done; he commands and it stands fast. If we are his children it is ours to obey; for to obey is better than to sacrifice, and to hearken than the fat of rams.

Dear sister, I am made to feel, that instead of helping the Lord, I am a stumbling-block in the way; and that I walk so little like a professed follower of Christ, that if a saint I am the least of all; but as you say I am made willing to trust myself and all I have, without reserve in his hand, for time and eternity. O may we be enabled to enter into that rest spoken of by the apostle, in his epistle to the Hebrews: for said he, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the example of unbelief." For our instruction let us read *all* of the fourth chapter of Hebrews.

May we be enabled to "stand fast in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage." I could not help rejoicing with the Kingwood church, in New Jersey, and with our sister Brink, when I read her letter, published in the "Signs of the Times," showing how the Lord had filled her with her own ways, and brought her back home to the church of the living God. I think the seventh verse of the fifteenth chaper of Luke applies to just such ones; for Jesus says: "I say unto you, that likewise joy shall be in heaven, (the church) over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." O what love our Savior had for his children, when he spoke the parable into them, showing thereby that it was not the will of God that one of his loved ones should ever perish. Have we not great reason to rejoice that we have a hope that our eyes have been opened to recover ourselves out of the snare of the devil, who for a time were led captive at his will? O may we be enabled by rich, free, and sovereign grace to go on our way rejoicing. I hope the dear sisters will continue to write, for their communications seem very precious to me. I close by desiring that our God may continue to bless his church and people, making them bold for the truth as it is in our Lord Jesus Christ.

Brother Beebe I submit what I have written to your judgment believing that you will decide correctly.

Yours in hope of eternal life.

A. M. FETTER.

TIMBER, Peoria Co., Ill., Oct. 20, 1868.

BROHER BEEBE:—Through the mercy of our covenant-keeping God, I am yet spared to walk in this life's uneven ways, but I feel that I am fast hastening to the grave. Many from my right hand, and from my left, are now numbered with the pale nations of the departed dead, and yet I am spared. Surely the goodness and mercy of God have followed me all the days of my life, notwithstanding my unworthiness of such favors as God has bestowed on such an undeserving one as I feel myself to be. I am indeed a wonder to myself, and I have to travel a dark and doubtful road, and sometimes left comfortless and almost without hope. I feel that if I were called before the bar of God and judged according to the deeds done in the body, and condemned and banished forever, God would be just in my condemnation: for surely I have sinned against heaven, and in his sight. There is no good in me. I can say, "Prone to wander, Lord, I feel it, prone to leave the God I love," or whom at least I hope I love. When I would do good evil is present with me. Sometimes when I take my bible to read, it seems as only an old story, and my mind is wandering, like the fool's

eyes, to the end of the earth. And the thought arises, Surely I cannot be a christian, and often fear that I am only numbered with the people of God, for a purpose. Judas was numbered with the twelve, for a purpose. I sometimes fear that I have only learned the Baptist doctrine as a theory, by reading the bible and the "Signs:" for I do really believe that it is the doctrine that will stand when all other doctrines shall fall; and I believe I do love to hear it preached. But the question with me is, Shall I be able to stand? I seem to be a hearer, but not a doer of the word. And again I liken myself to the seed that fell among thorns, and on stony ground. The greatest enemy I have to encounter is myself. I am so unlike the Lord, whose image I so much desire to bear, that I feel to lay my hand upon my mouth, and fall down in the dust before the Lord, and cry. Unclean! unclean!!

O that it were with me as in days that are past, when I hoped that the candle of the Lord shined around my tabernacle. I often think, if I could write and express my mind, and tell of my ups and downs, my doubts and fears, so as to be understood by some of the trembling ones whose communications I read in the "Signs," I would like to cast in my mite, so that they might judge whether I have any reason to hope that it will go well with me or not.

"They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Brother Beebe, if you have patience to read this, pardon my intrusion upon your time, and pray for me; for I feel less than the least of of all saints, if I am one at all. May the Lord, if it be his will, spare you long to comfort his poor and afflicted people, is the desire of your unworthy brother, if I am a brother; and if we never meet again in the flesh, may we be so happy as to meet on the immortal shores, where our warfare will be forever over.

E. D. VARNES.

Please give your views on James ii. 17, and Phil. i. 18, and oblige,

E. D. V.

(Editorial reply on page 272.)

ROADHOUSE STATION, ILL., Nov. 6, 1868.

DEAR BROTHER BEEBE:—I now sit down to write a few lines to you, and must say that your editorial in reply to brother Vanmeter, has been a mystery to me in one or two points; and I must say there is a contradiction aboard somewhere; and it is for instruction I write. You stated, and truly too, "That which is born of the flesh is flesh," nothing else, "And that which is born of the spirit, is spirit," and nothing else. Now you say, that the same that was born by ordinary generation, is in time born of the spirit, if I understand you; to admit this, it leaves me in the same fix that Nicodemus was in. I will say that if the same man is born again, it is spiritual and I suppose it is incorruptible, and if this is the case, sin cannot approach it. Then this mortal has put on immortality, in part: but I find no such scripture; but find that we have this treasure in earthern vessels, if in us at all; and the excellency is not of men, but of God. This is the same leaven which a woman hid in three measures of meal, till the whole was leavened. Now if the Adamic man is born and made spiritual, it is all leavened and is not a progressive work, as I have thought, to be completed in the resurrection. Now I think this new birth is clearly set forth in the words, "Christ in you, the hope of glory." You made one point, that the inward man, and the outward man are commersurate. and after the new birth, there is but one man, and he is solely of the Lord: and I wont have any such an idea. To be born is to develope. Now in developing godliness through the prepared or subjugated body, there is a manifestation of righteousness which was not there before. Now if it perfected the Adamic man, Paul did not understand it clearly when he said, with his flesh he served the law of sin, and O wretched man that I am, who shall deliver me from the body of this death? Now this same body that was born first is born again, and the second birth leaves it still a body of death. Being born again surely does not make it spiritual, or it would not die.

Dear brother I would be well pleased if you would write me a letter and give me your views on the inward man, and what it is, and also the outward man and what he is, just in as short a way as you can, and direct it to Road House Station where you send the Signs. And as my time is up in December, I want you to stop it then. I write you in good feelings for instruction.

Yours truly.

A. W. MURRAY.

(Editorial reply on page 271.)

Change of Residence.

Brother E. Y. Berry having changed his residence from Pleasant Hill, Cass Co., Mo., to Blue Spring, Jackson Co., Mo., desires his friends and correspondents to address him hereafter at the latter place.

AGENTS REMITTING

Monies to us for books of Editorials sold, are especially requested to obtain post office orders when they can be obtained, but those that can not get the orders had better send drafts, as either method will prevent loss in the mail, which has occurred to quite a heavy extent already.

B. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1868.

REPLY TO BROTHER MURRAY.

On page 271.

Dull and bungling as we are in expressing our views, we are surprised sometimes at our failure to make our views intelligible to our brethren; and still more surprised that any of them should understand us so very differently from what we mean. If we were as unsuccessful on all points in attempting to make ourself understood, as we have been on the subject of the first and second birth of the children of God, we would return our pen to the wing of its mother goose, and leave the statement and defence of the truth to abler writers. We have not been without our fears that the late agitation of the Regeneration, and the New Birth, at least to some of our readers, had a tendency to darken counsel, rather than to edify. Whatever we publish as our views, on any subject, we give only as our views, holding none of our brethren responsible for them, only so far as they find them sustained by the scriptures and made plain to their understanding. We neither ask nor desire any one to accept as true what we hold, or set forth any further than our views are sustained by the unerring scriptures of truth. And we have confidence in the Old School, or Primitive Baptists, that they will carefully compare what we publish with that sacred standard, before they indorse it. But we must request them to consider candidly what we say, before they condemn it; and in no case allow themselves to misconstrue or misrepresent what we advance. By *our* words we are willing to be judged; whether by them we be condemned or justified.

In replying to our brother Murray, we will make this one more effort to express, as explicitly and plainly what are our views, as we can.

First. It is our firm conviction that all the men, women and children who belong to the elect family of God, had an existence in Christ Jesus before the word began, and consequently before they had any of them been born at all, either of the flesh or of the spirit.

SECONDLY.—That their existence in Chirist before the world began was so personal, that no change could possibly be made, the inheritence of every one of them, for time and eternity, was assigned to each personally, definitely and unchangeably. That they were all of them loved personally, blessed with all spiritual blessings personally, and personally chosen in Christ Jesus before the foundation of the world; and that each and all were so difinitely identified in the choice, love, grace, and gift of God, that no one of them could possibly be misplaced, overlooked, or fail to fill the destiny appointed or to receive the spiritual blessings which were given them in Chirst, or any one of them fill the place in the body of Christ, which God hath ordained for another.

THIRDLY.—That they were all regarded as the children of God, and heirs of immortal glory before they were any of them made partakers of flesh and blood; and consequently before any of them were born of the flesh or of the spirit.

FOURTHLY.—We hold that it was the counsel, purpose and ordination of God to bring all these heirs of glory into manifestation, by a first and a second birth, preserving through both births the identity they had with him before the world began.

FIFTHLY.—That their identity, individuality, and personality being amterior to their first and second birth, depended on neither the one nor the other, except to subserve the the great purpose of God in their manifestation, which he ordained should be in the fullness of the dispensations of times.

SIXLY.—That their first birth, or their being born of the flesh was ordained for their manifestation in the flesh, as the children of the first Adam, of whose nature they were to partake, in whose transgression, depravity, and the mortality they were to be involved. And that until they were born of the flesh, they could not see the natural world into which they were to be born. And that when any one of them is born of the flesh, that man is born once. That man who was chosen of God, in Christ, is now born of the flesh, and can see the world into which he is born. That man, who was a man before he was born, now by his birth, partakes of humanity, mortality, and corruption, and requires to be redeemed from sin, death and condemnation.

SEVENTHLY.—That very man, who was a man, as chosen of God in the Election of Grace, and whose name was written in heaven, in the book of the Lamb, and has been born of the flesh, is by his one birth only revealed or manifested in the earthly nature which God ordained for him; but before he can be made manifest in a spiritual nature he must be born again. As there is natural life given to this man, in his earthly birth: for that which is born of the flesh is flesh, so there is nothing natural given to the same man, when he is born again, as that which is born of the spirit is spirit.

EIGHTHLY.—The vessel of mercy whom God afore prepared to glory, by his first birth receives his mortality and in his being born again, the same man receives his immortality. "I give unto them eternal life," John x. 28. "That he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee." &c. Now being born of the flesh, and born again of the spirit, poseses both flesh and spirit, which Paul says are con-

trary the one to the other: he now posseses both mortality, and immortality; his mortality is born of the firsh, and the flesh continues to be mortal as long as the man, so born, remains in the flesh: the immortality is born of the Spirit of him who only hath immortality, and continues to abide in the man who has experienced both births and possesses both conflicting natures which must both continue in him until the one is swallowed up of the other; until the flesh shall yield to the spirit, until this mortality shall be swallowed up of life. Then, but not till then, shall this mortal put on immortality, and this corruptible put on incorruption, the spirit shall then triumph over the flesh, when the flesh, shall go down to the grave, and there be sown a natural body, and thence be raised a spiritual body, changed and fashioned like the resurrected body of our Lord, who has already risen from the dead, and become the first fruits of them that slept.

Now let us consider Christ, as the first fruits, the perfect sample of what his saints shall be in their resurection! Was Christ the Son of God, and perfectly identified in that full relation to to Father, before he was born of the virgin, or begotton from the dead in his resurection? Did his being made of a woman, under the law; or his resurrection constitute him the Son of God, or did he exist in his Meditorial glory with his Father, before the world began, the same as he will when the world shall be no more? See John, xvii. 5. Had he the same glory with the Father before the world was, that he ascended to when he went up with a shout?

2. Did Christ in his incarnation possess two whole and yet distinct natures, in his one person? Was he both God and man, at the same time? Was he properly the Son of God, and the Son of Man; and did his Godhead compose any part of his humanity or his humanity compose any part of his Godhead?

3. Was he the subject of two births, one of the virgin, when he was made flesh, and the other when he was quickened from the dead by the Eternal Spirit, in his resurrection from the dead? Before answering these last interrogatives. Read, Matt. i. 21. Luke i. 35. Acts xiii. 33.

If then it be admitted that Christ possessed two whole natures in his one person, the one called flesh, which could suffer and die, and the other Spirit, which could not die, but had power to quicken and raise the dead, is it hard to infer that those who bear his image, can also, being born first of that flesh of which also in like manner he took part, and then being born again of an incorruptible seed which liveth and abideth forever, be while here in the flesh, possessed two distinct natures? The one born of the flesh, the other born of the spirit: the one human the other divine. One mortal the other immortal; the one depraved and possessing in it "no good thing," the other perfectly immaculate?

It is testified of our Savior. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him." &c.

And the Word was made flesh, and dwelt among us," &c. John i. 1,—3, & 14th. Would it now be proper for us to raise the question, What part of the Word was made flesh? We are told, it was the Word which was God. No less the Word because made flesh, no less God, because identified with flesh.

So with the men, or people, which were with, and in Christ before the foundation of the world; they are no more, nor are they any less the people of God, because they are made flesh, born of the flesh, and are thereby partakers of the transgressions, pollutions and mortality of the flesh, than they were before the world began. The man who was chosen in Christ Jesus in eternity was in time born of the flesh, defiled and involved in guilt and transgression, and washed from pollution and guilt by the atoning sacrifice of Christ; that same man, who was a man chosen in Christ form everlasting, and who was born of the flesh, and made flesh, is born again, of a heavenly birth, receives a spiritual life from God, which is distinct from the life received by him in his first birth, and in his two fold nature of flesh and spirit, dwells among us. Brother Murray has entirely mistaken, and misread us, in regard to our "making the the point" which he condemns; that the inward man, and the outward man are commensurate of the new birth. Such a thought never entered our heart; nor have we ever contended that our Adamic nature is born over again in the new birth, nor that it ever has or ever will be made spiritual. It is certainly not so now, and if it was it would cease to be Adamic; for Paul testifies that Adam was not spiritual but natural: that Christ the second Adam is spiritual. To be spiritual then, is to partake of the life and nature of Christ, not of Adam.

We have not time to discuss this subject in private correspondence, with those who do not choose to patronize the Signs. We have about all we can do in addition to our pastoral and other ministerial labors, to write for the Signs. We are very prone to be prolix in our articles: but the shortest way in which we can answer the last questions proposed we say: The outward man is the flesh, that is born of the flesh; and the inward man, is the spirit, that is born of the spirit.

Brother Murray has mistaken us in regard to the old nature, which is born of the flesh, being born again of the spirit, and made spiritual. We hold, as we have tried to explain, that the subject of grace had an identity before he was born at all, either of the flesh or of the spirit; when born of the flesh, the fleshy nature produced by that birth became identified with him, so that he who before existed in Christ, is now manifest in the flesh, and receives a fleshly, corruptible, and depraved dying nature. And the same person, man, or identity, who has received this earthly nature, (it must be the same, or some other) also receives a spiritual pure, incorruptiole, imperishable and heavenly nature which is born of the spirit, with which he also becomes identified; and that this man, person or identity retains both these antagonestic natures, and is identified with both, as long as he continues in the flesh, and until the one of them shall be swallowed up of the other, until the mortal shall put on immortality, when death shall be swallowed up of victory. In this complexed state in which flesh and spirit are component parts the same person, we may properly speak of the man or person who is born, and born again, as a sinner, and of the same man or person in whom both natures now exist, as a saint. He is as black as the tents of Kedar; and at the same time, he is as white and comely as the curtains of Solomon. Or, as Erskine says:

"To good and evil, equal bent,
I'm both a devil and a saint."

"I am cruicified with Christ," "Iam dead with Christ," "Nevertheless I live: yet not I, but Christ liveth in me." Paul uses the personal pronouns, *I*, and *me*, identifying him, in both natures, thus—"For *I* know that in *me*, (that is in my flesh,) dwelleth no good thing," "For the good that *I* would, *I* do not; but the evil which *I* would not, that *I* do. Now if *I* do that I would not, it is therefore no more *I* that do it, but sin that dwelleth in me." "For *I*, see another law," (or governing power) "in my members, warring against the law of my mind, and bringing *me* into captivity to the law of sin which is in my members. O, wretched man that *I* am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind *I myself* serve the law of Christ; but with the flesh the law of sin." Rom. vii. Now when we can comprehend how the apostle could *himself*, with his mind serve the law of God, without the concurrance of his fleshly nature, but in direct opposition to it; and how he *himself* could with his flesh serve the law of sin, without indvolving his spirit, in any participation in that service; and how he could say without contradiction, *I myself* serve the law of sin, and yet it is not *I* that do it, but sin that dwelleth in me;—*I* serve the law of sin;—*I myself*, serve the law of God; but in such a way that it is not *I*, but sin that dwelleth in me. I am a wretched man, involved in a body of death; nevertheless I live, yet not *I*, but Christ that liveth in me; and the life which I now live the in flesh I live by the faith of the Son of God, &c. Then we shall have less trouble in distinguishing between the flesh and the spirit, the old man, and the new, the outer man and the inward man, the natural man and the spiritual man; and how these two opposite natures emanating from opposite sources, and produced by distinct births, can form the elementry parts of a christian. Then shall we all better understand the words of our Lord, in which he has informed us, that "That which is born of the flesh is flesh, and that which is born of the spirit is spirit; and we shall be less likely to conclude that anything earthly is born of the Spirit, or anything spiritual is born of the flesh.

Reply to Brother E. D. Varnes.

On page 270.

The two passages on which brother Varnes desires our views are these:

"Even so faith, if it hath not works, is dead, being alone."—James ii. 17. And,

"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Philippians i. 18.

In the first of these passages, the apostle James is treating upon the practicable effects of faith by which its nature is to be tested. If the faith be genuine *living* faith, its vitality will be known by its activity, and its action will be in harmony with its nature. The apostle seems to admit that there are different kinds of faith; the faith of the Son of God, which *works* by love and purifies the heart, is a living faith, being born of God, it partakes of the nature and vitality of its heavenly author. Christ is the author and finisher of our faith, if we have the faith of God's elect. This faith being born of God, though it encounters the world, and is opposed by the world, will overcome the world, and triumph ultimately over all opposition. "And this is the victory that overcometh the world, even your faith." Natural faith, or the faith of the world, has no conflict with the world, and will not overcome the world, being in agreement with the world. But the faith of the Son of God, by which the children of God live, walk and stand, is essentially different in its origin, nature and development, from the faith of men, and from the faith of devils. Paul says of the living faith of the gospel, "And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."—Gal. ii. 20. Hence we live by faith; not by a dead or nominal faith, but by a vital principle, even by the faith of the Son of God; a faith pertaining to his Sonship, because begotten and born of God, it partakes of his Sonship, of his spirit, purity and power. It can never therefore be dead or inactive. Those who possess it may not always feel its mighty power, because so far as they are led, or live after the flesh, they shall die, or fail to feel and enjoy its life inspiring power. They not only live by faith, as we have shown, but also walk by faith, not by sight. To walk by faith, is to move on confidently trusting in God, when all is dark and inscrutable to our sight or to our natural judgment. As when Abraham staggered not at the pormise which seemed so unreasonable and so unnatural; yet he staggered not at the promise, because God had made it, and his faith inspired implicit confidence in, and unfaltering reliance on God. At God's command he went forth, not

knowing whether he went; it was enough for him to know that God had commanded; and in the same confidence Enoch also walked with God. And all the saints shall know that in all their walks with God, they walk by faith, and not by sight, having no confidence in the flesh. The nature, power and vitality of the faith of the Son of God, is always the same; but we only enjoy it experimentally as the fruit of the Spirit, and as the gift of God; we only enjoy its saving manifestations when our spirit, which is born of the Spirit, triumphs over the flesh; and we are made fruitful in the knowledge of our Lord Jesus Christ. All who have this faith in them will assuredly know of the christian warfare; for the flesh, and all our fleshly powers, are as full of infidelity as they ever were. All the doubts, fears and unbelief that rises in opposition to our implicit confidence in God, comes from our flesh, and inclines us to endeavor to walk by sight, and objects strenuously against taking a step in the dark. This conflict of flesh and spirit, nature and grace, faith and unbelief, is more or less illustrated in every child of God. Faith points the new born child of God to the yoke of Jesus, to his example and precepts, and bids him move on in obedience to the Savior's great commands, saying, "Why tarriest thou? arise and be baptized," &c But unbelief says, Better not be too fast,—wait till this dark cloud shall pass; till you are satisfied that you are a fit subject for the ordinances, and worthy to take a place in the church of God. Chided for his disobedience or tardiness in following his Lord by the spirit of faith, which relies alone on Jesus, the convert sees a beauty in the lovely ordinance; while unbelief insists that he shall wait until he has sufficient light to walk by sigh. Carnal reason too, believes that it is safer to walk by sight than to walk by faith; but the faith of the Son of God, in the believer, looks through the thickest cloud, and sees with delight the things which are within the veil, whether the forerunner is for us entered; and fixing its steadfast eye on him who has entered within the veil, desires to fly away from all human reason and carnal understanding, and be governed in all things by him.

"Through floods or flames, where Jesus leads,
To follow where he directs."

Looking steadfastly not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; (or things of time) but the things which are not seen are eternal; and therefore only looked upon by faith.

But we presume our brother Yarnes desires our views on the apostle's declaration, "Even so faith, if it hath not works, is dead, being alone." We have already intimated our firm conviction that the faith of the Son of God, which all who are born of the Spirit receive in that birth, is a vital and undying principle, which is never dead; nevertheless that vital principle in us may be dead practically, in the sense in which the apostle James has illustrated. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?" If one of you who are recognized as brethren, who possess the faith of the Son of God, should thus treat a needy brother or sister, as to practical profit to the needy brother or sister your faith would be dead to them, in that particular sense. The life of genuine faith would fail to appear. Or, to express in other words, what we understand to be the meaning of the apostle, a professd disciple of the Lord Jesus, to treat a brother or sister in that heartless way, would deny the faith, and act in opposition to all its teachings. Whatever we may believe, or whatever faith we may have, if it produces no action, is practically dead, or dormant. To illustrate the apostle's meaning, he speaks of Abraham, and of Rahab the harlot. Abraham believed God, and his faith was perfected, or demonstrated by his obedience to God. Rahab the harlot believed that the city of Jericho, in which she lived, was to be given to the Hebrews; but her faith, however strong and sincere, would neither have profited her nor the Hebrews, if it had not been practically demonstrated by her receiving the spies, and concealing them, and sending them out another way. It is only in this sense that we understand our apostle to be speaking of faith being dead; that is destitute of practicable results. What if we have faith to believe there is one God, if we do not love and serve him? devils are equally orthodox, for they also believe and tremble.

Again, we may understand James as speaking of the doctrine of the gospel; what though we vainly believe it to be the truth of God that shall stand forever, what practicable benefit have we from our correct, or orthodox profession of faith, if we do not walk in it, and contend earnestly for it, as it was once delivered to the saints? All kinds of faith must be made manifest by works. The husbandman has faith in the order of nature, seed-time and harvest, and his faith inclines him to plow his fields and sow his grain, because he has faith that the harvest will come, when he shall reap, if he faints not.

In the application of the admonitions of the apostle to to the children of God, we are not to understand that to profess faith in God, in Christ, while in works we deny him, such profession can be accepted by the saints as an evidence that those who so profess are entitled to their fellowship or confidence. The disciple who says he has faith in Jesus, must show his faith, that is the evidence of it, by following him. In the commission to the apostles, as a mark by which they should know the called and quickened people of God, Jesus said to them, "He that believeth and is baptized, shall be saved." Not merely he that believeth. Living faith will lead its possessor to obey, as well as to believe. How many there are in the vicinity of all our churches, who give us every other evidence that they believe and love the truth, and love the people of God. The sincerity of their convictions and their love, we cannot discredit; but their faith is dead to us, that is, it is unavailing, because it is alone; not manifested by obedience to the gospel of the Son of God. Their faith is not so strong as to subdue their doubts, fears and unbelief; nor is their love so ardent as to draw them with willing feet to walk in the footsteps of our glorious Leader. "If ye love me, (says Jesus) keep my commandments." "By this shall all men know that ye are my disciples, if ye have love one for another." But where these evidences of love and obedience are not found, whatever of faith or love a person may have, it is dormant, or we may say dead, as to the production of the true and legitimate fruits of vitality. In short, the church of God must judge of the vitality of one's faith, by his conduct. If one says he loves the cause, but on every occasion will betray it; that he believes our doctrine, but will not walk in it; that he regards us as the church of God, but walks with, builds up, and strengthens the hands of our adversaries; we may safely say to such, as the apostle has said, "Show me thy faith without thy works, and I will show thee my faith by my works." But we will pass to consider the text in Philippians i. 18.

In this text the apostle expresses his joy that Christ was preached, and in a variety of ways, and from different and conflicting motives; some even of envy and strife, and some of good will, or with pure motives. The one preach Christ of contention, not sincerely, but maliciously, designing thereby to add affliction to Paul's bonds. Others of love, knowing that Paul was set for the defence of the gospel. Of all this, Paul says, "What then? What if the enemies of the gospel are filled with envy and feel maliciously inclined towards Paul, and towards all the ministers of Christ who like Paul preach of love and good will? Shall their enmity, envy and malice, retard the dissemination of the gospel? By no means. They can do nothing against the truth, but for it. Their wrath shall praise God, and the remainder of their wrath God will restrain. What then? if some preach Christ even of envy and strife, and others of good will, and some of contention, to afflict Paul. "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached;" the tidings are spread far and wide, and the great purpose of God, in publishing the gospel in every land is subserved; and in that Paul rejoiced; yea, and would rejoice.

The words of the apostle seem to imply that there were some preachers who really preached the gospel, and to the edification and profit of their hearers, who did it from the basest of motives, even from envy and strife, and with a design to add affliction to Paul's bonds; and we have no right to doubt that such was the case then, and that there are even now some who with no better motives, have really preached Christ, and that to the profit of the saints, whose hearts have never been warmed by the love of God, who in their preaching have designed to gain the confidence of the saints, and finally to make division and trouble in the church, and to bring the true ministers of Christ into trouble and disrepute. If not greatly mistaken, we could now name a score of preachers of that description, some of whom we have once regarded as able ministers of the New Testament, and under whose ministry we have sat with delight and profit, until their real character has been developed, their mask has fallen off, and their hypocricy has been exposed. These have added far more affliction to our bonds, than all the open avowed enemies of the cause combined could do. Like the unclean ravens which carried food to Elijah, they have dealt food to the saints of which they themselves have never tasted; or like Balaam's ass, when speaking with a man's voice, they have uttered words which, while unintelligable to themselves, have been God's message of comfort and consolation to some of the saints.

But it is not however our understanding that those malicious enemies who desired to add affliction to Paul's bonds, always preached Christ as Paul and other ministers of Christ did, by standing up in the public assemblies, to expound the scriptures, or to proclaim salvation in his name. But the manner in which their opposition to him, and to the gospel, was overruled by the Lord to the furtherance of the gospel, as explained in the context in which he adverts, first to the things which had happened to him, probably when he was in Macedonia, or at Philippi, and the bitter persecution which he had encountered, and by which his life seemed to be imperiled, had fallen out rather for the furtherance of the gospel. So that

their wicked efforts to prevent the preaching of the gospel, by raising a tumult against him, having him arrested, and bound, and imprisoned, and sent away to Rome, had given currency to the gospel, and they were themselves instruments in proclaiming it, instead of being able to conceal it. Their malicious persecution had stirred up the brethren, so that the brethren of Paul, or as he calls them, "brethren in the Lord," waxing confident by Paul's bonds, in which he was held by their malice and envy, were much more bold to speak the word without fear. It is in this way that some preach Christ of envy and strife. Some of whom? Of the brethren in the Lord; but how of envy and strife? Of the envy and strife of their enemies: for certainly not of envy in their own hearts; but they were impelled, emboldened, and waxed confident, by the envy and strife of their enemies. While others of the dear disciples, less timid, did not need the enmity and persecution of their adversaries to stimulate them, but preached Christ of love and good will. It is certain that the envy and strife of the enemies, stimulated the disciples with the greater boldness to preach Christ; and even the imprisonment and bonds of Paul, had exemplified this truth. And the joy and exultation of Paul was in that the gospel of Christ was preached, by his brethren in the Lord, who were stimulated to preach, by the envy and strife of their cruel and malicious enemies, who were maliciously bent on surpressing the preaching of Christ, and adding affliction to Paul's bonds. Yet notwithstanding every way, through some of his brethren from love and good will, regardless of the opposition they encountered, and others, being timid, were stimulated by persecution; although persecution was used to embolden them, still, in the result, Christ was preached and Paul rejoiced.

It has been, and still is the wisdom of God to employ the envy and strife, and persecuion of the world, for the promulgation of the gospel from the beginning of the gospel dispensation. Instead of offering large bounties, of worldly comfort, fame or treasure, to induce men to engage in the work of the gospel ministry, it has been the divine pleasure and wisdom of God to employ the rage, malice and persecution of his enemies to hasten his ministers to the field of their labor. A large number of God's chosen ministers were very pleasantly situated in a large upper room at Jerusalem, and being all of one accord, it was delightful to be all of them in one place. But, "As an eagle stirreth up her nest," so the Lord caused them to be scattered as soon as they were endued with power from above; and this was done by letting the powers of darkness loose upon them. Persecution arose against them in Jerusalem, and being severely persecuted, they were scattered by the persecution, and they that were scattered went every where, preaching the word. That is just where the Lord had told them to go and preach; and we have no right to doubt that persecution was by him ordained to enforce their obedience to his command. At all events, the persecutions they endured were used, under the mighty hand which controls them, for the furtherance of the gospel. The experience of Paul himself is in point, from place to place he was tossed about by the cruel persecutions which followed him every where, so that he knew whereof he affirmed, when he said that some indeed preach Christ of envy and strife; but all that envy and strife had resulted in the more abundant dissemination of the gospel of Christ. In our context, he says, "But I would ye should understand, brethren, that the things (persecutions, &c) which happened unto me, have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." Heartily and cheerfully as the apostle labored, and more abundantly than all the other apostles, who can doubt that much of his labor was induced by persecution? Instead of Mission Boards, and Mission Societies, large salaries, and flattering titles, the apostles and primitive ministers were hurried from place to place by the lash of persecution; and thus of the envy and strife which rankled in the hearts of their bitterest enemies, Christ was preached, and more abundantly preached by the persecuted servants of God, and Paul rejoiced, and would rejoice. The things which had happened unto him, had finally resulted in taking him to the capitol of the Roman Empire, and before kings and rulers where he had opportunity to preach Christ, which otherwise he could not have had. And from the apostle's days to the present, the envy and strife, opposition and persecution, endured by the faithful servants of Christ, under the overruling hand of God, who controls them all, has done more for the promulgation of the gospel of Christ, than all the humanly devised institutions that have ever been invented for that ostensible purpose. And in the great result, with Paul, we do rejoice, yea, and we will rejoice.

Of course, Paul did not approve nor rejoice in the deceptive course of those who preached Christ insincerely, deceptively, or hypocritically, of envy and strife; nor did he sanction the spirit of persecution in the avowed enemies of Christ, though God had overruled all to the furtherance of the gospel. It was rather on the principle that we now rejoice in the crucified and risen Savior, though his crucifixion was by wicked hands. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain."—Acts ii. 23. We rejoice not in the wickedness of his murderers, but in the accomplishment thereby of the gracious counsel and purpose of God. So Paul, and so we rejoice, that Christ is preached, notwithstanding every way.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld D W Patman, Ga., 23, Eld Wm J Purington, Pa., 2 30, S G Mathews, Mo., 2 30, J R Walker, Cal., 2 30, H A Brooks, Ill., 2 30, Mrs. Jane Harrold, Cal., 2 30.—Total, $34 50.

Subscription Receipts.

New York:—J Geo Bender 2, Hiram B Webb 2, Mrs Lydia Mullock 2..... $6 00

Pennsylvania:—Eld Wm J Purington..... 7 70

Maryland.—Mrs H Boulden, for Mrs E M Taylor..... 2 00

Georgia:—Eld D W Patman 17, Eld Wm L Beebe 1..... 18 00

Alabama:—P S Hanson..... 4 00

Kentucky:—Chas Ware for G W Watts 2, Mrs Mary Duerson 2..... 4 00

Tennessee:—Geo A Duiggins,..... 2 00

Indiana.—Eld J C Riggins..... 2 00

Illinois:—Lewis Brasell 2, Wm Hamilton 2, Benjamin Creel 5, Eld B Coats 2..... 11 00

Missouri.—Mrs S S Williams 2, Jas W Brooks 3, P J Burnes 2, Jane S Hughes 2..... 9 00

Iowa.—Abraham Foutch..... 4 00

Kansas.—Moses F Hedges,..... 4 00

We have also received two dollars from Benj Goswell, without stating his Post-Office address; as soon as we hear his Post-office and State, we will give him due credit..... 2 00

Total..... $75 70

AGENTS FOR SELLING THE FIRST VOL. OF THE EDITORIALS.

These desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staten, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss., Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. O. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga Eld. John H. Myers, Decatur, Ill; Alfred M Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Umatilla Co., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co. Va.

PROSPECTUS FOR VOLUME XVXVII.

of the

"SIGNS OF THE TIMES."

The experiment of publishing twelve pages in each number has failed to secure a sufficient patronage the last year to meet the additional expenses, to which we have been subjected. We have also during the year now closing sustained heavy losses, which admonish us to so far curtail our expenses as to keep them, at least within the amount of our receipts. It is still our wish and intention to furnish our subscribers with a cheaper and better paper than any other publisher can afford. This we are sure we can do, having facilities, for doing so which we believe no other one can command. Having a good Printing Office, Power Press, Steam Engine, and a patronage which has cost us thirty-six years of hard labor to build up: which together with a long experience in the business, we think will secure us from successful competition. We now propose to issue our paper for the ensuing year, semi-monthly, on a single quarto sheet as formerly, which shall be devoted almost exclusively to original communications from brethren, sisters and friends of the Old School Baptists, with Editorial and other matter best calculated to edify and interest the lovers of the truth; excluding nearly all advertising, and restricing obituary and other notices of local interest to a reasonable limitation in order to afford the more room to articles of more general and vital importance.

TERMS.

To single subscribers, for $2, per year in advance.

Six copies, if ordered at one time and paid in advance, for $10,00.

Ten copies, if ordered at one time, and paid for in advance, for $18,00.

Fifteen copies, if ordered at one time and paid in advance, for $24,00.

Twenty copies, if ordered at one time and paid in advance, for $30,00.

As additional encouragement to any who will take an interest in procuring clubs, and forwarding the money, we offer as premiums, For every club of ten subscribers, with cash at club rates—a plain bound Hymn Book. For every club of fifteen with cash at club rates, either an Imitation Turkey Morocco Hymn Book, or a plain bound copy of our volume of Editorials, as the agent or getter up of the club may choose.

For every club of twenty subscribers, with cash at club rates, the getter up of the club shall be entitled to a Turkey Morocco Bound Hymn Book, or an Imitation Morrocco Bound copy of the Editorials, as he may select. And for any greater number of subscribers, with advance pay, premiums in proportion. This arrangement will, we trust, remunerate any minister, brother, sister, or friend for their time and labor in extending our circulation.

Should any brother or sister, desireing to have the paper, through adverse circumstances be too poor to pay the the subscription price; such, by making known the facts to us shall

be suppled at half price; and if unable to raise that amount, we will supply them gratuitously at least to the extent of our ability.

We publish these proposals thus early to give time to any who will undertake to procure subscriptions, to engage immediately in the work; that we may know at an early day with what number to begin our next volume.

As soon as our subscription shall reach eight thousand paying subscribers, we will resume the issue of twelve pages to each number. And should the number be increased to ten thousand, (which with a little exertion on the part of the brethren and friends it may easily be,) we will then engage to issue it weekly without any increase of price.

NOTICE.—Those who are indebted us on subscription, are earnestly requested to remit amount with the least possible delay. We are in need of the money. The amount from each may be small but the aggregate would afford us seasonable relief, as we have heavy obligations to liquidate at the end of this year.

☞ Those who wish to discontinue their subscription, should give us seasonable notice, and see that all arrearages are paid up. In giving such notice, be particular to give the name, and Post office, and state, to which such papers have been addressed.

PENNINGTONVILLE, Pa., June 18, 1868.

DEAR BROTHER:—The following poetry, from the pen of our sister Anderson, composed in 1846, and presented to me, (probably to give my opinion whether to send it to you for publication or not,) and was mislaid and finally forgotten by me, was found recently by my daughter, who wishes me to send it to you for publication.

Sister Anderson is still lingering on the shores of time, waiting for that change that we all must pass through, sooner or later. Her desire is to write to you, but her disease prevents her. Yours very truly,

JOSEPH HUGHES.

Each day we meet new conflicts here,
Scorn and reproach we too must bear;
Through tribulation's thorny path
Each saint must go, the Savior saith.
E'er long we'll quit this painful field,
Must to the king of terrors yield;
Endeavor then while here below,
Dear saints, your faith and love to show.
Behold how pleasant 'tis to see
Relatives, friends, in all agree;
Of Zion's children it is said
They all are one in Christ their head.
He gave himself a sacrifice—
Entomb'd he lay and then did rise.
Redeemer, Brother, Friend the best.
God over all for ever blest,
In Zion reigns a conquering King;
Let all his saints his triumphs sing,
Before him cast their crowns and fall,
Enraptured, crown him Lord of all.
Rejoicing in his holy word
That he has left on sure record,
By faith behold him now on high,
Enthroned in awful majesty,
Exalted there on God's right hand,
Before whom angels gazing stand
Ecstatic waiting his command.

MARGARET M. ANDERSON.

East Fallowfield, Pa., March 18, 1846.

Marriages.

Nov. 4, 1868, near Ward's Cross Roads, by Eld. G. W. Staton, Burton P. Truitt Esq., to Mrs. Naomi C. Truitt, both of Sussex Co., Del.

Obituary Notices.

DEAR BROTHER BEEBE:—I herewith send you for publication the obituary of my dear father, **John A. Case,** who died Oct. 5, 1868, in Osage county, Missouri. He was confined to his bed only four days; he bore his sickness with christian fortitude. He was a member of the Old School Baptist church, and was firm and unwavering in his faith, and perfectly resigned and willing to meet the last enemy, which is death. He told his friends not to weep for him. He united with the church in 1856, and was baptized by Eld. John W. West, of Mo. He has left this world of sorrow to be forever at rest, and we should not mourn as they who have no hope. My dear father was 63 years, 6 months and 13 days old. He has left six sons and five daughters to mourn our loss, also the Little Hope church, of which he was a member. I can adopt the lines:

"Dearest father, thou hast left us,
And our loss we greatly feel;
But 'tis the Lord who has bereft us,
He can all our sorrows heal."

I know full well the Lord can soothe the sorrows of his children, for they are made to feel that he is an all-sufficient Savior. But at times a gloomy depression rests upon my heart and tongue, and my harp is hung upon the willows.

MRS. B. MATTHEWS.

BROTHER BEEBE:—Please publish the death of **Eliza N. Bailey,** of Pittston, Maine, who died August 2d, aged 24 years and 7 months. She was, in her faith, an Old School Baptist, and was brought out very clear in her mind. God was pleased to show her more in a short time than many learn in a whole lifetime. It was manifest that she was not long for this world, and so it has proved. She was delivered from her burden and sense of guilt some time last winter, and the evidence of acceptance through Christ was so plain that she had no doubts, and died in the triumphs of faith. She has left a brother, two sisters and a numerous circle of loving friends to mourn their loss. She was mild and lovely, and gained the esteem and affections of many friends. I was at her funeral to sympathize with a large assembly of friends. May that hand that has afflicted them sustain them under the afflicting dispensation, and comfort them with as good a hope as she had, is the prayer of a poor sinner who hopes that he is saved by grace.

J. A. BADGER.

BRUNSWICK, Me., Aug. 8, 1868.

DEAR BROTHER BEEBE:—It has pleased the Lord in his all-wise providence to remove by death our dear little daughter, **Lizzie Iona Carlile,** who died the 14th day of August, aged 6 months and 10 days. Her disease was cholera infantum. She was sick but two days when she was wrapped in the cold arms of death. May we be enabled to be resigned to his will, knowing that he doeth all things well. "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

"Thy life I read, my dearest Lord,
With transport all divine;
Thy image trace in every word,
Thy love in every line.

Methinks I see a thousand charms
Spread o'er thy lovely face,
While infants in thy tender arms
Receive the smiling grace.

I take these little lambs, said he,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

MARTHA J. CARLILE.

STRICKERSVILLE, Pa., Nov. 2, 1868.

ELDER G. BEEBE:—Please insert in your valuable paper the following obituary:

Fell asleep in Jesus, Oct. 6, 1868, my sister-in-law, **Mrs. Rachel J. McDonald,** wife of Harvey A. McDonald, and daughter of William C. and Leuvina Garton, aged 17 years, 8 months and 5 days. We all mourn our loss, but not as those who have no hope, believing our loss to be her eternal gain. She never made any public profession of religion, but before the separation took place she gave evidence that we are led to believe she had a hope in that beloved Lamb, Jesus. She leaves a bereaved husband and a darling infant three weeks old at the time of her departure, to mingle with us for a while on this unkind and cold-hearted world. O! what a consolation to her bereaved companion and mourning relatives, to think that the loved one gone was embraced in the arms of her dear Savior. She was willing to leave this world with all its allurements, all her friends and relatives, to rest in that heavenly mansion with her great Redeemer. She bore her affliction with christian fortitude. She was a doting wife, a loving mother, an affectionate sister and a faithful daughter. May God bless her bereaved husband and her motherless babe. May he still continue to show his loving kindness to her lamenting parents and remaining brothers and sisters. She has two dear little brothers who are now sleeping that long and last sleep by her side.

JOHN W. REYNO.

Near DeKalb, Mo., Oct. 6, 1868.

BROTHER BEEBE:—Please notice in the "Signs" the death of sister **Olive Weston,** of Jay, Maine, who died August 14, 1868, aged 74 years, 10 months and some days. Sister Weston was one of the oldest members of the Jay church. When the Baptists, years ago, left the old landmarks of gospel order as laid down in the bible for the whole rule of faith and practice for the children of God, to follow after new things that had then come up, she with others said to them, If you are determined to follow after those new things, you must go without us. So the separation took place. She was blessed with a great mind in the gospel, and in the order of God's house, and ever stood firm in the same. Her disease was cancer in the face, which caused her to suffer for years more or less, but her last sufferings I will not attempt to pen, for it was beyond description, all of which she bore patiently. She has left a daughter, her only child, who was as faithful to her in all of her sufferings as ever a child could be to a mother. Although she was glad when death came to her mother's relief, yet feels the loss is great. May God sustain her in all the trials of life, and to be glad that there is an end to all time sufferings with the children of God.

WM. QUINT.

NORTH BERWICK, Me., Nov. 19, 1868.

DEAR BROTHER BEEBE:—Please insert the obituary of **John Polk Rolston,** who died April 14, 1868, of consumption, at Mount Auburn, Illinois, aged 23 years, 6 months and 1 day, who was taken sick the 7th day of May, 1867. The subject of this notice leaves a father and mother, and four sisters, and three brothers to mourn their loss, but not as those that have no hope, although he never attached himself to any society, yet his moral character was such that all societies were anxious to see him take a decided stand among some one of them; but he never saw fit, and when in his severest afflictions the Arminian friends asked him if they might meet with and pray for him, he calmly replied, as neighbors they might visit him, but as for their prayers he had no use for them, and then said it would take nothing short of the blood of Christ to save sinners, and that he viewed Jesus as his Savior, and so he ended his career; and may the God of all grace sustain the bereaved parents who are contending earnestly for the faith once delivered to the saints, and are members of the Old School Baptist church.

JOHN H. MYERS.

DECATUR, Ill., Nov. 2, 1868.

BROTHER BEEBE:—Please publish the death of my beloved wife, **Elizabeth V. Larkins,** daughter of Isaac D. and Sarah Glenn, of Illinois. She was an Old School Baptist for more than three years, and believed that salvation is by grace alone. A few hours before she died she gave me her hand and said she was going home. O glory! Her disease was asthma and measles combined, of which she suffered very much. She died March 1, 1868, at 8 o'clock, a. m., aged 43 years, 10 months and 14 days, leaving a family of seven children, with the writer, to mourn our loss, which we trust is her eternal gain, but we mourn not as they who have no hope. May God graciously reconcile us to his will, is my prayer.

ALSO,

Louisa Jane Chapell, daughter of Monroe and Elizabeth V. Larkins, died of the same disease, (measles and asthma,) March 5, 1868, at about 5 o'clock, p. m., aged 24 years, 5 months and 22 days. She had been an Old School Baptist about two years.

ALSO,

Samuel C. J. Larkins, son of Monroe and Elizabeth V. Larkins, died of measles, March 9, 1868, at a quarter past 5 o'clock, p. m., aged 2 years and 17 days. I hope my darling boy has gone with his mother and sister to that region of peace and joy where sin and sorrow can no more annoy. May the Lord reconcile me to his will, and teach me to "Be still and know that he is God," is my desire.

A funeral discourse was preached by Eld. John Stipp, on the second Sunday in June, 1868, in memory of the departed ones.

MONROE LARKINS.

Near Cuttingsville, Ore., Aug. 9, 1868.

DEAR BROTHER BEEBE:—By request I send you the following notice of the death of our aged and venerable brother, **Elder James H. Montgomery,** who departed this life at his residence in Jasper Co., Ga., Oct. 26, 1868, in the 79th year of his age. He had been a member of the visible church of Christ for more than half a century, and a minister of the gospel about thirty years. Owing to his advanced age and general debility he resigned the pastoral care of churches some years before his death. His last resignation of the care of a church was at Shoal Creek, in this county, in the autumn of 1865, where he served as pastor many years, and where he was a member up to the time of his death. He served as Moderator of the Ocmulgee Association for several years. He died without a struggle or a groan, an old man and full of years, and rests in peace. He leaves a widow about 75 years of age, several children, one brother and three sisters. His character in the church, in his family, and in the society of his fellow-men, was free from reproach. He was respected by all that knew him as an honest and upright man. He was not a great man in the common acceptation of the term, yet in his preaching, his walk, his conversation and deportment, there was weight and influence. He was among the first brethren with whom I formed acquaintance after I came to Georgia in the autumn of 1856. We were mutually attached to each other, and were often together at Shoal Creek church, before and after I took the pastoral care of the church, and at other meetings and associations. I was present at his burial, and at the grave, by request, I read a hymn, which was sung—spoke in prayer—and made some remarks. A large concourse of people were present, composed of relatives, brethren and sisters in the church, neighbors and friends.

Our dear old brother has gone home, and it is rather more a source of rejoicing than of grief, for he has passed through the great tribulation and entered that happy country where joy, peace and the fruition of *glory* forever reigns. Yours &c.

J. L. PURINGTON.

COVINGTON, Ga., Nov. 1, 1868.

THE EDITORIALS.

Having completed the first volume of this work, we are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

Plain Cloth Binding at	$2 30
Imitation of Morocco at	3 50
Best Morocco at	5 00

These prices include the postage or expressage, so that the book in any of these styles of binding will be delivered to subscribers at these rates. Thirty cents less on each book if called for at our office, as that is the cost of postage, which will be deducted from the above prices if taken without cost for transportation to us.

Orders should be addressed, with the cash, to

B. L. BEEBE.
Middletown, Orange Co., N. Y.

The Baptist Hymn Book.

We have just received from the Bindery an assortment of the different styles of binding, and can now supply all the varieties except the Blue Gilt Edge. Our prices at present are, for

Best Morocco Binding, each,	$3 00
Imitation of Morocco, Elegant, ea.	2 00
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Russett—Plain, each	1 00

A reduction of twelve cents on each book to those who take them from our office, as the postage on each book sent by mail is twelve cents. At the above prices we will send them to any Post Office in the United States, postage pre-paid.

Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

The next session of this Institute will OPEN THURSDAY, AUGUST 27, 1868.

TERMS.

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460 MILES WITHOUT CHANGE OF COACHES BETWEEN

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceped.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M., Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM CO., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague-cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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(Terms, $2 a year in advance.)

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Address, G. J. BEEBE, New York City,

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 36. MIDDLETOWN, N. Y., DECEMBER 15, 1868. NO. 24.

Samuel McCall 1 June 68

POETRY.

BROTHER BEEBE:—The following is an old ballad, and much esteemed by many who read the "Signs." You will confer a favor on such by giving it a place in the "Signs."

P. K. PARR.

Ye scattered flock of Jesus,
Wherever you may be,
I pray you, lend attention,
And listen unto me.

We're in a howling wilderness,
Of savage beasts of prey,
Surrounded by temptations,
And that from day to day.

For Satan is a striving
For us, to lay his snares,
Our minds are interrupted,
And filled with worldly cares.

We travel here like strangers,
And often go astray,
Yet live in hopes our Shepherd
Will guide us in the way.

We are poor wandering pilgrims,
Oft tossed to and fro,
Bleating about, from place to place,
And know not what to do.

Like scattered sheep we seem to be,
Our heads are bowed down;
And oft-times we are made to fear,
We'll never wear the crown.

O, where are our enjoyments?
Where's all our courage fled?
Or, has our light afflictions
Struck all our comforts dead?

Lift up your heads, ye tender lambs,
Assist me now to sing,
Your harps take from the willow-tree,
And let us praise our King.

Why should we be discouraged,
Since Jesus is our friend?
He's promis'd to be with us,
And help us to the end.

Behold him now enthroned above,
His arms extending wide,
With pleasing smiles and eyes of love,
For to receive his bride.

Then, come ye, Zion's travelers,
Our Jesus we'll pursue,
Although a dreary wilderness,
We are to travel through.

Our journey soon will have an end,
Our trials soon be o'er,
When we arrive on Canaan's banks,
Upon that peaceful shore.

So, here's my hand, my brethren dear,
Let's try to live in love,
And walk along the narrow path,
That leads to joys above.

Let's often meet together here,
Let us often watch and pray,
That Jesus Christ may give us strength,
And guide us in the way.

CORRESPONDENCE.

DAVISVILLE, Pa., Nov. 21, 1868.

DEAR BROTHER BEEBE:—I feel impressed to write an article for our excellent paper, the "Signs of the Times," upon the subject of the christian warfare, hoping that an ardent desire for the truth, as it is in Jesus Christ, causes me to again address the household of faith, upon the all-important subject of salvation by grace; and, as a foundation for what I may be enabled to write, I will use the following words of our Redeemer: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6.

It has been a cause of rejoicing to the saints, in "this land," that our God has given us the scriptures, in our own vernacular, or "mother tongue;" and that so many rich, gracious and precious promises are therein recorded for the comfort, guide and edification of this tempest-tossed children, while passing over life's tempestuous ocean; but, although there are so many soul-comforting promises recorded in both the Old and New Testaments, the saints receive comfort from them only when they are applied by the Holy Ghost, the Comforter; for he alone can take of the things of Christ, and apply them to the saints.

I have no hesitation in saying that I firmly believe God designed the recorded transcript of his will, or the scriptures, for his spiritual family; and that whenever it is in accordance with his will that any nation shall have that record, in their own tongue, the way will be opened for them to receive the record; and *that* in a manner surprising to the saints; for, sometimes, the letter of the word is given, to a people, *through* the enemies of the cross of Christ, as in the case of our having it translated out of the "original tongues" into our language; for, from the best information I am able to collect, I have no reason to think that the men selected, under the reign of king James, to translate the scriptures, knew any thing beyond the letter of the word; but, doubtless, they were *well* qualified to give a proper rendering of the *original tongues*, into the English language; and while some of the words may *now* be rendered more in conformity to modern usage, I am satisfied that the innovations already made, are detrimental to the truth, instead of any benefit; for there is a disposition to so "soften" down the plain, pointed language of the Holy Ghost, as to "bolster" up all the religious hypocrites in America. But enough of this.

As our Lord Jesus Christ, and his inspired apostles, have used terms, which have a broad and deep difference in signification, can we take the liberty to say that, while they are radically different, from different *roots*, they are synonymous terms? It appears to me a very dangerous way, or method, of interpreting the scriptures; and it is a course I dare not pursue; for *that* would come to this: the scriptures of the Old and New Testaments are written in *ironical* language, that is, declare one thing, and *mean* another. A number of years ago I quoted a passage of scripture to a zealous Arminian, and his answer was: "O I know it reads so; but then that is not its meaning." To which I replied, in substance as follows: "Then, sir, we will stop our conversation, as you deny the testimony of the scripture." Now where will such a position lead us, if carried out to its genuine results? Is it not enthroning human reason, in power, to decide what is the just and proper *meaning* of all such matters? If so, the Bible is of no more consequence than the writings of men, in modern times; and Æsop's fables will answer just as well as the scriptures, if such a course is to be adopted; but I am not assuming the position that any dear brethren in Christ would, knowingly, adopt such a course for their "right hand;" but I am only showing where such a method must *inevitably* lead us.

Now we have recorded in the scriptures the terms regeneration, born again, pardon, redemption, righteousness, sanctification, atonement, justification, begetting, seed, &c., which are of deep and vital importance to every lover of truth; and the Holy Ghost having made such distinctions, they are genuine differences, and should not be confounded, as being synonymous; for *why* have inspired penmen, under the direct guidance of the Holy Ghost, made such distinctions, if they are not differences to be observed by the disciples of our Lord Jesus Christ? Whether "three or four," or three or four thousand, "have gotten into the secret," matters not; for we have to do with what God has said in his word, and not men's opinions.

What should we think of the pilot, who, *according to law*, should come on board the ship, lying off the coast, in which we were passengers, and a terrible storm raging, at the time, and we ready to enter the port, and said pilot should say to the officers, your chart is of no consequence; for where rocks, quicksands, shallow water, narrow passages, crooked channels &c., are marked, you should regard them not, as there is no difference; for all mean *deep water*, and a straight, direct course into the harbor? I opine there would be some alarm, and we should begin to conclude that our pilot was not in his right mind; yet it would be just as consistent for that pilot to make such a statement, as for us, who profess to take the "Divine Chart" for our guide, to insist that the important differences, made by the Holy Ghost, are not *in reality* differences, only different expressions, used to mean the same thing; and, in this all-important matter, it will not do to settle down upon the principle, "*I think* so, I believe so, and my conscience dictates so and so;" for no witness, in a court of justice, is allowed to testify *what* he thinks it ought to be; but the *facts*, bearing upon the case, are received only as testimony. So in the great principles of truth, the *proof must come* from the scriptures; and it will not answer to give an ironical meaning to scripture testimony; for such an interpretation would be like a dear father writing a letter to his children, containing the strong expressions of his love for them, and pointing out to them the manner in which they should live as children of one family, and then say to them: "Children, you must exercise your own judgment in this matter, as I have *not* written you *what* I mean, but a tropical sense is involved in every word contained in my letter." Would there not soon be dire confusion in the family? Most certainly; and when we leave the scriptural declarations of the New Testament, concerning birth, conversion, regeneration, &c., and gave them other meanings, confusion must be the result.

I have already said enough in the preceding remarks to show my feeling with regard to the letter of the scriptures, and *how* I desire to treat the testimony of the bible; and I sometimes hope I am led by the Spirit to revere the Author of the

precious volume, called the bible; and with due deference to all the dear children of God, and with a desire for the peace, comfort and edification of the saints, do I now proceed, as God may enable me, to elicit, in this communication, some of the vital principles involved in the passage of scripture at the head of this article; and while I attempt, briefly, to elaborate some of the conflicts of the saints, and show the reasons therefor, I hope that the spirit of egotism, pride and vain deceit may not be permitted to influence me in the least degree; and that nothing may appear in the communication, which would give the appearance of a desire to be pedantic, but that a plain, simple exhibition of truth may be made.

That which is born of the flesh is flesh. It is generally the case amongst men, that they attach weight to spoken, or written declarations, according to the wisdom and power of him, or them, who uttered or wrote such declarations; and the language now under consideration, was uttered by the Lord of life and glory, who spake as never man spake; for it came from him, who was God; for "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" *therefore* while the immaculate lips of Jesus Christ uttered that awfully sublime language to the learned Nicodemus, he was the eternal God, clothed in a mantle of flesh and blood; for Jesus said to Philip: "He that hath seen me hath seen the Father."

All the changes that are effected and affected in the natural man, without the implantation of Christ in him, he remains but a natural man; though the mental powers be so improved that he (the man) arrives to what he considers a very high state of sublimation in ethics and morals, he is still a natural man, void of spiritual life, as Adam was of natural life, *before* God breathed into his nostrils the breath of life, and man became a living soul.

Man, like all the rest of animate and inanimate creation, was a creature of God; but, in his creation, he was not called a child of God, for he was not born of God. "The Lord God formed man (of) the dust of the ground." In his primitive state of uprightness he was only a natural man; for Paul says: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." It is positive from the declaration of the inspired apostle that the first man was not a spiritual man; and it should be noticed that the apostle does *not divide the man*, by asserting one thing of the corporal body, and another thing of the soul—he does not speak about *mind* and *matter* separately; but he combines the *whole* in the *word* man. It is a self-evident proposition that the whole embraces *all the parts*; and, on the contrary, it takes *all the parts* to make the whole. Inspired penmen did not reason upon man's powers and abilities, as heathen philosophers did; for when referring to the mind, they styled it the "Divinity stirring within them;" but by inspired apostles it is called the *carnal* mind; and all who know and love the truth, receive what the Holy Ghost says. The modern spiritualism of our day is the same sentiment as that taught by Plato, and all of that class of infidel philosophers.

After man had transgressed the command of his Maker, and was filled with dismal fears and awful forebodings, what do we find him (them, for he called their name Adam) clothed in? fig-leaf aprons! Why such a covering? *Because* they had seen they were naked, and were afraid. All that has ever been done by man, as man, has had no more power to impart any new principles to the fallen, depraved nature than the covering of fig-leaves could secrete them from the all-piercing eye of God. The declaration of the Savior to Nicodemus cannot be divested of its awful magnitude, by any arguments of men; for the truth remains to-day: that which is born of the flesh is flesh; and are not the senses, viz: seeing, hearing, feeling, tasting and touching, or the power that brings them into exercise, born with the individual? Most certainly! Then are they not *parts* of the natural man? Take them all away, and what would a man be! Man's transgression did not only bring him into the condition that the corporal man must suffer pain and death, but it extended to and *embraced* the entire man, both soul and body; and to-day the family of man is not indicted before Jehovah for simply what the tongue has uttered, and the hand has done, but for heart-wickedness. The ancient pharisees, like modern ones, seemed very anxious to have the outside of cups and platters clean, and that persons must not eat without washing their hands; for if they did otherwise they would become polluted; but our Savior settles the matter *forever* with regard to man's defilement; for said he to the disciples: "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands defileth not a man." Had there been one *vital* principle of godliness, or spiritual goodness in fallen man, it would have been named by our Redeemer; but the language of Christ to his disciples shows clearly the total depravity of man.

It is one of the fixed and unalterable laws of nature that *effects* never precede their cause, and every *seed*, whether vegetable or animal, *contains* the vital principle to *reproduce* itself whenever and wherever there is a reproduction of the same. Now for nearly six thousand years the grain called wheat has been reproducing the same; and on whatever soil, and in whatever country it has been cultivated, or matured, it has been wheat; and there *never* has been an instance known that the wheat *imparted* of its vitality and virtue to the tares, or any other noxious weeds, and converted them into wheat; and so of the maize, or Indian corn of our country; and scores of other seeds might be referred to, and show thereby the unalterably fixed laws in nature; but it may be said corn of different kinds will mix. Most certainly, for it is one seed; but who ever knew corn and barley, or corn and oats to mix! The races of mankind may, and have mixed, or amalgamated; but the reason is given by Paul; for said he; "And hath made of *one blood* all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." The grains and fruits of various kinds, which the earth produces for the food of mankind, do not remove the cause from the soil in which they grow; for the *same* sunshine and showers, which nourish and cause the maturity of them, also cause the vile weeds and poisonous plants to flourish in the same soil; the difference is *not caused* by the cultivation of the soil simply; but *different* kinds of seed are sown; hence the different fruits.

"*And that which is born of the Spirit is spirit.* With many of the dear saints, in that "sweet morning" of deliverance from the great burden of sorrow, so long borne, and from which they feared no deliverance would be granted, so clearly do they see their acceptance in the Beloved that they are led to think that they are made *entirely* spiritual, and shall never sin any more; but alas! ere they are aware, gloom and despondency have taken hold upon them, and doubts arise in the mind concerning their interest in Jesus Christ. How can such be the case, if their faculties were made spiritual? An inspired apostle settles the matter relative to the warfare: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are *contrary* the one to the other; so that ye cannot do the things ye would." What are we to understand by the term *flesh*, used by the apostle? Does he mean simply the corporal man? Certainly not; for he says of himself: "For I know that in me, (that is, in my flesh) dwelleth no good thing; for to will is present with me; but (how) to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, evil is present with me; for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

What a description does Paul give of his conflicts; and was he not one born again? Yes; but he does not indicate, either directly or indirectly, in one of his epistles, that himself or any of the saints were born OVER again; but, on the contrary, shows clearly that the Adamic man still remained with no good thing dwelling in him: hence arose in him, as well as all the children of God, a *continual* warfare; but such could not have been the case had he been *born over* again, and his *faculties* made spiritual; but he says to his brethren: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." How clearly it is *defined* by the apostle that Christ is the seed of which the saints are born; for it is written: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

It is positively declared that flesh and blood cannot inherit the kingdom of God; but how often do the saints get to looking within themselves for something good, especially when walking in darkness; but while all, soon or late, of the household of God, experience a death or separation from trusting to a legal hope, bitter experience proves to them that the "old man" still is of the earth, earthy. That which is born of the Spirit is spirit. Another seed is implanted, and that is Christ; for "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life;" therefore it is certain that there is no eternal life for the church separate from Jesus Christ; and every grace of the spirit proceeds from him; for all spiritual blessings were given the saints in Christ before the world began. Nothing is more clearly proven and firmly sustained by scripture testimony than the fact that the natural powers of the mind, in the saints, are not made spiritual and holy; and the testimony of the word is, "That which is born of the Spirit is spirit." It was spirit before the birth, and it is spirit afterward; for it was not flesh

before the birth, and spirit after the birth; neither was it spirit before the birth, and flesh after the birth; for the two seeds are distinct in every sense; one is Adam, the other Christ; otherwise language is of no use whatever. If the earthly powers of man are made spiritual by the "new birth," then the phrase, "change of heart," so often used by brethren is absolutely true; for, admitting that the faculties are made spiritual, it would be but the "refining" of the carnal mind, and raising it to a high state of sublimation in ethics and morals, the same as iron could be subjected to an intense heat and converted into steel. There can be no doubt about brethren's meaning, when they use the words *change of heart*; but is it in accordance with the scriptures? God, by the prophet Ezekiel, says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The God of Israel does not say I will change your stony hearts into fleshly ones; neither does he say I will make your fleshly minds into spiritual ones; but it is, I will *take away the stony heart:* I will *put my Spirit within you;* therefore, if we indulge in any unscriptural phrase, to represent the work of God in renewing dead sinners, we should say instead of a *change of heart*, an *exchange* of hearts. Do any of the apostles say anything about the old fleshly heart being made a spiritual one? If so, where is it recorded? The apostle John says: "He came unto his own, (the Jewish nation doubtless) and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God." Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, (see that ye) love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The *pure heart*, in this quotation, must certainly mean the *new heart*, spoken of by Ezekiel; and the incorruptible seed, or word of God, must be the same as declared by John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." How clearly this shows that life and light are cognate, and dwell together; and without Christ, however much the mental powers of men may be improved, there is not a ray of spiritual light to illumine the dark and benighted soul; consequently no immortality; for Paul charged Timothy to "keep this commandment without spot unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of Lords: who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen nor can see: to whom be honor and power everlasting. Amen." The term immortality, in this quotation, does not simply mean a never ending existence, as defined by lexicographers; but a far more important signification is involved, as I understand it; and instead of simply meaning never ending existence, it is equivalent to *incorruptibility;* for "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he *cannot* sin, *because* he is born of God."

Enough scripture testimony has been adduced to show that the child of God is a complex being, or possesses two distinct natures; and *because* he is thus connected to Adam and Christ, a warfare commences and will continue until the weaker, or Adamic man dies; and nowhere in the scriptures are the saints denominated children, that I am aware of, until "born again;" but those who are foreknown of our God, and redeemed by Jesus Christ, are loved *as vessels of mercy;* for "What if God, willing to shew his wrath, and to make his power known, endureth with much long-suffering the *vessels of wrath* fitted to destruction; and that he might make known the riches of his glory on the *vessels of mercy*, which he had afore prepared unto glory; even us, whom he hath called, not of the Jews only, but also of the Gentiles." Paul was a vessel of mercy when persecuting and wasting the church of Christ, and while breathing out threatening and slaughter against the saints; and had he not been, he would never have been called by the Lord Jesus Christ to a knowledge of the truth, and made an *able* minister of the New Testament, not in the letter, but in the Spirit; but his calling was an unmistakeable evidence that he was a vessel of mercy.

The children of our God, after having received an evidence of their acceptance in the beloved, find by bitter experience that the "old man" is still an earthly man; that the carnal mind is enmity against God; not subject to the law of God, neither indeed can be. How often do the children of God mourn on account of their waywardness, short comings, and heart-wanderings; feel to mourn because they cannot mourn, weep because they cannot weep. Often coldness and indifference to their gospel privileges take fast hold upon them, like an incubus, or nightmare, from which they cannot extricate themselves any more than they could give life to the dead. Now if the faculties are made spiritual, how can the dear children of our God be subject to, and brought under the control of such despairing feelings? Can spiritual immortality thus tire, and become weary? Most certainly not; and the writer of this article knows from bitter experience that there have been times that he has listened to the proclamation of the gospel, when such was the darkness of mind, and the mental slothfulness of soul, that the truth of God did him no more good, as to enjoyment, at the time, than precious food would the man suffering of a burning fever; and it was not in his power to extricate himself from the deep depression of soul. Do not all the saints have their seasons, when they seem tempted to give up all in despair? Are they not deeply distressed, at such times, fearing that they are deceived in the matter of salvation? Why such scenes of agony, if the faculties of the old man are made spiritual and divine; and, in such soul conflicts, they feel to adopt the language of the poet:

"From fear to hope, and hope to fear,
My shipwrecked soul is tost;
Till I am tempted, in despair,
To give up all for lost.
Yet through the stormy clouds I'll look
Once more to thee, my God;
O fix my feet upon a rock,
Beyond the gaping flood."

Not only do the dear saints find a spirit of coldness and indifference influencing them; but, lamentable to state! they find "crouched down," as it were, in the chamber of their souls those terrible passions which *control* carnal men, viz: hatred, variance, strife, dissimulation, revenge, bigotry, &c.; and nothing but reigning grace keeps, or chains down those "monsters;" and alas! sometimes, like Peter of old, God permits those terrible enemies, in our flesh, to lead us astray. The saints have many outward foes, but they find their vile passions are in reality their worst enemies; and that the greatest victories achieved, are those in which God enables them to overcome themselves, and so live as not to bring reproach upon the sacred cause of truth. All of these trials and deliverances show to them that their natures remain unchanged; and that the elder has to serve the younger; but there are times when Esau, or the old man, shows his hatred to Jacob, or the new man; but all that now live, who are the loved ones of our God, will soon be delivered from these bodies in which they groan being burdened.

Dearly beloved brethren, may the scriptures be unto us what the chart and compass are to the mariner upon the trackless ocean, and may our lives and conversation prove that deep veneration for bible truth actuates us in all that we may say or do relative to spiritual and eternal things; and when the time of our departure shall have come, may we be enabled to sing:

"Welcome sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

WILLIAM J. PURINGTON.

BALTIMORE CITY, Md., Nov. 28, 1868.

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." —Phil. ii. 3.

The scriptures of divine truth are a complete repository of all that the christian need know in order to make him wise unto salvation. They contain the word of life, as it has been revealed to us through the Spirit, and by revelation. Therein is contained all that pertains to the visible kingdom of our Lord and Savior. To suppose otherwise is to assert that the ways of God are not perfect, that he has failed to make his teachings full and complete.

Terrible judgments were pronounced upon those who should dare to add to, or take from that which he showed his servant John in the isle of Patmos; and it is also clear that all other portions of revelation are equally perfect. In this word is given a perfect rule of church practice and government. We are not to conclude that any of those rules are superfluous, and therefore need not be heeded, neither are we to suppose there are too few to govern our walk and practice properly, and therefore some must be added. Such a doctrine is simply inconsistent with the nature, and derogatory to the honor of him who is all-wise and incomprehensible. The apostles everywhere accept and teach the fact that his law is, in every particular, a perfect law, and therefore they do not attempt to add to it. In the rules laid down for the government of the church, one peculiarity is to be always seen. The law thus given is a law of love. We are informed that one of the peculiar features of the new covenant is that his law is to be written in the hearts of his people. They are made to love it. They are taught its perfection, and are made to see it is holy, and just and good. The sweet singer of Israel thus describes the happy state of those who love the law of God: "Great peace have they that love thy law, and nothing shall offend them." The condition of the natural man is that of hatred to the law of God and rebellion against it. He sees no beauty in it. Hating it as he does he can never be at peace, but constantly lifts up the high hand of rebellion against it. The law has not been written in his heart. The heaven-born soul is in a different condition. The law of Christ has been written in his heart, so that there is now a sweet accord, instead of a rebellion

against the law. There are no arbitrary rules in the gospel kingdom; there are none but willing subjects there. Those subjects are made willing in the day of Christ's power. Hence all the laws of the gospel kingdom perfectly and fully correspond with the desires of the inhabitants of that kingdom. There is a harmony there. Here too is the difference between the old and new covenants. In the former the laws were arbitrary, and the subjects to whom they were given did not necessarily love them. There was no writing in the heart there; consequently rebellions often arose. But in the new kingdom we are a quiet and peaceable habitation.

The inhabitants of that kingdom are all brought low at the feet of Jesus, and are made to feel themselves the least of all, and unworthy a place there. This is the feeling and condition of a new creature in Christ Jesus. But this new creature still carries about with him a body of death, in which he groans, earnestly desiring to be delivered from it all. This body of death is chained to him so long as he is clothed in the mantle of humanity, and a loathsome thing he feels it to be. He longs to be freed once and forever from it, that he may enter fully into the joys of the redeemed. This body of death often leads him into by paths, and causes him to transgress the divine law. It is full of hatred to the truth, wrath, clamor, evil speaking, variance, pride, loftiness, emulation, jealousy, &c. Hence the apostles find it necessary to exhort their brethren to go forth in the way of duty, and to take heed to themselves and to the doctrine, that they continue in it, and thus honor the name they profess to love.

In the church of Christ, as it visibly exists, the members have much to contend with. In every act of duty devolving upon them as members of the church of Christ they find self interfering. Before they are aware of it, they are listening to its plausible teachings and are being led astray. The nearer its teachings accord with the truth the more easily we are deceived. It is a hard lesson to learn to always deny self, and to refuse to listen to its teachings; but the heavenly Father has said, "My grace is sufficient for thee," and here we rest. The apostle doubtless found his Philippian brethren troubled in the same way; and in this epistle he calls their attention again to their position as heirs of immortality through the grace of God; points out to them in the close of the first chapter, that it is given to them not only to believe on him, but to suffer with him, and for his sake; and finally, in the beginning of the second chapter, exhorts them to the observance of a christian spirit in the performance of the duties laid upon them, through the contemplation of the consolations of Christ and the fellowship of the spirit. He says, "If there be therefore any consolation in Christ, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind."

Surely there cannot be a more glorious and engaging subject presented for the contemplation of the child of God than is here brought to view. My brethren, may we reflect on these things, and through such reflection may we be enabled to take heed to the solemn injunction of the apostle, to be of one accord, of one mind. Then the apostle brings in the language quoted at the beginning of this article: "Let nothing be done through strife or vain glory."

Here the apostle has given us a rule which, in a few words, covers the whole ground. He brings to view two things here which are always troubling us more or less. First we have to notice *strife*. I suppose the idea conveyed here is the same that the apostle terms in another place "striving for the mastery." Against this the servants of God are often enjoined. Paul says, "The servant of God must not strive," but that he must be gentle, submissive, apt to teach, patient, &c. All this seems to be in direct opposition to the idea of striving. But we are to contend earnestly for the faith once delivered to the saints. We are to *strive* to crucify the old man with his deeds. We are not to yield one particle of the truth, nor to turn aside one step in contending for it. But we must take care that we are not actuated by a fleshly desire for the mastery, rather than an earnest regard for the truth. When we enter into a discussion with our brethren upon any matter, it should be with the earnest desire *only*, to get at the truth, that the name of God be glorified thereby. But is it not too often the case that self gets interested and determines to take part in the discussion, and sometimes succeeds in taking the lead, and the true object of the discussion is lost sight of, and we strive for the mastery rather than the truth?

Sometimes it may become necessary to labor with a disorderly brother. In sorrow we may go to him in meekness and fear, considering ourselves, lest we also be tempted; we may gently reprove him, striving to point out his fault faithfully and in love. He may reply by a counter accusation against the one who goes to him, and treat him in a very unchristianlike manner; then how easily and quickly self rises up within and begins to strive. If we permit it to thus rise up, it is self against self, and evil always results. We then are striving to each others injury. But, brethren, we are exhorted to let nothing be done through strife, but rather in love and kindness.

Vainglory. There is a sense in which the child of grace is taught to glory. He is to glory in the cross of Christ, in the reproach he receives for his sake, and in the promises held out to him of final victory, through the merits of Jesus alone. Such glorying is not in vain, inasmuch as it has Christ for its object. But there is a kind of glorying that we all are more or less troubled with, that is vain. I must speak of my own experience here. I am prone when I see the failings of my brethren, to say with self complacency, I would not do so. I am prone to act the part of the pharisee, and count over my good deeds that I have done, and to thank God for what I am not. I am prone to think of myself more highly than I ought to think, to esteem myself something, when I am nothing. I am prone to think I have more and better understanding than my brethren. But I am made bitterly to realize that "pride goeth before destruction, and a haughly spirit before a fall." I am prone to be vainglorious. Brethren, is it so with you? Do you find the same disposition to deal with that I do? Sometimes when a matter of difference arises between brethren, they may strive for the mastery, that it may be said of them, that they are better in argument than the other. Desiring the praise of men, rather than the praise of God. If we bring a charge against a brother, are we not prone to rather *hope* he will be found guilty, that our own word may prove true in the eyes of others? We do not like to be shown that we are wrong, or at all mistaken. Do we not sometimes yield to a kind of false pride, not only in this, but in other matters? But I am made to feel daily to accuse myself, and to repent bitterly in sackcloth and ashes, at the evil I find in my own nature. Strive against all these things as I will, I am made to realize my own strength is perfect weakness. It is my desire not to yield to such unholy passions, but I find myself attacked unawares. Do we not, my brethren, too often find ourselves moved by this evil spirit, and in all that we do show that we are acting through strife and vainglory?

"But in lowliness of mind." In this we have also the example of the Savior, who says, "I am meek and lowly in heart." This feeling cannot be acquired. It is a plant of spontaneous growth in the garden of grace. We may feign lowliness of mind, when pride in reality wells up in our heart. But in time God will judge the secrets of men by his gospel, and their false pretentions will be laid bare in all their hideousness to the church. This lowliness of mind arises from a sense of one's own weakness, and a sense of their innate depravity. The child of God views himself less than the least of all saints, and the chief of sinners. He feels that there is no one so vile as he. No one makes so many crooked paths as he does. He looks around upon his brethren, and the language of his heart and lips is, O! that I could honor my profession as well as they do. He feels in the presence of his brethren as though he ought to hold his peace, for to converse with them is to arrogate to himself a position of equality with them. Thus he will be found walking in humility, profoundly thankful that he is counted worthy of a place among them. It matters not to him how low they are in the estimation of the world. They are not more humble than he feels himself to be. He has been, and still is a sinner, and now a beggar at the door of mercy. The proud pharisee is humbled low at the footstool of mercy, and made to feel that he is worse than all the rest. He rejoices to suffer reproach with them, counting the reproaches of Christ greater riches than the treasures of Egypt. Yea, such is his lowliness of mind, that he counts it all joy to fall into diverse temptations, for the cross of Christ's sake.

"Let each esteem other better than themselves." It matters not what position he may occupy in the church, or how much talent he possesses. He has nothing that he in common with his brethren has not received, and he is no more his own than the humblest member. It is not because of a great degree of merit that greater gifts are bestowed upon him. The minister of the gospel is subject to like passions as his brethren. Neither is it because he rises above them in a greater degree than others, that he is thus called. The true servant of God is made to style himself, in all sincerity, less than the least of all saints. If he is in the narrow way, he, like all his brethren, has to leave his self-esteem all behind. The gate is so narrow that it cannot go through with him. When this is the feeling of all, there can be no difficulty—no doing of things through strife and vainglory. How pleasant a sight it is to see a band of brethren all united, all feeling themselves less than the least of their brethren, humbly in the fear of God filling their places, in perfect harmony and love. My brethren, how is it with us? Are we led by this lowly mind? Have we in this respect the spirit of Christ? Do we esteem others better than ourselves, in act and word, as well as in feeling? May God enable us to take heed to this injunction, and walk worthy of our high vocation.

Brother Beebe, I have penned the above as I have had leisure, and have concluded to send it to you. If it will not exclude other matter, you are at liberty to publish it. May love and union abound to all the saints.

F. A. CHICK.

SNICKERSVILLE, Va., Sept. 9, 1868

ELD. G. BEEBE:—My dear brother in Christ, I seat myself to write and give you the reason of the hope that is in me. Twenty-five years ago the Lord convinced me that I was a poor lost helpless and undone sinner, and that I had been a rebel against him all my days, and that I justly deserved his hot displeasure. But, instead of laying his hand on me in wrath, he appeared in mercy to my soul, and led me by his good Spirit to the Lord Jesus Christ, his dear Son, as a safe hiding place from the dreadful storm of wrath which I saw impending over my guilty head. In him I found peace and rest, and from him obtained a full pardon of all my sins. In him, by faith I saw there was reconciliation to God, which filled me with joy unspeakable and full of glory. Although thus blessed and restored to favor, yet, even to this day I feel myself a poor defenceless and unworthy creature, prone to sin, and to wander from my God, and in my flesh there dwells no good thing. No hope of heaven is there for me, but in the Rock of Ages; there, and only there do I wish to build my expectation, yea, all my hope for life and salvation. Though deformed and polluted, as I see myself, yet I expect, in the righteousness of the immaculate Lamb of God, to be brought to my heavenly Father's house above. as spotless as an angel before the dazzling throne of Jehovah, and in his righteousness shine as the stars in the firmament forever and ever.

Hitherto I have met with many trials by the way, and expect to meet with many more; but none so severe as the upbraidings of a guilty conscience, and the sensible absence of God. I sincerely wish to serve my Lord and Master while here below, for he has done so much for me, a poor hell-deserving sinner. I wish to live in his fear, and to die in his favor. But I am so exceedingly tried and sorely tempted sometimes, that I am ready to conclude I know nothing about the best things, and that I shall one day fall away and perish forever, after all. You and I, my dear old brother, and all the dear children of God, have a large field to look back upon, in which we may trace the good hand of our gracious God, in his dealings with us, both in providence and in grace, and can never be at loss for a song to sing, either of mercy or judgment; and while many are stumbling through life in a heedless manner, I hope we may fix our eyes upon the hand that delivered us from thraldom, and which is still stretched out for our defence.

My dear old brother, our minds cannot be better employed than when we are looking back on the way which the Lord our God has led us these many years. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."—Psa. cvii. 43. The Lord is my portion, of whom shall I be afraid? God has shown me great and marvelous things, my brother, and has, as I fondly hope, fixed the same indelibly on my mind. I have suffered much from a sense of sin, and from a sense of the wrath of God revealed through his violated law. And on the other hand, I have enjoyed much, yea, very much from a feeling sense of redeeming love, through the crucified and risen Savior, whom once I saw in the open vision of faith, suffering on the cross for me. What I then felt and enjoyed no tongue can tell, nor mind conceive, without an experience of it; for it passeth knowledge.

The scriptures have also been largely and sweetly opened, and I have been led to contemplate the deep things of God, and Jesus Christ is still precious to me; yea, he is truly the altogether lovely, and the chiefest among ten thousand, the joy and rejoicing of my heart. Although I have often to mourn over my cold affections and the hardness of my heart, yet, at times, I am melted down under a sense of immortal love. I rejoice that my name is recorded in the Lamb's book of life. No man shall stop me from this boasting, or from holding fast my confidence, since I know in whom I have believed.

There never was a period in which a profession of religion so much abounds as at the present; and yet the power of godliness was never less known and felt. I can see but little to induce me to believe that Zion is now in a flourishing state, or that the time is near at hand when the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and when Ephraim shall not envy Judah, and Judah shall not vex Ephraim.—Isa. xi. I know most men are of a different opinion on this all important matter. My dear brother, I am taught in the scriptures that salvation is free in all its parts and branches, and altogether of grace, from first to last, and that the sinner has no more to do in the work of salvation, or in forming his heart anew, than he had in the original formation of his body. Yet not a few professors and preachers are buoyed up by converts of their own make, still lashed by a guilty conscience; making empty and pompous harangues in their pulpits, while their hearts are full of rottenness. They cut just about as good a figure in the eyes of a discerning child of God, as Jezebel did with her painted face, in the eyes of Jehu, king of Israel.—2 Kings ix. 30.

Brother Beebe, I was baptized on the third Sunday in June, 1843, by Elder Thomas Buck, and joined the Water Lick church, where my membership still remains. I often think of the many seasons of refreshing I have enjoyed under his preaching; but he has laid his armor by, and gone to his reward in heaven.

In writing this letter I have not sought the applause of men, but I desire the approval of him who dwelt in the bush.—Deut. xxxiii. 16.

Very truly, your brother in Christ,
D. M. SANTMYERS.

ROWLSBURGH, Va., Aug. 10, 1868.

DEAR BROTHER BEEBE:—The "Signs" comes to hand regularly, laden with rich and wholesome gospel doctrine. Your editorials and the communications from the brethren and sisters are regarded as good preaching. Myself and wife are all the Old School Baptists in this part of the country. I am a poor blacksmith, and have a large family to provide for, and sometimes my way seems to be hedged up before me. Before the late cruel war, there was a small church of our order here, and some *dry land* Baptists who were very friendly to the cause. But some of our members died, and others have moved away, leaving us desolate; and some of the *dry landers* have exchanged their faith for politics, so that at about the close of the dreadful war the light of the gospel seemed to be hidden. Only a glimmer of it now sometimes is seen. I am not able to keep a horse, and what traveling I do is on foot, and I have no time only Saturday evenings and Sundays. So you may judge my progress is but small. But in the midst of these trying circumstances, in a few of my travels I have procured for you three new subscribers. * * * * God is still making the truth of his word manifest, in that he has not left himself without witnesses to testify of his purpose and grace. Since early last spring my congregations have been large, considering our thin settlement and our mountaneous country. Almost all are Arminian professors, and as there appears to be some interest manifested, I can say with one of old, "The Lord has done great things for us, whereof we are glad." Although, like Joseph, we are separated from our brethren, our covenant-keeping God has not forgotten to be gracious. Through the darkest hours of the late war, your unworthy brother did not shun to declare the whole counsel of God, as far as he understood the teachings of divine inspiration; sometimes apparently at the hazzard of my life. But the same God who shut the mouths of the lions and preserved Daniel, has also kept me by his almighty power and grace to the present day; notwithstanding my weakness and sinfulness, in the midst of anti-christ, I remain firm in the faith of all my widely scattered brethren and sisters of the Old School Baptists. For I believe their faith is founded in the gospel of Christ, and in the strength of the Lord. I am watching the movements of the so-called religious world, which is filling up the measure of abominations, which the inspired word has commanded us to be aware of, knowing that all that is written in the inspired word shall be fulfilled. And when all their speculations, trafic and merchandise, under the imposing pretence of worship is accomplished, and the harvest of their iniquities ripe, our blessed Savior will come to the relief of his tried and tempted saints, and will destroy the enemies of truth with everlasting destruction, and then will the building of God's house be complete, the mystical body of our Savior will be full, without the loss of a single member. Then shall they meet their glorious King and Head in triumphant glory. In the hope of such glory and future joys as await us, I am not ashamed to be numbered with the sect which is everywhere spoken against. Your brother in tribulation,

JOHN PLUM.

SOUTH PLYMOUTH, Ohio, Nov. 8, 1868.

BROTHER BEEBE:—The following I submit to your better judgment. If you think it worthy a place in the "Signs" publish it; if not, cast it among the rubbish.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."—1 Cor. x. 13.

While reading this evening I opened my bible and my eyes lit upon the above passage. Although I have often read it before, I could never see so fully the beauty there is in it. In an instant almost a field of reflection was opened to my mind. I wandered back to the earliest period of my recollection, and took in at one view the whole of my past life. I took a view of the many temptations that I have been called to pass through, and could see some, as I thought, that were not common to man. I often have been caused to weep and mourn because of my temptations, and made to exclaim, "Surely no man was ever tempted as I am," and many of my brethren with whom I have talked upon this subject, will remember of my often saying to them that I was tempted more than any of God's people; but to night that question of doubt is clearly settled in my mind, for "There hath no temptation taken you but such as is common to man."

Again we have the assurance that our Savior was tempted in all points as we are, yet without sin. Then why should any of God's people murmur and say that they are tempted above all others. I can answer no other way than to say they, or at least I do, lose sight of what God has said in his word. But God is faithful, he will not suffer you to be tempted above that ye are able. What a precious promise to God's

people! The weakest lamb of the flock can build a tower upon this promise. "He will not suffer you to be tempted above that ye are able." O, if I could only fully realize when I am tempted the surety of this promise; but I can not. I am so prone to doubt what God has said in his word. I can apply all such promises to others, but not to myself; yet there is occasionally a season when I can feel that these precious promises are applicable to me, but they are of short duration. But there is another precious promise in the passage. "But will with the temptation also make a way to escape, that ye may be able to bear it." I can answer for myself only, when I say that I have often, very often, fully realized that God has fulfilled this promise with me. Often, when tempted, when darkness and trouble of mind has seemingly sunk me in the earth, when I would almost yield to despair, light would suddenly burst in upon my poor benighted soul, and my Master would speak peace to my troubled mind. My mourning turned to rejoicing; then is when I believe I have found this promise fulfilled.

Brother Beebe, I leave this at your disposal, I got to reflecting on the passage and felt that I could not go to bed until I wrote you a line, and now after I have written, I have not said aught that I can see, that will be of any profit to any one.

I desire the prayers of all God's people—pray for a poor weak man, that God may grant him grace and strength to live in the discharge of each and every duty that he may be pleased to enjoin upon me.

I am, I trust, yours in Christ.

J. H. YEOMAN.

PATTERSON, Pa., Oct. 27, 1868.

DEAR BROTHER BEEBE:—This is from a poor old sinner, one who is still carrying about a body of sin and death, and one who never expects to get rid of it while in an enemy's land. The beloved apostle Paul has left on record very great encouragement for poor sin-sick souls, who are daily and houly mourning on account of their short comings. O how soul-cheering to one like me, one who feels so poor, miserable, ignorant, blind and needy, and so much defiled with sin, one so often made to cry out, O, wretched one that I am, who shall deliver me from the body of this death? When I would do good, evil is present with me, and I often fear that I am not one of the Lord's children; but when I read of the old saints having to contend with the same trials and difficulties which annoy me so much, I am constrained to believe that I do belong to the same poor and afflicted people, though I am less than the very least of them all. All I desire to know, and the point that has ever troubled me is, Am I Christ's, or am I not? This is truly a point I long to know. If I am indeed interested in the everlasting covenant, then all is well with me, for I never have the least fear that any one can ever be lost for whom Christ died. Not a drop of his precious blood was ever shed in vain. All that the Father giveth him shall come to him, and him that cometh to him he will in no wise cast out.

My object in writing is to order the "Signs." I cannot get along without them, for they often cheer me when I am cast down. I cannot in words express how much comfort I have enjoyed while reading the experiences, communications and editorials which they contain. All who write for your columns contend for the same glorious truth, that Jesus is a full and complete Savior, able to save unto the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them, and that is what I delight to read and also to hear from the pulpit, for nothing else will do for me. JANE VARNES.

WINCHESTER, Ky. Nov. 15, 1868.

BELOVED BROTHER BEEBE:—I wish to renew my subscription to the "Signs of the Times." They come to me so richly laden with the glad tidings of the blessed gospel, that they are to me like cold water to a thirsty soul. They contain many good communications from those of the household of God, which together with the editorials are very edifying to me, a poor sinner, who, if saved, must be saved alone by grace; for I have no righteousness of my own. When I read I sometimes feel strongly inclined to cast in my mite. But, feeling myself so incompetent, and so unworthy, I often defer it, sometimes I think, if the dear saints of the Lord only knew the wickedness of my nature, as I see and feel it, they would not own me for one of their number. I am prone to wander daily from my God, and when I would do good evil is present with me. Yet I have had a name to live among the dear Old School Baptists more than forty years; but I am no better now than at the first. Still I desire to live and to die with them; and that their God may be my God. I sometimes feel tempted to lay my hope aside; but when I read the communications of the dear brethren and sisters, I feel revived; for they tell of my exercises and describe my feelings much better than I can, and that serves to brighten up my hope. It is consoling to know that notwithstanding all my fears, "Nevertheless the foundation of the Lord standeth sure, having this seal; The Lord knoweth them that are his." And when our good Shepherd hath put forth his own sheep, he calleth his own sheep by name, and leadeth them out. For he says: "My sheep hear my voice, and I know them and they follow me, and I give to them eternal life, and they shall never perish; neither shall any pluck them out of my hand."

Brother Beebe, dispose of this as your better judgment may dictate.

MARY DURRSON.

VAN BUREN, Ohio, April 24, 1868.

DEAR BROTHER BEEBE:—I am made to rejoice in the persual of the communications which are published in the "Signs of the Times," written by our dear brethren and sisters, which are scattered abroad; and especially when I hear that God is calling his dear redeemed ones to come out from the world, take up their cross and follow the meek and lowly Lamb of God in the ordinance of baptism. Believing as I do that it is heart cheering to all the dear children of God to hear of the out-pouring of the Spirit, and the ingathering of his chosen people, I am happy to inform them that the Lord has greatly manifested his power and grace in our midst, in the salvation of his loved ones, as we hope and trust. We have been made to rejoice with joy unspeakable and full of glory. At our last meeting there were added to our (Van Buren) church, by baptism, fourteen, and at our previous meeting two. Dear brethren and sisters, you will not be surprised at my great joy when you learn that my dear companion, one son, and two daughters were among the number received and baptized. Our sister church (Eagle Creek) has also been blessed with a display of divine power, and twelve have recently been received into that church.—My sheet is full, and I must close: Yours in christian love. JOHN BRAND.

October 19, 1868.

DEAR BROTHER BEEBE:—I have desired to write to you for some time, to acknowledge my gratitude to you, as a dear brother and friend, and to our heavenly Father, for such a friend in this time of need, in sending me your inestimable paper, the "Signs of the Times," which, believe me, brother Beebe, are a most welcome visitor. I have not heard a good gospel sermon since I heard you preach at Upper Broad Run, last year. I do not go to hear any. The "Signs of the Times" contain all the preaching I have. I enclose you four dollars and thirty cents for the "Signs," and a copy of the "Editorials." I wish to continue the "Signs." Please give me your views on Heb. vii. 1. Why, or how is it, that Christ was after the order of Melchisedec? There is so much speculation on this passage, I would like to have your views on it in full. Also on John xiv. 2.

May you be spared yet many years to wield "the sword of the Lord and of Gideon," even as the Lord has enabled you to do in gone by years. And may the good Lord bless you abundandantly, and all his dear saints, is the prayer of your unworthy sister,

MATILDA DECMAP.

(Editorial reply on page 283.)

Change of Residence.

Those desiring to write to me, will hereafter address me at Huntsville, Scott Co., Tennessee, instead of Oakford, Michigan. Yours in gospel bonds,

JAMES McDONALD.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1868.

RECONSIDERATION OF TERMS FOR THE NEXT VOLUME.

Trusting to renewed energy on the part of the friends of our publication to extend our circulation, we have reconsidered our proposition to discontinue our extra half sheet, and determined to continue the experiment at least another year. Deeply impressed with a conviction that we are approaching a very important epoch in the history of the church of God, and of the world, we feel exceedingly unwilling to circumscribe our facilities for a general intercommunication with all the scattered family of God, who are so vitally interested in the great events, the near approach of which are indicated by the present portentious signs of the times.

Favored as we are with a constantly increasing number of gifted writers, the time seems unappropriate for reducing our means for presenting their communications before our readers. We therefore recall the proposition published in our last number, and now propose to issue our next volume like the present—each number to contain twelve pages, and that, too, with the very liberal club rates offered in our last number, viz:

TERMS.

To single subscribers, for $2, per year in advance.

Six copies, if ordered at one time and paid in advance, for $10,00.

Ten copies, if ordered at one time, and paid for in advance, for $18,00.

Fifteen copies, if ordered at one time and paid in advance, for $24,00.

Twenty copies, if ordered at one time and paid in advance, for $30,00.

As additional encouragement to any who will take an interest in procuring clubs, and forwarding the money, we offer as premiums: For every club of ten subscribers, with cash at club rates—a plain bound Hymn Book. For every club of fifteen with cash at club rates, either an Imitation Turkey Morocco Hymn Book, or a plain bound copy of our volume of Editorials, as the agent or getter up of the club may choose.

For every club of twenty subscribers, with cash at club rates, the getter up of the club shall be entitled to a Turkey Morocco Bound Hymn Book, or an Imitation Morrocco Bound copy of the Editorials, as he may select. And for any greater number of subscribers, with advance pay, premiums in proportion. This arrangement will, we trust, remunerate any minister, brother, sister, or friend for their time and labor in extending our circulation.

It is our wish and intention to furnish our subscribers with a cheaper and better paper than any other publisher can afford. This we are sure we can do, having facilities for doing

so which we believe no other one can command. Having a good Printing Office, Power Press, Steam Engine, and a patronage which has cost us thirty-six years of hard labor to build up, which together with a long experience in the business, we think will secure us from successful competition.

We design to devote our paper almost exclusively to original communications from brethren, sisters and friends, of the Old School Baptists, with editorial and other matter best calculated to edify and instruct the lovers of the truth, restricting obituary and other notices of local interest to a reasonable limitation, in order to afford more room for articles of more general and vital importance.

Should any brother or sister, desireing to have the paper, through adverse circumstances be too poor to pay the the subscription price; such, by making known the facts to us shall be supplied at half price; and if unable to raise that amount, we will supply them gratuitously, at least to the extent of our ability.

We publish these proposals thus early to give time to any who will undertake to procure subscriptions, to engage immediately in the work; that we may know at an early day with what number to begin our next volume.

NOTICE.—Those who are indebted to us on subscription, are earnestly requested to remit the amount with the least possible delay. We are in need of the money. The amount from each may be small but the aggregate would afford us seasonable relief, as we have heavy obligations to liquidate at the end of this year.

☞ Those who wish to discontinue their subscription, should give us seasonable notice, and see that all arrearages are paid up. In giving such notice, be particular to give the name, and Post office, and state, to which such papers have been addressed.

END OF VOLUME THIRTY-SIX.

Fast as the wheels of time revolve our moments pass away; swift as the weaver's shuttle speed our years; like grass in vernal verdure our life begins, and from the cradle to the tomb with lightning speed time hurries us along till the allotted span is measured out to us. In mental reverie, we roll back the tide of years, until again in the simplicity of childhood we reproduce the scenes of the nursery, and the school room. In dreamy vision we regain the mirth of infancy, and the vigor and activity of youth; but the dream is short, the illusion but for a moment, and hoary hairs, stiffened and enfeebled limbs, in stern reality disturbs the dream, and directs our eye to the pointers on the dial plate of time, and in astonishment the reality is upon us, our days are numbered, the friendly grave is made for the repose of our mortal bodies, and our undying spirits pass from the boundary of earth to our awaiting destiny in what our fancy told us was a very far off world.

Thirty-six years ago, when we commenced the publication of this humble sheet, seems to us but as yesterday. Yet in the brief space which has intervened, what changes have transpired. A generation have come and gone,—been born, filled their days and died. Instead of our fathers to whom we were wont to look for counsel and wisdom, our children, and our grand-children are now our companions. Dear brethren and sisters with whom we held delightful communion in our youthful days, have finished their course; the places which knew them once, shall know them no more forever.—Ministers of the everlasting gospel who were called with us to the work fifty years ago, have with but very few exceptions laid off their armor, and at the call of their eternal King have entered fully into the joys of their ascended Lord. Dear faithful brethren and veterans of the cross who were distinguished for ability and faithfulness in the conflict of thirty-six years ago, which resulted in the final separation between what are now denominated Old School, and New School Baptists, or Primitive, and Missionary Baptists, have nearly all received their discharge from the conflict; and those who aided us in the commencement of this publication have mostly reached that happy land,

"Where rests no shadow, falls no stain;
Where those who meet shall part no more,
And those long parted meet again."

How many among the thousands who for many years sustained us in our labor, remain to receive our greeting at the opening of the ensuing year, or to cheer us on with their brotherly congratulations, and efficient service in extending our circulation.

But God has not left himself without an ample number of faithful witnesses. When we began our publication, the greater portion of our readers were our seniors in years; but our present list of subscribers are mostly much younger than ourself.

From our present stand point, we cannot look back upon the thirty-six years of our constant labor, and detect no faults of our own to deplore; but we do regard it as our happy privilege to say, that with such ability as God has given us, we have not shunned to declare all the counsel of God. Wherein we have failed, has been for want of ability. In the face of the most fierce and determined opposition, from avowed enemies and pretending friends, we have never been shot in the back. We have faced the enemy, and put ourself in array against Babylon, shooting at her, and sparing no arrows; and in the midst of showers of envenomed missles from the batteries of Babylon, we have been thus far preserved.

Although we must say in all candor, that through all the past years of our labors, we have suffered more from pretending friends, who have gained our confidence to betray, and disappoint our expectation, than from all the combined forces of open and avowed enemies; yet with gratitude to God, and to dear faithful brethren, we are happy to confess we have in our most trying times always had a host of true, tried, and faithful brethren to come the rescue: and above all, we desire now, and with our last laboring breath, to ascribe our victories to the Lamb, and our triumph to his cross. The one hundred and twenty-fourth psalm expresses the sentiment of our heart. "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us." Read the whole psalm.

REPLY TO SISTER DECAMP.

On page 282.

Although we have published such views as we have, on the peculiar order of the priesthood of our Lord, in some of the old volumes of the "Signs of the Times," as those volumes are not accessable to all our present readers, we are willing to repeat the effort, to enlighten, and, if possible, edify those who feel interested. We do not however claim to have any new light upon the subject, and can only give such views as we have entertained for many years.

The first text named, is Heb. vii. 1. "For this Melchisedec, king of Salem, priest unto the most high God, who met Abraham returning from the slaughter of the kings, and blessed him," &c.

Both Aaron and Melchisedec were priests unto the most high God, and both were typical of the great high priest of our profession, which is Jesus Christ. But in the order of their respective priesthoods, there was a very great difference. The order of the priesthood of Aaron was laid down in, and formed an important part of the Levitical law. It was establised in the tribe of Levi, and restricted to the house, or family of Aaron; subsequently to his ordination it was unlawful for any one, however gifted or pious, to officiate in the priestly office which he held, but himself and his sons. In order to admit of any one who was not of that tribe, and family officiating in that office which God had restricted and confined to Aaron and his sons, there must of necessity be a change of the law in which that peculiar order was provided.—Heb. vii. 12. The peculiar order of Aaron's priesthood precluded, and disqualified any priest of that order from being king, as it disallowed any of the other tribes from being priests. And almost the whole epistle to the Hebrews is devoted to the priesthood of our Lord Jesus Christ, as answering to all that was signified by the two dissimilar orders of the priesthood, as typified in Aaron and Melchisedec. The Aaronic priesthood with its offerings, was faulty, inefficient, and could not make those for whom its offerings were made, perfect. The offerings under it were such as bullocks and calves, lambs and kids, whose blood had no power to cleanse the consciences of those for whom they were offered continually, from dead works, or qualify them to serve the true God. The constant repetition of the offerings from year to year, as well as the transmission of the priesthood from sire to son, as long as that law should hold its dominion, is an evidence of its want of power to take away sin, or purge the conscience from dead works to serve the living God. It being typical, was the shadow of good things to come. While in vindication of the inexorable law of God, in its demand for blood, and in showing that without the shedding of blood there could be no remission of sins. The sins of those for whom the offerings were made, were only remitted ceremonially, and remembrance was had of them again every year; yet this ceremonial, or typical atonement, inefficient though it was, pointed to the perfect priesthood and efficient offering of Christ, who, through the Eternal Spirit, did offer himself unto God, and by one offering perfect forever them that are sanctified, or set apart.—Heb. x. 14. While the priesthood of Christ perfectly answered to that of Aaron so far as the type was designed to represent it, there were excellencies in the priesthood of Christ far superior, and which required a priesthood of a superior order to set them forth typically.

That which was lacking in the priesthood and order of Aaron, is supplied in the order of Melchisedec. Some of the deficiencies of the one order which are supplied in the other are pointed out, by the inspired writer of our text.

First, the order of Melchisedec was anterior to that of Aaron, and superior to it. It was anterior, for before Aaron was born, while his father Levi was in the loins of Abraham, Levi paid tythes to Melchisedec, and received the blessing of Melchisedec, wherein the less was blessed by the greater.

Secondly, it was superior, because the order of Melchisedec united the dominion, or kingly office with that of the priesthood, making it a royal priesthood; whereas there was no royalty belonging to the order of Aaron's priesthood. But in the order of his priesthood designed to be typified, we "Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both."—Zech. vi, 12, 13. Now to typify the King of Righteousness, and the Priest unto the Most High God, with the counsel, (not council, as some have understood it) between them both, both King and Priest, with the

counsel of peace between them, are embodied in the one person of him who sits a priest upon his throne. Here we see the harmony and suitableness of the type. "For this Melchisedec, King of Salem, and priest unto the Most High God, who met Abraham returning form the slaughter of the kings, and blessed him; unto whom Abraham gave a tenth of all, first being by interpretation king of righteousness, and after that king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like the Son of God; abideth a priest continually. No part of this description applied to Melchisedec as a man, but as a priest and king. Observe the apostle calls him a man; but as to the peculiar order of his priesthood he had neither predecessor nor successor. His descent, the apostle says, is not counted from them; that is, from the tribe of Levi, or from the house of Aaron. Nor is his descent counted at all. Nothing is given in the type of his entrance or exit. In the type he stands at once before Abraham a king and a priest, and is recognized as such by the patriarch; but nothing is said of whence he came, or whither he went. The type is perfect and complete; but it would be marred if his descent or demise were grouped into the type. All we have to do with Melchisedec is as a type, and therefore his descent is not given. Without father, not as a man, for he could not be a man if he had never had a father or mother; but he could be a man without having either father or mother embraced in the figure. It is not as a man this description of him is given, but it is of the peculiar order of his priesthood the apostle writes. He did not inherit his priesthood, as the sons of Aaron did, by being of priestly parentage; nor was his priesthood to descend from him, like that of the order of Aaron, to his sons, if he had any. It began with him, and revelation closes on this subject, leaving the priesthood not transmissible. This is one important particular in which the two orders of priesthood differed; that of Aaron and his sons necessarily required succession; while that of Melchisedec admitted of no succession.

While therefore the priesthood of our great Redeemer was foreshadowed in many particulars, and as far as it extended, by the Levitical priesthood: yet as our Lord was not of that tribe, and by the Levitical order was ineligible to the office; "For (says the apostle) it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 14–16.

There is something exceedingly beautiful in what is signified by the order of the priesthood of our Lord Jesus Christ. "The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec."—Psa. cx. 4. This order sets forth the spiritual government of Christ, as the supreme head over all things to his church. As Melchisedec was the king of Salem, the signification of which name is *peace*, so that the king of Salem is the King of Peace. And in order to establish that peace over which he was to preside, he must bring in everlasting righteousness, and reconcile his subjects to God, by his priesthood; so the apostle gives precedence to this interpretation; explaining the type to signify first, king of righteousness, and after that—after having canceled all demands of law and justice—after having put away, and made an end of sin, and being of God made unto us wisdom and righteousness, sanctification and redemption, he ascends his Mediatorial throne, reigns in righteousness, as King of Peace. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix. 7. This royal priesthood he holds, and this righteous sceptre he sways, not by the law of a carnal commandment, as that law under which the order of Aaron's priesthood was established, but by the power of an endless life. By the power of his own immortality; by the law of the spirit of life; an endless life. "Because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 24, 25. Now Christ himself was not without father, or without mother, either as the Son of God, nor as the Son of man; but as the Priest unto the Most High God, and as the King of Righteousness, he is without descent, without father or mother, without predecessor or successor, without beginning of days, or end of life. He did not inherit either his priesthood or his throne from any porgenitor, nor will he ever transmit it to another. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. iii. 1. "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests of the order of Aaron, to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself."—Heb. vii. 26, 27.

The other text on which our sister desires our views, is John xiv. 2. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." In the instructions which our Lord gave to his disciples, he used many parables, or figures, some of which they seemed readily to comprehend, and understand; others were obscure, and required explanation. But he told them that unto them it was given to know the things of the things of the kingdom, while to those without, all these things were in parables. It had long been foretold in prophecy, that "He would open his mouth in parables, and utter dark sayings." The time and occasion when these words were spoken by our Lord to his disciples, were most awfully solemn and trying. The dreadful hour of his sufferings had come. The last valid passover had been celebrated, the solemn sacramental supper, which was to perpetuate the remembrance of that agonizing hour, had been eaten; Judas had gone out to betray his Lord; deep waters had come into his soul, and billows of distress and anguish overwhelmed the suffering Lamb of God. His soul must now be poured out unto death, for the redemption of his people. His dear disciples were about to be scattered. Their faith and confidence in him, as the true Messiah, was now to be severely shaken. He who in their presence had healed the sick, given sight to the blind, restored the halt and the lame, cast out devils, raised the dead, hushed to silence the tempest, and subdued the frightful billows of the mighty deep, was now to be delivered up for our offences, to be arrested, and led like a lamb to the slaughter, and stand like a sheep before its shearers, passive and silent. He who had bowed the heavens and come down to give life to the world, was now himself to bow his awful head in death. As the time drew near, the lowering cloud still gathered blackness, the Savior knew full well what dreadful fear would assail the faith of his timid and trembling disciples; and to nerve them for the conflict, spake these words of comfort and encouragement, to allay their fears. How soothing were his words! "Let not your heart be troubled: ye believe in God, believe also in me." Just as certainly as their faith in Eternal Deity was well founded, their confidence and faith in him, as the Son of God, and Mediatorial Head of the church, was sure, notwithstanding all they should witness of his sufferings and death. And so far as related to their hope for a safe abode for themselves, he assures them that ample provision is made. "In my Father's house are many mansions: if it were not so, I would have told you." Three important considerations are here presented. The house, its many mansions, and the comfort this assurance should inspire in their heart. The house of God is frequently spoken of in the scriptures, and is often referred to by our Redeemer, as his Father's house. By it we understand the dwelling place of God, the place of his abode. We are told in the scriptures by God himself, that he dwelleth not in temples made with hands; that men cannot build a house for him; that his is a house not made with hands, eternal in the heavens. His sanctuary, the place where his honor dwelleth. In the hundred and thirty-second psalm, this house of God is figuratively thus presented: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." The tabernacle in the wilderness, and the temples in Jerusalem, were figures of the house of God, the true tabernacle which God hath pitched, and not men. As the house of God is not made with hands, so neither is it made of earthly materials. The psalmist says, "His foundation is in the holy mountains." "In Salem (peace) also is his tabernacle, and his dwelling place in Zion." "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness, Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces, for a refuge." "God is in the midst of her, she shall not be moved; God shall help her, and that right early." The apostle Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom the whole building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit."—Eph. ii. 19–22. And Peter also says, to the elect of God, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1Peter ii. 5, 6. The church of God is called the house of God, first, because it is his workmanship, and not made with hands. Secondly, because he dwells in it. Thirdly, because it contains mansions for all his children, for all who are of the household of God. Fourthly, because he presides over it, defends, provides for, and makes it none other than the house of God, and the gate of heaven, to them who are made nigh by the blood of Christ and caused to enter into it.

The mansions of this house or church are very many, affording ample and appropriate room for all the

members of the family who belong to the household. This is true if applied to the church of God in her numerous branches. It is the holy place of the tabernacles of the Most High, including all places where God has recorded his name, and promised to come unto them and bless them. The figure may also be applied to all the individual members of his family, as each has a mansion or residence in the house of God. But in the more immediate sense in which the figure is used in this text, it seems to indicate a variety of states or conditions in the experience of the inmates of the house, as passing from one apartment of the house to another. Remember, this house is eternal in the heavens, all the children had their immortal life in God, hidden with Christ in God from everlasting. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou God."—Psa. xc. 1, 2. This life which was with the Father was given to them in his Son, and in him as the "secret place of the Most High, they had a mansion, in which they dwelt, abiding under the shadow of the Almighty.—Psa. xci. 1. As the temple and the tabernacle in the wilderness were typical of the house of God, they had their various mansions, or apartments. The place for the priests and Levites,—for the congregation, and the most holy place; the place also for the altar and the sacrifices, for the tythes and offerings, for the ark and the mercy seat, &c. So the church has sojourned with her great High Priest. under the law, and upon the altar, in his death and in his resurrection. Raised up from the dead with him, and are partakers of his resurrection life, with him they sit in all the heavenly places, or mansions of his church, in her gospel organization. Under the legal dispensation they sat down under his shadow with great delight, and his fruit, even then, was sweet to their taste. But there were heavenly, or gospel mansions, in the house of God prepared for them, as it is testified. "He brought me to the banqueting house, and his banner over me was love." The many mansions, in our text, and the heavenly (or gospel) places in Christ Jesus, in which the redeemed children sit, we understand to mean the same.

This was an important matter for the disciples to know, at that most solemn hour, in which he was to (not leave his Father's house, but pass to another mansion of it) die upon the cross, be buried in the earth, arise from the dead, ascend to the mansions or the upper regions of his Father's house, and be seen no more in the legal places, no more in the flesh, no more to suffer, bleed or die, but ascend his Mediatorial throne, set up and organize his gospel kingdom, gather into it all the subjects of his grace, and reign with, and over, and in them forever more.

All the mansions were already in the house. If any had been lacking, he would have told his disciples. Especially if he depended on them, or on their successors, to enlarge his kingdom, by their devices or by their industry, he would have told them; he would have given them to understand what part of the house they were to build, and what mansions to make ready. His Father's house will neither admit of enlargement nor improvement, for it is eternal in the heavens, and nothing *new* could be eternal.

"I go to prepare a place for you." The place, the mansions, to which he was then going, already existed in his Father's house; but to prepare the heavenly places, the gospel mansions, for redeemed sinners to occupy, he their great High Priest, with his own blood, must, through the eternal Spirit, enter, not into a holy place, made with hands, but into heaven itself, receive his kingdom and his coronation from his Father and their Father, from his God, and from their God, and them return to them again.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He had come to them in their low estate, under the law, in the legal places, or mansions of the worldly sanctuary; but there were other, brighter, better, and more heavenly mansions for them, thereafter, with him to inherit. To prepare those blessed blissful mansions of joy, which were set before them, he must endure the cross, despise the shame, and remove all legal obstructions out of the way;—make an end of sin, abolish death, and bring life and immortality to light. He only could open the gates of life; to him alone could the everlasting doors lift up their heads, and his entrance alone could prepare the gospel mansions for "the righteous nation which keepeth the truth to enter in." He has entered in, and he has come again to his disciples, by his spirit, and received them to himself, to dwell with them in mansions of unfading glory forever and ever. The many mansions are not to separate or keep the saints apart, for Jerusalem is builded as a city that is compact. The church as the body of Christ, has many members, yet but one body; an appropriate place for every member, and a member for every place, and his members are the fullness of him that filleth all in all.

AGENTS REMITTING.

Monies to us for books of Editorials sold, are especially requested to obtain post office orders when they can be obtained, but those that can not get the orders had better send drafts.

B. L. BEEBE.

Obituary Notices.

BROTHER BEEBE:—Please insert the following in the "Signs."

DIED—In Knox Co., Ill., Oct. 5, 1868, **Mrs. Matilda Frances Crissman,** wife of Mr. Geo. Crissman, and daughter of Thomas and and Mary Boyd, in the 22d year of his age. Mrs. Crissman was taken off at this early age, by that fell destroyer, consumption, which she bore with a christian fortitude and patience; and although she was not connected with the visible church of Christ, she gave assurance to her friends that she had a "good hope through grace" of a blessed immortality. She has left a devoted husband, a tender infant daughter, parents, sisters and brother, and many friends, to mourn her early departure.

May the Lord sustain them all under their bereavement, and save them by his grace. Her funeral was largely attended on last Sunday, at the Henderson Church, and a discourse delivered by the writer, from Rev. xxi. 4.

Affectionately yours,

I. N. VANMETER.

MACOMB, ILL., Nov. 18, 1868.

DEAR BROTHER BEEBE:—I have delayed sending sooner the following notice, for lack of statistics.

Departed this life in the 76th year of her age, **Abigal Hahn,** late wife of Joseph Hahn, on the 2d day of March, 1868, after a lingering illness, which she bore with christian fortitude.

Sister Hahn was a firm believer in salvation by grace, and a faithful member of the Baptist church for about fifty years. She was born in New Jersey, and emigrated when young to Ohio, where she was married, and baptized in the West Mill Creek Church, by Elder Wilson Thompson, at the age of twenty-four years. She emigrated to Indiana, and remained there a member of the Sugar Creek Church thirteen years, and then removed to Knox Co., Ill., and joined the Henderson church, where she formed many acquaintances. She leaves a large number of relatives to mourn her loss. After the death of her husband she lived with her son Moses and wife, who are members of the Henderson church, and who were very kind to mother Hahn in her last illness.

I attended her funeral, and spoke to a large circle of friends and acquaintances. She has gone to reap her reward.

I remain, yours as ever,

B. BRADBURY.

ABINGDON, ILL., Nov. 19, 1868.

DEAR BROTHER BEEBE:—By request I send you for publication in the "Signs of the Times," the following obituary notice:

DIED—On the 15th of Sept., 1868, at the residence of her father, in Anderson County, Ky., **Elizabeth E. Cummins,** daughter of J. H. and Matilda Cummins, aged 17 years, 7 months and 17 days.

The subject of this notice had never made a public profession of her faith in Christ, yet we believe she had seen herself a lost and helpless sinner. But a few weeks previous to her illness she appeared to be much interested upon the subject of religion. Her disease was first billious fever, teminating in brain fever, from which she suffered much pain; but she bore it all with christian fortitude, often times acknowledging herself a poor unworthy, helpless sinner. She was confined to her bed about seventeen days, and during the few last days she was almost continually either in prayer or repeating some hymn or passage of scripture. But a day or two before she died, she often repeated the following hymn:

"I'll speak the honors of thy name
With my last labouring breath,
And dying, clasp thee in my arms,
The antidote of death."

And when the time of her departure drew near, she said to her weeping friends who surrounded her, that all was well; and after bidding them farewell, she fell asleep in Jesus. She has left a dear father and mother, sisters and brothers, togother with many relatives and friends, to mourn their loss.

Brother Beebe, I feel that I can truly sympathize with our dear brother and sister; for it has been but a few months since we had the same affliction. But the Lord reigneth, and doeth his pleasure in the armies of heaven, and among the inhabitants of the earth. Therefore, my dear brother and sister, let us not murmur, but "Be still, and know that he is God." Elder J. F. Johnson delivered a discourse on the occasion, from John iii. 7, after which her remains were deposited in the old burying-ground at Salt River Church, there to lie and moulder until Jesus shall come the second time without sin unto salvation.

"She fell not when the frost of age
Had gathered round her brow,
When silvery locks foretell the sage.
We soon to death must bow.

But in the morn, the prime of life,
When pleasing prospects wield their power,
That young and gentle, loving daughter,
Fell, as falls the fading flower."

A. J. BICKERS.

Anderson Co., Ky., Nov. 17, 1868.

BROTHER BEEBE:—It is my painful duty to send you for publication the obituary of my dearly beloved husband, **Isaac Dunlap,** who departed this life August 11, 1867, in the 62d year of his age. His disease was chronic diarrhea, from which he suffered greatly for eight years, and then bid adieu to all earthly things, and has gone, as we trust, to join the blood-washed throng above, to sing the praise of God forever and ever. During this tme, it pleased God to dispel his darkness, and the true light rushed into our souls. We felt it our duty to offer ourselves to the Bethel church, and were received and in September 1840, we were baptized in Cantzel Creek, in obedience to the precept of our Lord. My husband was a firm believer in predestination, in which he never wavered to the day of his death.

He leaves nine children with myself, and numerous friends and relatives to mourn our great loss. But we do not mourn as they who have no hope; for we believe that our loss is his eternal gain.

"He is not dead, but sleepeth."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Yours in hope of eternal life,

MARY H. DUNLAP.

SPRINGEIELD, ILL., July 20, 1868.

DEAR BROTHER BEEBE:—It has fallen to my lot to write for publication the obituary notice of our beloved sister, **Fair Villa Guthrie,** who departed this life Sept. 29, 1868, was born Jan. 15, 1808; hence she was 60 years, 8 months and 14 days old. She was a native of Maryland. She united with the Regular Baptist Church called Buck Run, Franklin Co., Ky., in 1828, and was baptized by Elder John Taylor. She has fought the good fight of faith; hence there is a crown laid up for her of an exceeding great weight of glory. She had but few equals, and fewer superiors, retaining her mental powers to a great degree. Having lived in Missouri about the time of the separation of the Old School and Missionaries, she fought valiantly for the Old School, and the writer can speak advisedly, and say, that since 1839, (when I joined the Santa Rosa church) she has fought valiantly for the cause of truth; her every day walk being a living sermon, louder than words. Her seat at the house where prayer and supplication were wont to be made, was seldom vacant, unless she was detained by sickness. In her death, the husband, John Guthrie, has lost a true and devoted wife, the family a kind and affectionate mother, the church a devoted member, and her fellow mortals a true friend.

A. H. HAGANS.

SANTA ROSA, CAL., Oct. 17, 1868.

THE EDITORIALS.

Having completed the first volume of this work, w are now sending them to those who have ordered and paid for them, and we are now ready to supply all orders. As we have invested heavily in publishing the book, to enable us to meet our obligations, we shall require cash on the delivery of the books. At the very low rate of two dollars per copy, exclusive of postage or expressage, we have left us no margin for losses; but relying on quick sales and prompt pay, we have fixed our prices much lower than such books are generally sold for. The publisher being himself a practical printer, has been able to get the work through the press at lower figures than it could have been done on contract with any printing-house in our State.

The book contains 768 large octavo pages, well executed on new long primer type, leaded, and makes a very handsome book, comprising the editorial articles of the "Signs of the Times" for a period of about ten years, extending from the commencement, in 1832, to January, 1842. This work will be very interesting to the lovers of the truth, as containing many articles on many fundamental subjects of doctrine and order by which the primitive order of Baptists are distinguished, and valuable for transmission to posterity, as containing the most perfect history extant of the great division which occurred at the time these records are dated, showing the causes of the separation, discussions of the parties, and their final separation. The book contains a cut of the editor of the "Signs of the Times," who has conducted the publication from the commencement.

Prices for the several kinds of binding, as before published, viz:

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Hopewell Female Seminary,

MERCER CO., NEW JERSEY.

The next session of this Institute will OPEN THURSDAY, AUGUST 27, 1868.

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ABSTRACT OF TIME TABLE ADOPTED MAY 11, 1868.

TRAINS GOING EAST.

FROM BUFFALO—Will eave by New York time, from Depot Corner of Exchange and Michigan Streets:

5. 00 A. M. New York Day Express, (Sundays exteceed.) Stops at Hornellsville 8. 09 a. m. (Bkft.); Susquehanna 1. 25 p. m., (Dine); Turner's 7.05 p. m. (Sup.), and arrives in New York 9. 25 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad, and at Jersey City with Midnight Express Train of New Jersey Railroad for Philadelphia, Baltimore and Washington.

7. 30 A. M. Express Mail, via. Avon and Hornellsville, Daily (except Sundays.) Arrives in New York 7 40 A. M. Connects at Elmira with Northren Central Railway for Harrisburg, Philadelphia, Baltimore, Washington and points South.

2. 35 P. M., Lightning Express, Daily. Stops at Hornellsville 6. 10 p. m. (Sup.), and arrives in New York 7. 40 A.M. Connects at Jersey City with Morning Ex-Train of New Jersey Railroad for Baltimore and Washington.

7. 35 P. M. New York Night Express, (Sundays excepted) Stops at principle stations to Hornellsville, 11. 08 p. m., intersecting with the 5. 50 p. m. Train from Dunkirk, and arrives in New York at 12. 40 P. M.

11. 20 P. M. Cincinnati Express, Daily, (except Sundays.) Stops at Susquehanna 7.48 a. m. (Bkft.); Turner's 1.37 p.m., (Dine), and arrives in New York at 3.55 P. M. Connects at Elmira with Northern Central Railway for Harrisburg, Philadelphia Baltimore, Washington, and points South, and at New York with afternoon Trains and Steamers for Boston and New England Cities.

☞ Only one train East on Sunday, leaving Buffalo at 2. 35 P. M., and reach-York at 7 40 A. M.

FROM DUKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

7. 30 A. M. Express Mail, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 10. 00 A. M., and connects at Hornellsville and Corning with the 7. 30 A. M., Express Mail from Buffalo, and arrives in New York at 7. 40 A. M.

3. 25 P. M. Lightning Express, from Salamanca, (Sundays Excepted.) stops at Hornellsville 6. 12 P. M. (supper.) intersecting with the 2. 35 P. M. from Buffalo, reaching New York 7. 40 A. M.

5. 50 P. M. New York Night express, from Dunkirk, Daily, (except Sundays.) Stops at Salamanca 7.45 P. M.; Olean 8.20 p. m. (Sup.) Turners 10.13 a. m. (Bkft.) and arrives in New York at 12.40 P. M. connecting with afternoon Trains and Steamers for Boston and New England Cities.

9. 50 P. M. Cincinnati Express, from Dunkirk, (Sundays excepted.) Stops at Salamanca 11.55 p.m. and connects at Hornellsville with the 11.20 p.m. Train from Buffalo, arriving in New York 3.55 P. M.

TRAINS GOING WEST.

LEAVE NEW YORK, VIA. PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7. 30 A. M. Day Express, Daily, (except Sundays,) arriving in Rochester 10.42 P. M., Buffalo 12.00 (Mid't,) Salamanca 11.10 P. M., and Dunkirk 1.35 A. M. connecting at Salamanca with the Atlantic & Great Western Railway, at Buffalo with the Lake Shore and Grand Trunk Railways, and at Dunkirk with the Lake Shore Railway for all points West and South. Sleeping Coaches attached to Trains at Susquehanna and Buffalo.

8. 30 A. M. Milk and Way Train, Daily for Otisville and intermediate Stations.

10. 00 A. M. Express Mail Train, Daily (Sundays excepted,) stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca, 5.50 A. M., and Dunkirk 8.03 A. M., making direct connection with Trains on Atlantic and Great Western, Lake Shore and Grand Trunk Railways for points West and South.

3. 30 P. M. Way Train, (Sundays excepted) for Middletown and intermediate Stations.

4. 30 P. M. Way Express, (Sundays excepted,) stopping only at Sterling Junction, Turner's and Stations West of Turner's,—to Port Jervis, Warwick and Newburgh.

5. 00 P. M. Way Train, (Sundays excepted) for Suffern and intermediate Stations.

5. 30 P. M. Night Express, (Sundays excepted,) for Salamanca, Dunkirk and Buffalo, reaching Salamanca at 11. 26 A. M., Buffalo 11.40 A. M., and Dunkirk 1. 20 P. M., making direct connections with the Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and Southwest.

6. 00 P. M. Way Train, (Sundays excepted) for Suffern, and intermediate Stations.

6. 30 P. M. Night Express, to Buffalo, Daily, and to Rochester, Dunkirk and Salamanca, Daily, (except Saturdays,) through without change of coaches, arriving in Rochester 11. 05 A. M., Buffalo 11. 40 A. M., Salamanca 11. 26 A. M., and Dunkirk 1. 35 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South. ☞ By this Train Sleeping Coaches will run through to Cincinnati without change.

8 00 P. M. Through Emigrant Train, Daily, to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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John S. Leachman, Manassa's Junction, Va.

READ THE FOLLOWING TESTIMONIAL from DR. M. B. WEEDON.

BRENTSVILLE, Prince William Co., Va., September, 1867.

MRS. P. A. BEEBE:—I procured a couple of bottles of Doctor Horton's Miasma Antidote from your agent, Mr. J. T. Leachman, for the use of one of my patients, who was afflicted with the worst case of chills I ever saw. The cure was so remarkable that I procured his certificate, and enclose it to you.

I was cured from a slight attack of chills which succeeded a spell of sickness, by taking a half bottle of the Antidote. I have seen it tried in a half dozen cases, and have never known it to fail. My belief is that it is even more than it is recommended for.

Yours truly,
M. B. WEEDON.

CERTIFICATE.

PRINCE WILLIAM Co., Va., Sept. 1867.

MRS. P. A. BEEBE:—I had been suffering with chills and fever for eighteen months, and for the first twelve I had an ague every other day, and for the next six I had what the doctors called the "third-day ague and fever." A very large ague-cake had formed in my side. I was under the treatment of our best physicians constantly, but was never clear of chills longer than ten days at a time during the eighteen months. The desease had completely prostrated me, and every remedy I could hear of having failed, I gave up, thinking I must die, when a friend advised me to try "Dr. Horton's Miasma Antidote." I procured two bottles and commenced taking. And to my great surprise my chills stopped, and I have not had one since I took the first dose. My health is now entirely restored; the ague cake is gone, in fact, I feel "as good as new." Since I have been cured, which has been some five or six months, I have been staying at the place where I first took the chills, and which place is considered a sickly neighborhood, but I have had no indications of a return of the chills. In conclusion I will state that I followed the directions in taking the Antidote as near as was possible.

Yours truly,
CHARLES JONES.

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Address, G. J. BEEBE, New York City,

Marriages.

At North Berwick, Maine, Nov. 24, 1868, by Eld. Wm. Quint, MR. JOSHUA L. FORD, and MISS ORINDA QUINT, both of North Berwick.

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Those desiring to procure copies of the Editorials can be supplied by calling on Dr. John Thorne, 146 North Front St., Baltimore, Md; Eld. R. C. Leachman, Manassas, Prince Wm. Co., Va; Eld. Thomas Barton, near Newark, Del; Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky; Eld. G. W. Staton, Berlin, Worcester Co., Md; Eld. Wm. J. Purington, Davisville, Bucks Co., Pa.; Eld. E. Rittenhouse, Chippewa, New Castle Co., Del.; Peter W. Sawin, Amity, Johnson Co., Ind.; Eld. L. B. Hanover, Centre Village, Del. Co., Ohio; Mary Ann Pool, Columbus, Miss., Joel J. Halbert, Columbus, Miss; Wm. P. Cotton, Sarepta, Miss; Wm. C. Thomas, Bainbridge, Decatur Co., Ga; Thompson Plank, Iowa Point, Doniphan Co., Kan; J. J. McElroy, Lisbon, Union Co., Ark; Eld. D. W. Patman, Lexington, Oglethorpe Co., Ga; Eld. C. B. Hassell, Williamston, Martin Co., N. C; Eld. Isaac Hewitt, Halcottsville, Delaware Co., N. Y; C. Hogaboom, Lexington, Green Co., N. Y; Eld. B. G. Allen, Fredericktown, Mo; Eld. Wm. L. Beebe, Covington, Ga Eld. John H. Myers, Decatur, Ill; Alfred M Horton, Horse Heads, N. Y; H. J. Hale, Mitchell's Station, Unatilla CO., Oregon, W. S. Harris, Stark, Bradford Co., Fla., Eld. Wm. M. Mitchell, Opelika, Ala., Wm. P. Linkous, Baptist Valley, Tazewell Co. Va., Elkanah Johnson, Powers, Terrell Co., Ga.,

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